FOLK-ETYMOLOGY,

A

DICTIONARY

OF

VERBAL CORRUPTIONS OR WORDS PERVERTED IN FORM OR MEANING, BY FALSE DERIVATION OR MISTAKEN ANALOGY.

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INTRODUCTION.

By Folk-etymology is meant the influence exercised upon words, both as to their form and meaning, by the popular use and misuse of them. In a special sense, it is intended to denote the corruption which words undergo, owing either to false ideas about their derivation, or to a mistaken analogy with other words to which they are supposed to be related. Some introductory remarks on the predisposing causes of this verbal pathology and its symptomatic features may conveniently find place here.

In every department of knowledge a fertile source of error may be found in the reluctance generally felt to acknowledge one's ignorance. Few men have the courage to say "I don't know." If a subject comes up on which we have no real information, we make shift with our imagination to eke out what is wanting in our knowledge, and with unconscious insincerity let "may be" serve in the place of "is." Another infirmity of mind which helps to foster and perpetuate the growth of errors is the instinctive dislike which most men feel for everything untried and unfamiliar. If, according to the accepted maxim, "the unknown ever passes for magnifical," it is no less true that in the majority of instances the unknown arouses active feelings of suspicion and resentment. There is an Arabic proverb, says Lord Strangford, *An-nâsŭ a'dâŭn mā jàhalŭ*, of which the French *C'est la mésintelligence qui fait la guerre* is a feeble shadow, and which we may freely translate "When men see a strange object which they know nothing of they go and hate it" (*Letters and Papers*, p. 86). The uneducated shrink from novelties. A thing is new, *i.e.* not like anything in their past or present experience, then it is "unlikely," unsafe, untrue.

Thus, significantly enough, in Spain, a country which has more yet to learn than most in Europe, *novedad*, novelty, is in common parlance synonymous with danger. Reformers in all ages have had unhappy experiences of this popular feeling. To leave the common track is to be delirious (*de lirâ*), if not something worse. Fust, the innovating printer, is in general belief no better than Faust, who juggles with the fiend. How the attitude of the popular mind towards the vast field of human knowledge will be influenced by this prejudice may easily be imagined. When it is a foregone conclusion that the only thing that will be, or can be, is the thing that hath been, every phenomenon which refuses to adapt itself to that self-evident axiom will be

middle accented syllable, as in the slang *'tec'*, a detective, and sometimes th word, if not quartered, is clean "drawn" or eviscerated, as in *alms*, *proxy*, *sexto* prov. Eng. *skeg* (for "suck-egg"), the cuckoo.

But of all the tricks that the mischievous genius of popular speech loves t play upon words, none is more curious than the transformation it makes the undergo in order that they may resemble other words in which some famil relation or connexion is imagined. This is Folk-etymology proper. If th word does not confess its true meaning at once, we put it on the rack till at least says something. "The violent dislike which we instinctively feel the use of a word entirely new to us, and of which we do not understand th source, is a matter of daily experience; and the tendency to *give* a meanin to adopted words by so changing them as to remove their seemingly *arbitrar* character has exercised a permanent and appreciable influence on every lan guage" (Farrar, *Origin of Language*, p. 56).

In the world of animated nature the curious faculty with which man creatures are endowed of assimilating themselves to their surroundings i colour and even shape is one of the most interesting phenomena that engage the naturalist. It is one chief means such animals have of securing them selves against their natural enemies, or of eluding the notice of their pre Thus the boldly-striped skin of the tiger enables it to crouch unobserve amongst the stalks and grass of the jungle; the tawny lion exactly counte feits the colour of the sandy plain over which he roams; the russet feathers the woodcock render him scarcely distinguishable from the withered leav amidst which he lurks. Fishes will imitate to a nicety the exact colour the bottom over which they swim, changing, it is said, as it is changed while the so-called "leaf insects" of Ceylon simulate the very form an veining of the foliage amongst which they live. It is due to this protecti mimicry that the white Arctic foxes are often enabled to escape the pursuit their natural enemies amongst perpetual snows. In the domain of philolog something very analogous to this may be observed. A word conspicuous some peculiarity of foreign shape or sound only gains immunity by accomm dating itself to its new habitat. It must lose its distinctive colour, a contrive to look like an English word in England, like a French word France, if it is to run free. This pretence of being native when inde foreign is made by many words in every language. Thus *bangle*, *jungle*, *tod* which look familiar enough, are accommodations of Hindustani word *awning*, *curry*, *jackal*, *caravan*, are Anglicized Persian words; *caddy* Malayan; *jerked*-beef is Peruvian. So Fr. *redingote* is only a travesty Eng. riding-coat, as old Fr. *goudale*, *goud-fallot*, are of Eng. good ale, go fellow. Many French words are Scotticized out of all resemblance; *ble shaw*, *Burdyhouse*, *gardeloo*, *killyvie*, *jigot*, *proochie*, are not at once recognizal as *blanche eau*, *Bordeaux*, *gare de l'eau*, *qui là vive*, *gigot*, *approchez* (Jamieso

An immense number of English and Latin words are imbedded in Wel but so Cambrianized that they pass for excellent Welsh; *cwppwrdd*, *llewpa* *ffoddgraff*, *pwrcas*, *sowgart*, are disguised forms of cupboard, leopard, pho graph, purchase, safeguard; and *cysylltu*, *swllt*, *ystwyll* (= Epiphany), of L

consolidare, *solidus*, *stella* (the wise men's star). See Rhys, *Lectures on Welsh Philology*, p. 74. Similarly Gaelic abounds in borrowed words, which, like stolen children, are disfigured that they may not be reclaimed. Thus Armstrong's Dictionary gives *prionnsa*, *priomhlaid*, *probhaid*, *prionntair*, which merely stand for prince, prelate, profit, printer; Campbell cites *daoimean* for diamond, and *probhaisd* (lord mayor) for provost. Similarly in Gaelic, Lat. *datum* takes the form of *abhlan*, *sæculum* of *saoghal*, *apostolus* of *abstol*, *episcopus* of *easbuig*; *discipulus* becomes *deisciopuil*; *sacerdos*, *sagart*; *baptizare*, *baist*; *consecrare*, *coisrig*; *confortare*, *comhfortaich* (vid. Blackie, *Language and Literature of the Highlands*, p. 31). *Adbhannsa*, *moision*, *coitseachan*, *easput*, *phairti*, represent Eng. advance, motion, coaches, dispute, party (Campbell, *Tales of W. Highlands*, vol. iv. p. 167). *Bhaigair*, *fudair*, *reisimeid*, are the Eng. words beggar, powder, regiment, in disguise (*Id.* p. 183). So *lukarn*, *karkara*, *aikeits*, are Gothicized forms of the Latin *lucerna*, *carcer*, *acetum*; in Hebrew *sanhedrin* is a loan-word from Greek *sunēdrion*, while it lends *siphonia* to the Greek as *sumphonia*. Who would recognize at a glance the Greek *prosbolé* in the Rabbinical *Pruzbul*, "the defence," a legal document (Barclay, *The Talmud*, p. 81).

In the same way the Northmen often adopted bastard Greek words into their own tongue. Thus, from *Hagiosophia*, the famous church of St. Sophia, they made their *Ægisif*; from the *Hippodrome*, their *Padreimr*. So *Elizabeth* became *Ellisif*, *Hellespontum* was twisted into *Ellipallta*, *Apulia* became *Pulsland*, *Sitidias*-gulf became *Atals-Fjord*. See Prof. Stephens, *Old Northern Runic Monuments*, p. 964.

Even within the limits of our own language the likeness assumed by one word to another is so deceptive that dictionary-makers have over and over again fallen into the mistake of supposing a radical identity where there was only a superficial and formal resemblance between them. *Cutlet*, for example, seems very naturally to denote a little *cut* off a loin of mutton, a "chop," as we also call it; and *cutler* seems equally suggestive of one who has to do with such *cutting* instruments as knives and razors. Accordingly Richardson, with easy credulity, groups both these words under the verb *to cut*, not penetrating the English disguise in the one case of Fr. *côtelette*, a little rib (from *côte*, Lat. *costa*), and in the other of Fr. *coutelier* or *cotelier*, Lat. *cultellarius*, the man of knives (Lat. *cultellus*, a knife). Similarly *clipper*, a fast sailing vessel, from the analogy of *cutter*, readily falls into a line with *clip*, to speed along, and has often been ranged as a derivative under that word, with which it has really no connexion, as will be seen at p. 66. The same lexicographer also confuses together *press* and *press*-(*gang*), *stand* and *standard*, a banner, *tact* and *tactics*, and thinks an *earnest* is a pledge given of being in *earnest* about one's bargain or agreement—words totally unrelated.

Again *runtism*, an old pedantic word for an aspersion or sprinkling of water, especially in the rite of baptism, has nothing to do, as Richardson imagined, with the verb *to rant*, or, as Johnson puts it, with "the tenets of the wretches called *ranters*," being simply the Greek *rhantismós*, a sprinkling, adopted bodily (Trench, *On Some Deficiencies in our Eng. Dictionaries*, p. 22).

"We but an handfull to their heape, but a *rantisme* to their baptisme."—Bp. Andrewes, *Of the Sending of the Holy Ghost*, Sermons, p. 612 fol.

Pitfalls like these await word-mongers at every turn, and there are few but tumble into them sometimes. I may mention one or two which I was nearly caught in while engaged on this work. Meeting the word *green-sickness* in Suckling (*Fragmenta Aurea*, 1648, p. 82), and *The Spectator* (No. 431, the chief symptom of which malady is an unnatural longing for unwholesome food, I was for a time tempted to see in this the Scottish verb *green* or *grein* to long (*e.g.* in Dalyell, *Darker Superstitions of Scotland*, p. 206), from A. Sax. *gyrnan*, to yearn, *georn*, desirous. However, it really bears its true meaning on its face, it being, as Johnson says, "the disease of maids, so called from the paleness which it produces," from *green*, used for pale; and so its scientific name is *chlorosis*, from Greek *chlôros*, green, Welsh *glasicst*, from *glas*, green, pale, proving my too ingenious conjecture to be unfounded. Again, on discovering that the Low Latin name for the common wild cherry is *Prussus avium*, and having read that *Prussic acid* can be made (and I believe is made) from the kernels of cherries and other stone-fruit, I concluded for the moment that *Prussic* acid must be that manufactured from the *Prussus*. Further investigation showed me that it was really the acid derived from *Prussian Blue*, as witness the Danish *blaasyre*, "blue-acid," Ger. *berlinerblausäure*, "Berlin blue-acid,"—that colour having been discovered by a *Prussian* at Berlin.

A similar blunder, though plausible at first sight, is Tyrwhitt's theory that the old expression *hot fot* or *hot foot*, with all speed (*Debate between Body and Soul*, in Mapes's *Poems*, p. 339), or *fote hote* (Gower, Chaucer), is a corruption of an old Eng. *haut fote*, adapted from Fr. *haut pied*, as if with uplifted foot on the trot or gallop (see *Cant. Tales*, note on l. 4858). The suggestion might seem to derive corroboration from Cotgrave's idioms:—

"S'en aller *haut le pied*, To flie with lift-up legs, or as fast as his legs can carry with him."

"Poursuivre *au pied levé*, To follow *foot-hot* or hard at the heels."

However, as impetuosity and quick motion are often expressed by *heat* (cf. *Hotspur*; "A business of some *heat*," *Othello*, i. 2; *heats* in racing; and Shakespeare speaks of a horse "heating an acre"), this supposition seems unnecessary, and is certainly wrong. The worst of it is that learned men have had such confidence in the truth of their theories that they have sometimes even altered the spelling of words that it may correspond more closely to the fancied original. Thus *abominable* was perverted into *abhominable*, *voisinage* into *vicinage*, and many other instances will be found below.

Dr. J. A. H. Murray, remarking that Abraham Fleming's alteration of old Eng. *bycoket*, a military cap, to *abacot* (*Holinshed*, p. 666, 1587), was doubtless in accordance with some etymological fancy, adds that all the corruptions of the English language have been thus caused. "The pedants of the sixteenth century, like the sciolists of the nineteenth, were strong for 'etymological spelling'; their constant tinkering at the natural and historical forms of English words, to make their spelling remind the eye of some Latin or Greek words with which they were thought to be connected, was a curse

o true etymology. They exemplify to the full the incisive remark of Prince ucien Bonaparte that 'the corrupters of language are the literary men who rite it not as it is, but according to their notions of what it ought to be.'"—*thenæum*, Feb. 4, 1882, p. 157.

Julius Hare had long before given expression to much the same opinion:—

A large part of the corruptions in our language has arisen, not among ie vulgar, but among the half-learned and parcel-learned, among those who, nowing nothing of the antiquities of their own tongue, but having a taint of atin and Greek, have altered our English words to make them look more ke their supposed Latin or Greek roots, thereby perpetuating their blunder y giving it the semblance of truth. Thus nobody now doubts that *island* is onnected with *isle* and *insula*, *rhyme* with ῥυθμός, whereas if we retained the rue spelling *iland* and *rime*, it would have been evident that both are words of Teutonic origin, and akin to the German *Eiland* and *Reim*. Such corruptions, as having no root among the people, as being mere grafts stuck in by lumsy and ignorant workmen, it is more especially desirable to remove. Their being more frequent in our language than perhaps in any other is ttributable to its mongrel character: the introduction of incongruous analogies has much confounded, and ultimately blunted that analogical tact, which s often found to possess such singular correctness and delicacy in the very udest classes of mankind: and the habit of taking so many of our derivatives rom foreign roots has often led us to look abroad, when we should have found what we wanted at home. For while the primary words in our language are almost all Saxon, the secondary, as they may be called, are mostly of French, the tertiary of Latin origin; and the attention of book-mongers has been chiefly engaged by the latter two classes, as being generally of larger dimensions, and coming more obtrusively into view, while our Saxon words were hardly regarded as a part of our learned tongue, and so were almost entirely neglected. On the other hand, a great many corruptions have resulted from the converse practice of modifying exotic words under the notion that they were native; and this practice has prevailed more or less in all countries" (*Philological Museum*, i. 654). Thus our unfortunate vocabulary has been under two fires. The half-learned and the wholly unlettered have alike conspired to improve words into something different from what they really are.

"Ignorance has often suggested false etymologies; and the corresponding orthography has not unfrequently led to false pronunciation, and a serious perversion of language." Thus the old word *causey* came to be spelt *causeway*, and *life-lode* was turned into *livelihood*, and the pronunciation, as Dr. Guest observes, is now generally accommodated to the corrupt spelling; but he was certainly too sanguine when he wrote, thirty-five years ago, "that no one who regards purity of style would, under any circumstanees, employ terms so barbarous" (*Philological Proceedings*, 1848, vol. iii. p. 2).

"It is usual," says Thomas Fuller, "for barbarous tongues to seduce words (as I may say) from their native purity, custome corrupting them to signifie things contrary to their genuine and grammatical notation" (*Pisgah Sight*, 1650, p. 39). The working of this principle of misconstruction has left its

mark on the Authorized version of our Bible. "In some cases the wro rendering of our translators arose from a false derivation which was genera accepted in their age. Thus *ákéraios* (Matt. x. 16, Phil. ii. 15) is rende 'harmless' [as if originally 'hornless,' from *a*, not, and *kéras*, a horn], inste of 'simple, pure, sincere' [lit. 'unmixed,' from *keránnumi*]. So also *erith* (Rom. ii. 8, Gal. v. 20, &c.) is taken to mean 'strife, contention,' from supposed connexion with *eris*, whereas its true derivation is from *érithos*, hired partisan,' so that it denotes 'party-spirit'" (Bp. Lightfoot, *On a Fr Revision of the New Testament*, p. 137).

In our nursery tale Folk-etymology has clothed Cinderella's foot with gl in the place of minever. It is now generally believed (*e.g.* by Mr. Ralst and M. Littré) that the substance of *la petite pantoufle de verre* in Char Perrault's story of *Cendrillon* (1697) "was originally a kind of fur call *vair*—a word now obsolete in France, except in heraldry, but locally preserv in England as the name of the weasel [see FAIRY, p. 116]—and that so reciter or transcriber to whom the meaning of *vair* was unknown substitut the more familiar, but less probable, *verre*, thereby dooming Cinderella wear a glass slipper." Balsac, so long ago as 1836, affirmed that the *po toufle* was *sans doute de menu vair*, *i.e.* of minever (*The Nineteenth Centu* Nov. 1879).

Thus it is not alone the form of a word that undergoes a metamorpho from some mistaken assimilation, but its signification gets warped and pe verted from a false relationship or analogy being assumed. Many instanc of this reflex influence will be found throughout this volume. An early i stance is exhibited, it is supposed, in the name of the tower of Babel, ori nally Bab-el or Bab-bel, "the gate of God or Bel," which by the quai humour of primitive times had been turned to the Hebrew word "*Babel*," "confusion" (Stanley, *Jewish Church*, vol. i. p. 7). But *Babel* or *Bab-ilu* itself a Semitic translation of the older Turanian name *Ca-dimirra*, "g of God" (Sayce, *Trans. of Soc. of Bib. Archæology*, vol. i. p. 298).

Similarly, with regard to the early belief in a *stone-sprung race* (λά γόνος, Pindar), human beings are represented as having been created out stones in the Greek legend of Deucalion and Pyrrha, from a notion that λα people, was derived from λαας, a stone (Von Bohlen, *Genesis*, ii. 170), just if we were to connect "people" (Welsh *pobl*), with "pebble" (old En *pobble*).

The fact is, man is an etymologizing animal. He abhors the vacuum an unmeaning word. If it seems lifeless, he reads a new soul into it, a often, like an unskilful necromancer, spirits the wrong soul into the wro body. In old writers we meet the most ludicrous and fanciful suggestio about the origination of words, quite worthy to range with Swift's *ostler* f *oat-stealer*, and *apothecary* from *a pot he carries*. Alexander Neckam, in t twelfth century, delights in "derivations" like "*passer* a *patiendo*," "*ard* quasi *ardua*," "*alauda* a *laude diei*," "*truta* a *trudendo*," "*pellicanus*, t pellican, so called because its skin (*pellis*) when touched seems to sou (*canere*) by reason of its roughness" (*De Naturis Rerum*, I. cap. 73). Otl

ediæval etymologies are equally amusing, *e.g.* Low Lat. *colossus*, a grave-
ne, *i.e. colens ossa*, "bones-keeper" (*Prompt. Parv.* s.v. *Memoryal*); Lat.
os, a spendthrift, from *negans passum*, sc. ad bonum, not a step taking to
ything good (*Id.* s.v. *Neve*); "*sepulchra*, id est, *semipulchra*, halfe faire and
utiful" (Weever, *Funeral Monuments*, p. 9, 1631), "extra nitidum, intus
tidum" (T. Adams, *Sermons*, ii. 466). Durandus thinks that Low Lat.
iantrum, a tomb or mausoleum (for *polyandrum*, the place of "many men"),
rom *pollutum antrum*, a polluted cave; and *cemetery*, "from *cimen* which is
eet, and *sterion* which is station, for there the bones of the departed sweetly
t"! (*Symbolism of Churches*, p. 102, ed. Neale). Philip de Thaun, in his
orman-French *Livre des Creatures*, derives *Samadi*, Saturday, from *semuns*,
d (l. 251); *Septembre* from Lat. *imber*, rain; *furmi*, an ant, Lat. *formica*,
cause "*fort* est e porte *mie*" (l. 502), it is strong (*fortis*) and carries a
umb (*mica*); *perdix*, partridge, so named because it loses, *pert* (*perdit*), its
ood. Equally whimsical is his affiliation of *verrex*, a wether, on *ver* (*vermis*),
worm (l. 563). In the *Malleus Maleficarum*, 1520, it is explained that the
ymology of Lat. *femina*, a woman, shows why there are so many more female
rcerers than male, that word being compounded of *fè* (= *fides*), faith, and
inus, less, the woman having less faith (p. 65, see R. R. Madden, *Phantas-
ata*, i. 459). *Mons*, it was believed (apparently on the Tertullian principle
its being impossible), was derived *a movendo*, "A *mount* hath his name of
ouyng" (Wycliffe, *Unprinted Works*, p. 457, E. E. T. S.), just as "*stella* a
ndo dicitur,—A *star*, quasi not *stir*" (T. Adams, *Sermons*, i. 455). Indeed
Thomas Adams is much given to these quaint derivations; so is Thomas
uller, whose style and vein are very similar. *Devil* for *Do-evil* is one of the
uggestions of the former (ii. 41), while the latter is responsible for *compliment*
om *completi mentiri* (*Joseph's Parti-coloured Coat*, 1640); *malignant*, as a
olitical nickname, "from *malus ignis* (bad fire) or *malum lignum* (bad fewell)"
Church History, bk. xi. p. 196);—the latter already hinted parenthetically by
Quarles, with allusion to the forbidden tree, "totus mundus in *maligno* (*mali-
gno*) positus est" (*Emblems*, I. i.);—*crocodile*, from the Greek χροκό-δειλος, or
ne Saffron-fearer, "proved by the antipathy of the Crocodiles thereunto"
Worthies of England, i. 336). To Fuller also is due "*Needle* quasi *Ne idle*,
ne industrious instrument" (*Id.* ii. 50), for a parallel to which he might have
dduced the somewhat similar Lithuanian word *nedêle*, a week, originally the
Sabbath, from *ne*, not, and *dielo*, labour, and so denoting "the day of rest"
Pictet, *Origines Indo-Européenes*, ii. 601; compare *negotium*, business, from
ec otium, "not leisure"). As other old guesses which did duty as etymologies,
nay be noted Ascham's *war*, from old Eng. *werre* (Scot. *waur*), that thing
which is *worse* than any, and *lesing*, a lie, as if *losing*; Peacham's *penny*, from
Greek πενία, poverty, as if the poor man's coin (*Worth of a Penny*, p. 30,
repr. 1813); Latimer's *homily* from *homely*, as if a familiar discourse; Henry
Smith's *marriage* from *merry age*, "because a play-fellow is come to make
our age merry" (*Sermons*, p. 12, 1657); *mastiff* from *mase-thief*; Ben Jonson's
constable from *cyning* and *staple*, "a stay for the king" (*Tale of a Tub*, iv. 2);
rogue "from the Latine *erro*, by putting a G to it"! (*Conversations with Drum-*

mond, p. 34, Shaks. Soc.); and harlot "from *Arlotte*, mother of William Conquerour" (*Ibid.*),—the last notion being found also in Camden, *Remai* p. 159 (1637), and Cartwright's *The Ordinary*; Spenser's *elf*, "to w *quick*" (*F. Queene*, II. x. 71), as if *alf*, from *alife*, *alive*, like old Eng. *wi* which has both these meanings, just as the old feminine name *Ailive* is same as Ælfwine, elf-darling (Yonge, *Christian Names*, ii. 349); his cc mentator, E. K., rather extracting *Elfes* and *Goblins* from the *Guelfes* : *Gibelines* (*Shep. Calender*, *June*, *Glosse* on *Faeries*). Another fancy of Spens is that Germany had its name from certain brothers, Lat. *germani*, the s of Ebranck,

> "Those *germans* did subdew all Germany
> Of whom it hight." *Faerie Queene*, II. x. 22

An older writer accounts for the name in a way not less ingenious:—"W nyghe all y^e^ londe that lyeth north-warde ouer the see occean of brytayne called *germania*. For it bryngyth forth so moche folke. *Germania* comy of *germinare* that is for too borge and brynge forth" (*Polycronicon*, *P. Treveris*, 1527, f. 184). As correct as either, probably, is Carlyle's assertic "*German* is by his very name, *Guerre-man*, or mán that wars and gar (*French Revolution*, Pt. II. bk. iii. ch. 2). Erasmus affirms that Sund (*Sonntag*) is "called in the commune tongue of the Germanes *Soendach*, i of the sonne as certayne men done interprete but of reconcilynge" (*On Commandments*, p. 162, 1533), as if like *söhn-opfer*, expiatory sacrifice, fr (*ver-*)*söhnen*, to reconcile. Bracton says Low Lat. *ringae* (belts, evidently Eng. *rings*) are so called because *renes girant*, they encircle the reins (. *Legibus*, bk. i. cap. 8). "Baptisme," says Tindal, "is called *volo-scynge* many places in Englande, bycause the preste sayth *volo*" (in *Sir Thomas Mo* p. 49), the true word being *fulling*, from A. Sax. *fullian*, to whiten, clean: or baptise.

Many quaint popular etymologies occur in the *Old English Homilies* (2: ser.) of the 12th century, edited by Dr. R. Morris; *e.g. fader* is a nai given to God, "for that He us *feide*," formed or put us together, or becau he *fedeth* (feedeth) us (p. 25); a *king* is so cleped, "for that he *kenneth* (p. 45); Easter "is cleped *estre* dai, that is *estene* da (=dainties' day, p. 99 old Eng. *hindre*, deceit, is explained to be from *bihinden*, behind, "for maketh a man to be behind when he weened to be before" (p. 213). In t same volume (p. 99) is given an old folk-etymology of the A. Sax. word *hús* the sacrifice of the mass (Goth. *hunsl*, a sacrifice), as if *Hu sel*, "How good from *hu*, how, and *sel* (= *seely*, Ger. *selig*), good. "This dai is cleped est dai that is estene da, and te este is *husel*, and no man ne mai seien *husel*, w god it is"; *i.e.* "This day is called Easter Day, that is dainty day (day dainties), and the dainty is the *housel*, and no man may say how good it is."

The Wycliffite *Apology for the Lollards* seems to have derived priest, Eng. *prest*, from Lat. *praest*, "he is over (the flock)," at least it more th once translates *praesse* by "to be *prestis*" (pp. 2, 4). Wycliffe himself spel "privileges" *pravelegies*, evidently to suggest a connexion with Lat. *prav*

crooked, wrong; "They meyntenen false *prauelegies* agenst charité & good conscience" (*Unprinted Works*, p. 139, E. E. T. S.).

Coming down to later times, *borel*, or *borrell*, an old word meaning rustic, clownish, illiterate, as in "*borel* folk" (Chaucer), "*borrel* men" (Gascoigne), was supposed to refer to "the rudenesse and simplicity of the people that are seated far North," as if derived from Lat. *borealis*, belonging to the north country, as in Bishop Corbet's *Iter Boreale* (or Journey to the North), 1648 (so "Aurora *borealis*," the Northern lights); "Which no doubt is intimated by a vulgar speech," says *The Optick Glasse of Humors*, 1639, p. 29, "when we say such a man hath a *borrell* wit, as if we said *boreale ingenium*." The word is really from old Fr. *burel* (*borel*, *bureau*), coarse woollen stuff of a russet colour (Lat. *burrus*, reddish, Greek *purrós*, fiery red), and so means coarsely clad as a peasant is, frieze-like, rude, plebeian; to which usage we find numerous parallels, *e.g. russeting* and *russet-coat*, a clown (Hall, *Satires*, i. 3); "poor *grogran* rascal" (B. Jonson); Gaelic *peillag*, coarse cloth, also a peasant; Fr. *grisette*, a grey clad wench; It. *bizocco*, coarse cloth, also clownish, rude; and with the phrase "*borrel* wit" we may compare "coarse *freize* capacities, ye *jane* judgements" (*Two Noble Kinsmen*, iii. 5, 8), and Shakespeare's "*russet* yeas and honest *kersey* noes" (*Love's L. Lost*, v. 2, 413). See also Diez, s.v. *Bujo*, and Skeat's *Notes to P. Plowman*, pp. 208, 249.

> "How be I am but rude and *borrell*."
> *Spenser*, *Shep. Calender*, July.

> "They deem a mighty lord
> Is made by crown, and silken robe, and sword;
> Lo, such are *borel* folk."
> *W. Morris*, *The Earthly Paradise*, p. 318.

Another word which readily lent itself to popular etymologizing was *sincere* (old Fr. *sincere*, Lat. *sincerus*), pure, unmixed, which formerly had a material significance rather than an ethical, as in P. Holland's "*sincere* vermilion." The original signification was conceived to be free from alloy or mixture, as honey is which is *without wax*, *sine cerâ*. Thus it is recorded of François de Sales, "Un jour quelqu'un luy demandoit ce qu'il entendoit par la *sincerité*: 'Cela mesme, respondit-il, que le mot soune, c'est à dire, *sans cire*. . . . Sçavez vous ce que c'est que du miel sans cire? C'est celuy qui est exprimé du rayon, et qui est fort purifié: il en est de mesme d'un esprit, quand il est purgé de toute feintise et duplicité, alors on l'appelle *sincere*, franc, loyal, cordial, ouvert, et sans arriere pensee'" (*L'Esprit du F. De Sales*, ii. 73, ed. 1840).

Dr. Donne no doubt had the same conception in his mind when, contrasting the covert nature of bees' working with the open labours of the ant, he wrote, "The Bees have made it their first work to line that Glasse-hive with a crust of Wax, that they might work and not be discerned. It is a blessed *sincerity* to work as the Ant, professedly, openly" (*LXXX. Sermons*, 1640, p. 713).

Then we have Overbury's "*sergeant* quasi *see argent*" (*Characters*, 1616);

Sir John Davies's *world*, so named because it is *whirled* round, though Hampole had already resolved it into *wer elde*, worse age (*Pricke of Conscience*, l. 1479); Verstegan's *heaven* from *heave-n*, the heaved up; otherwise

> "Which well we *Heaven* call; not that it rowles
> But that it is the *hauen* of our soules."
> *G. Fletcher, Christ's Trivmph after Death*, st. 45 (1610).

Richardson may end the catalogue with his curious remark, "Writing from the *heart* [Lat. *cor*] as the very word *cor-respondence* implied" (*Clarissa Harlowe*, iv. 291).

Some of the instances above quoted were doubtless, like Howell's *foolosopher* for *philosopher*, and Southey's *futilitarian* for *utilitarian*, with many others similar in *The Doctor*, merely humorous suggestions not seriously believed in by their originators, and so deserve to be ranged only with such coinages of "the Mint-masters of our Etymologies" as those mentioned by Camden, "for they have merrily forged *Money* from *My-hony*, *Mayd* as *my ayd*, *Symony see-money*, *Stirrup* a *stayre-up*, &c." (*Remaines*, p. 34, 1637). While rejecting these, however, Camden accepts as reasonable, not only the derivation of *God* from *good*, and *Deus* from δέος, "because God is to be feared," but also, which is more strange, "*Sayle* as the *Sea-haile*, *Windor* or *Windowe* as a *doore* against the *winde* [see below, p. 441], *King* from *Conning*, for so our Great-grandfathers called them, which one word implyeth two most important matters in a Governour, Power and Skill" (*ibid.*).

Many of the corruptions we meet in old writers are intentional and jesting perversions of the true form of the word, and are therefore not folk-etymologies proper. Such, for example, is *bitesheep*, or *biteshipe*, a satirical corruption of *bishop* (in Fox, *Book of Martyrs*), to denote an unfaithful shepherd who ravages his flock instead of feeding them. In the *Records of the English Catholics under the Penal Laws*, vol. i. (ed. Knox), mention is made of one Tippet, a student of Doway, being "brought before the *bitesheepe* of London and M^r^ Recorder" (1578). This spelling was not invented by Bale (as the *Saturday Review* states, vol. 46, p. 761), since we find in old German writers *bisz-schaf* for *bischof* (Andresen, *Volksetymologie*, p. 36).

Fischart, in the 16th century, has many ingenious and humorous word-twists. *Jesuwider* (Anti-Jesu) for *Jesuiten*, *Jesuiter*, a Jesuit; *Pfotengram*, foot-grief, for *podagra*, the gout; *Saurezähnen*, "sour-teeth," for *Sarazenen*; *Notnarr* (*narr* = fool) for *Notar*; *Redtorich* (as if from *rede*, speech) for *Rhetorik*; *Untenamend* (as if from *unten*, beneath) for *fundamentum*; *maulhenkolisch* (as if down in the *mouth*) for *melancholisch* (Andresen, p. 33); the latter recalling *Moll-on-the-coals*, an Ayrshire word for a gloomy-minded person, a ludicrous perversion of the word *melancholy* (Jamieson). *Allkühmisterei*, "All-cow-mistery," is Pastor Schupp's rendering of *Alchimisterei*, Alchemistry; and *Zanktüffe* is a good twist that some German Socrates gave to *Zantippe* when applying it to his scolding wife (as if from *zank*, a quarrel or bickering).

Coming now to deal with Folk-etymologies properly so called:—

"The nation always thinks that the word must have an idea behind it

so what it does not understand it converts into what it does; it transforms the word until it can understand it. Thus, words and names have their forms altered, *e.g.* the French *écrevisse* becomes in English *crawfish*, and the heathen god *Svantevit* was changed by the Christian Slavs into *Saint Vitus*, and the Parisians converted *Mons Martis* into *Mont-martre*" (Steinthal, in Goldziher's *Mythology among the Hebrews*, p. 440).

"People in antiquity, and even in modern times those who are more affected by a word than a thought, were fond of finding in the word a sort of reflexion of the corresponding thing. Indeed, many component parts of ancient stories owe their existence only to such false etymologies. Dido's oxhides and their connexion with the founding of Carthage are only based on the Greek *byrsa*, a misunderstood modified pronunciation of the Semitic *bîrethâ*, 'fortress,' 'citadel.' The shining Apollo, born of light, is said to be born in Delos, or Lycia, because the terms Apollon *Dêlios* and *Lykêgenês* were not understood. The Phenician origin of the Irish, asserted in clerical chronicles of the middle ages, only rests on a false derivation of the Irish word, '*fena*, pl. *fion*, beautiful, agreeable.' Even the savage tribes of America are misled by a false etymology to call Michabo, the Kadmos of the red Indians (from *michi*, 'great,' and *wabos*, 'white') a 'White Hare.' Falsely interpreted names of towns most frequently cause the invention of fables. How fanciful the operation of popular etymology is in the case of local names is observable in many such names when translated into another language. By the Lake of Gennesereth lies Hippos, the district surrounding which was called Hippene. This word in Phenician denoted a harbour, and is found not only in Carthaginian territory as the name of the See of St. Augustine, but also as the name of places in Spain. The Hebrew *chôph*, 'shore,' and the local names *Yâphô* (Jaffa) and *Haifâ*, are unquestionably related to it. But the Greeks regarded it from a Grecian point of view, and thought it meant Horse-town. Did they not call ships sea-horses, and attribute horses to the Sea-God? Then the Arabs directly translated this ἵππος, Hippos, into *Kalat al-Husân; husân* being 'horse' in modern Arabic" (Goldziher, *Mythology among the Hebrews*, pp. 331-332).

A good woman, the hostess of the inn, proud of her skill in etymology, once assured Wordsworth the poet that the name of the river *Greta* was taken from the bridge which surmounted it, the form of which, as he could see for himself, exactly resembled a *great A*.

In provincial German we find the name *Beauregard* transformed into *Bûrengârn* (Boor's-garden); *Belle Alliance* at Waterloo changed into *Bullerdans*, "Thunder dance;" a Westphalian mine called *Felicitas* commonly known as *Flitzentasche; Philomelenlust*, a grove at Brunswick, changed into *Vielmannslust; Cheval blanc*, an inn at Strassburg, becomes *blanke Schwalbe; Brunos Warte*, a district in Halle, becomes *braune Schwarte* (Andresen, *Deutsche Volksetymologie*, p. 45).

The gypsies, both in England and on the continent of Europe, have a rough and ready way of giving a Rommany meaning to towns they visit, some fanciful resemblance of sound suggesting the new form. Thus Redford

becomes *Redfoot* (*Lalopeero*); Doncaster, *Donkey-town* (*Milesto-gav*); Lyons, *Lion-town* (*Bombardo*); Augsburg, *Eyes'-town* (*Jakkjakro foro*), &c. (Smart, *Dialect of Eng. Gypsies*, pp. 11 and 87).

The common gypsy name *Boswell*, as if "*Buss-well*," they translate into *Chumomisto*, from *choom*, to kiss, and *misto*, well; while *Stanley* becomes *Baryor*, as if "*stone*-folk." A more curious metamorphosis still is that by the Spanish gypsies of Pontius Pilate (Sp. *Poncio Pilato*) into *Brono Aljenicato*, *i.e.* "Bridge-fountain," *Poncio* being confused with Sp. *puente* (Lat. *pons*), a bridge, and *Pilato* with Sp. *pila*, a pillar, especially that of a fountain (G. Barrow, *Romano Lavo-lil*). In our own local etymology Lancaster is said to have its name from one *Lang Kester* or long Christopher, who, like the saint so called, used to carry people across the Lune in the time previous to bridges (*Notes and Queries*, 4th S. xii. 27).

"Either be Cæsar or Niccolò" is a popular Italian folksaying (G. Giusti, *Proverbi Toscani*), *i.e.* a man or a mouse. *Niccolò* here stands for no historical Nicholas of proverbial insignificence, but is a personification in the mouths of the people of It. *nichilo*, nothing, Lat. *nihilum*, often in the middle ages spelt *nichilum*; the saying is therefore only a modern version of "Aut Cæsar aut nihil." A similar perversion is *annigulate*, Anglo-Irish for *annihilate*, "If you do I'll *annigulate* you" (W. Carleton, *The Battle of the Factions*). A somewhat similar perversion is that by which "*Teste David* cum Sibyllâ," in the *Dies Iræ*, has been transformed into "David's head," *testa David*, by the Trasteverini, who use it as a by-word for something enigmatical.

Underneath the window of the cell of Roland's Tower in Paris were engraven the words Tu Ora, "Pray thou." "The common people," says Victor Hugo, "whose plain common sense never looks for profound meanings in things, gave to this dark, damp, loathsome hole the name of *Trou aux Rats*" (*The Hunchback of Notre-Dame*, bk. v. ch. 2).

M. Gaidoz observed that in the German invasion of 1870 popular etymology ran riot, and as many outrages were committed on the French language as on the people. But retaliation was sometimes made on the enemy. M. de Brauschitsch, the Prussian préfet in Seine-et-Oise, was known by the people as M. *Bronchite*,—and indeed he had them by the throat. In Lorraine, the peasants called the soldiers of the landwehr "*langues-vertes*." During the siege of Paris the national guard always spoke of the *casemate* in which they hid themselves (*on se cachait*) from the projectiles of the enemy as *la cachemate*. At the same period a woman was found searching everywhere to get some *huile d'Henri V.* for her child: the desideratum was merely *huile de ricin!*

"Donnons un exemple de ce procédé populaire de la déformation des mots. C'est ainsi qu'en français le nom de *courte-pointe* désigne une sorte de couverture, bien qu'il n'y ait là, comme le fait remarquer M. Littré, ni *courte* ni *pointe*. Le mot vient du latin *culcita puncta*, qui signifie "couverture piquée," et avait donné régulièrement en ancien français *coulte-pointe*. *Coulte* ne se comprenant plus a été déformé en *courte* qui semblait fournir un sens. De

même de l'allemand *Sauerkraut* "herbe sure" nous avons fait *choucroûte*, qui n'est pas la traduction du mot allemand et qui a de la *croûte* quand le mets en question n'en a pas. Voilà ce qu'on appelle une étymologie populaire.

"Les mots de ce genre sont en linguistique de véritables *monstres;* car les lois qui président à la génération du langage voient alors leur action paralysée par une influence étrangère. L'instinct de la fausse analogie, on pourrait presque dire du calembour, fait échec aux règles de la phonétique, et le mot en question acquiert des lettres adventices auxquelles il n'avait pas droit, comme les monstres de l'histoire naturelle acquièrent des membres nouveaux. Ces mots, déformés par l'étymologie populaire, échappent aux lois ordinaires du langage comme les monstres aux lois de la nature. La bosse ne rentre pas dans le type normal de l'homme, et pourtant elle existe chez un certain nombre d'hommes. Eh bien, il y a dans toutes les langues beaucoup de mots bossus qui vivent, se mêlent aux autres mots du dictionnaire, et qui cachent si bien leur infirmité qu'elle échappe à tout autre personnes qu'aux linguistes" (*Revue Politique et Littéraire*, No. 35, p. 830).

To be distinguished from true folk-etymologies are those intentional perversions of words which for the main purpose of raising a laugh, or supporting the vrai-semblance of the character, are put into the mouth of illiterate personages in works of fiction, such as Mrs. Malaprop, Mrs. Partington, Mrs. Brown. To this class belong Mrs. Quigley's *honey-seed* for *homicide*, *canary* for *quandary*, *calm* for *qualm*, in Shakespeare; Mrs. Honeysuckle's "clients that sue *in forma paper*" in Webster's *Westward Ho;* and Lackland's *poccupations*, *losophers*, *diricksstories*, *extrumpery*, and *nomine* in Randolph's *Hey for Honesty*, instead of *occupations*, *philosophers*, *directories*, *extempore*, and *homily*.

To the same category of jocularity prepense belong Costard's "Thou hast it *ad dunghill*, at the fingers' ends" (*ad unguem*), *Love's Labour's Lost*, v. 1, 80; "a *stay-at-home-at-us* tumour" in one of Lever's novels, as if a sluggish one, *toujours chez nous*, for *steatomatous*, tallow-like; Coleridge's favourite author *Spy Nozy* (Spinosa), which the eaves-dropper regarded as a personal allusion to himself (*Biographia Literaria*, ch. x.); Sam Weller's "have-his-carcass" for *habeas corpus;* "delicious beam-ends" in Anthony Trollope's Dr. Thorne (ch. xl.) for *delirium tremens*, of which a slang corruption is *triangles; Sham Elizas* for *Champs Elysées* in Russell's *Memoirs of Moore*, iii. 171; Punch's *coaly-hop-terror* for *coleoptera*, which is, perhaps, also the original of *crawly-whopper*, a black-beetle, mentioned by Dr. Adams in the *Philolog. Soc. Trans.* 1859, p. 96. Such also are *Deborah Fundish*, an old corruption of *De Profundis; Solomon David*, a cockney form of *solemn affidavit;* and the "Angry cat" which, spoken by a Jewish costumier, does duty for *Henri Quatre* (*Punch*, vol. lxx. p. 78). And so in many modern works of humour. "Those long sliding opra-glasses that they call *tallow-scoops*" is an ingenious make-up, individual, and not popular. When Mrs. Ramsbottom in Paris bought "some *sieve* jars to keep *popery* in," she gave for the moment a familiar and homely ring to those strange and outlandish words *Sèvres* and *pot-pourri*, with a lofty disregard to mere propriety of

meaning. If those forms were generally and popularly accepted they would be folk-etymologies. As it is they are a mere play on words. In the following instances, thrown together at random, but all fairly authenticated, we may see the mischievous genius of folk-etymology more undoubtedly at work. "The poor creature was that big, sir, you can't think. The doctor said there was a *porpoise* inside her." I conjecture it was nothing worse than a *polypus*. A servant man has been heard to convert an *Alpine-stock* into a *helping-stick*. A cook who used *antipathies* for *antipodes* also spoke of "the *obnoxious* gales" at the time of the equinox. Another asked leave to attend "the *aquarium* service" on the death of the last pope, evidently a *requiem*. A Devonshire maid informed her mistress she had "divided her hair into three *traces*," for *tresses*. An Irish domestic spoke of "*trembling* coals," *i.e. trendling* or *trundling*, round, rolling coals, Cumberland *trunlins*. "As for my husband," remarked a pastrycook, "poor man, he is a regular *siphon*." Another Irish woman of diminutive stature complacently described herself to a lady hiring her services as "small but *wicked*." *Wicked* here, as sometimes in provincial English, is manifestly a corruption of Yorkshire *wick*, lively, active, nimble, properly alive, another form of *quick*, A. Sax. *cwic*, as in "*wick* as an eel" (*Whitby Glossary*), the word being confused with *wicked*, old Eng. *wicke, wikke*. In the Cleveland dialect a very lively young man was characterized as "T' *wickest* young chap at ivver Ah seen" (Atkinson), and in a Yorkshire ballad occurs the line :—

> "I'll swop wi' him my poor deead horse for his *wick*."
> *Ballads and Songs of the Peasantry of England*, p. 210 (ed. R. Bell).

In Scotland *needcessity* is commonly used for *necessity* (*e.g.* Whitehead, *Daft Davie*, p. 190); in England *ill-convenient* for *inconvenient*, *equal-nomical* for *economical*, *human cry* for *hue and cry*, *natural school* for *national school*, *hark audience* for *accordion*, *queen wine* for *quinine wine*, *uproar* for *opera*, *cravat* for *carafe*, in Ireland *croft*, *Notes enquiries* for *Notes and Queries*, have all been heard. A lady of my acquaintance always uses *tipsomania* for *dipsomania*, a natural confusion with the word *tipsy*, and less pardonably transforms *acetic* into *Asiatic* acid. "Would you like it square-edged or *bible-edged?*" asked an upholsterer of a lady ordering a sofa (*Notes and Queries*, 4th S. xii. 276), meaning no doubt *bevil-edged*. "This here is the stage front or *proceedings*," said a Punch-and-Judy showman pointing to the *proscenium* (Mayhew, *London Labour and the London Poor*, iii. 53). Jeremy Taylor's old pulpit in Uppingham Church is shown by the sexton as "*Gen'ral* Taylor's pulpit, or *Gen'lman* Taylor's, I don't mind which" (*Sat. Review*, vol. 50, p. 422). *The Wardevil* is a London cabman's attempt to give a native appearance to the *Vaudeville* Theatre. A Hampshire parish clerk when a certain passage came round in the psalms always spoke of "snow and *vipers*" fulfilling His word. Another of that fraternity would strike in "Thur go the shibs, and thur's that *lively thing*, whom thou's made take hee's bastime thurin" (*Chambers' Journal*, 1874, p. 484). "Aye, sir," said an old sexton, "folks like putting up a handsome *memorandum* of those that are gone." "The old

gentleman likes telling *antidotes* of his young days." "We set up a soup-kitchen, and a report gets about that it is *Horsetralian* meat" (Miss Yonge, *Womankind*, p. 294), which suspicion of hippophagy is quite enough to condemn it. "Shall I let out the white uns or the *dark uns*," inquired a Hampshire man of his master, whose fowl he kept, ingeniously discriminating between the *Dorkings* and a lighter-coloured breed that happened to be in his charge. The same man, an invaluable factotum, once expressed an opinion that a hemp *holder* would do for the pony, meaning thereby a *halter*. A young farmer of East Anglia with a liking for fine phrases appropriated "otium cum dignitate," and assured his friends that he enjoyed his "oceans-come-dig-my-taty," apparently = plenty as the result of his potatoe digging. According to a Stratford-on-Avon MS. quoted in the last edition of Nares, it was the business of a juror at an inquest to inquire whether the person found dead was "a *fellow of himself*," *i.e.* a *felo de se*.

In a wretched farrago of a book entitled *The Rosicrucians*, by H. Jennings (p. 41), the author evolves the word *scara-bees*, or the imperial "Bees" of Charlemagne, out of the Latin *scarabæus*, a beetle. It occurs also in Mouffet's *History of Insects*, and in Beaumont and Fletcher. A New York paper once used *Sanscript* for *Sanscrit*. The Americans of the Southern States, having already *'coonery* as a descriptive word for Whiggery, from the shifty habits of the *racoon*, transformed *chicanery* into *shee-coonery*, as it were feminine Whiggery. The lower orders in Ireland have got *jackeenery*, as if the conduct of a *jackeen* or cad, out of the same word. "The physic is called '*Head-e-cologne*,' or a sure cure for the *head-ache*," explains a showman in Mayhew's *London Labour and the London Poor*, vol. iii. p. 56, referring to *eau-de-Cologne*. An old woman in a country village to whom it was recommended for an obstinate toothache, gratefully remarked that the power of that *O-do-go-along* was, indeed, wonderful (*Nomen omen*). Another belonging to Surrey observed, "Doctor has give me this here stuff, and my! I do believe it's *silver latiny*" (*Notes and Queries*, 5th S. x. 222), and *sal volatile* it was.

This word-twisting, or, as Ben Jonson calls it, "wresting words from their true calling," is especially observable, as might be anticipated, in the case of learned and unusual words, such as the names of diseases, medicines, or flowers.

Thus we hear of complaints as extraordinary as "the 'hairy sipples,' 'green asthma,' and 'brown creatures' of the English poor'" (*Monthly Packet*, vol. xxiii. p. 253), which seem to be disguised forms of *erysipelas*, *tenesmus*, and *bronchitis*. The last disease also takes the different forms of *browngetus*, *brown-chitis*, and *brown-typhus*. "He's down with a bad attackt of *brown crisis* on the chest," said a Sussex peasant of his neighbour (Parish, *Sussex Glossary*, s.v. *Down*). *Information* of the lungs is not uncommonly met with. So, in German, *diphtheritis* has been turned into *gifteristik*, as if from *gift*, poison, and *gastrische fieber* into *garstige fieber* (Andresen, p. 42).

"It often happens that gardeners become acquainted with new plants, or new species of old plants, that are brought to them under a foreign name; not understanding this name, they corrupt it into some word which sounds like it,

and with which they are already familiar. To this source of corruption we owe such words as *dandylion* (*dent de lion*), *rosemary* (*ros marinus*), *gillyflower* (*girofle*), *quarter sessions rose* (*des quatre saisons*), *Jerusalem artichoke* (*girasole*)," &c. (Farrar, *Origin of Language*, p. 57). Southey mentions that the *Bon Chrêtien* pear is called by English gardeners the *Bum-Gritton* (*The Doctor*, p. 349, ed. 1848), French gardeners having already manufactured *Bon Ckrêtien* out of Gk. *Panchrêstos*, universally good.

Other gardener's mistakes are *China oysters* for *china asters*, *Bleary eye* for *Blairii* (*rosa*), *Bloody Mars* for Fr. *Blé de Mars*. An Irish dancing-master professed to teach his pupils to go through "petticoatees and *coatylongs* (*cotillons*) with the Quality" (P. Kennedy, *Banks o' the Boro*, p. 136). Another Irish peasant made *misty manners* out of *misdemeanours* (Carleton, *Traits and Stories*, i. 309, ed. 1843). *Polly Ann* and *Emma Jane* have been observed as negro corruptions of Pauline and Imogen. "We have heard of a groom who, having the charge of two horses called Othello and Desdemona, christened them respectively *Old Fellow* and *Thursday Morning*. Lamprocles, the name of a horse of Lord Eglintoun's, was converted by the ring into 'Lamb and Pickles.' The same principle may be seen at work among servants; we have heard a servant systematically use the word *cravat* for *carafe*, and astonish a gentleman by calmly asking him at luncheon, "If she should fill his *cravat* with water?" (Farrar, *Origin of Language*, p. 57).

Peter Gower, the Grecian and "mighty wiseacre," who, according to Leland's *Itinerary* (temp. Hen. VIII. ed. Hearne), first introduced the mystery of masonry into England, having learned it of the "Venetians" (= Phœnicians), is none other, as Locke first pointed out, than *Pythagoras*, Frenchified into *Pythagore*, *Petagore*, and then turned into a naturalized Englishman. Worthy to keep him company is *Paul Podgam*, not this time a Christianized heathen, but a personified plant.

"An old man in East Sussex said that many people set much store by the doctors, but for his part, he was one for the yarbs [herbs], and *Paul Podgam* was what he went by. It was not for some time that it was discovered that by *Paul Podgam* he meant the fern *polypodium*" (Parish, *Sussex Glossary*). A German apothecary has been asked for *Ole Peter*, for *umgewandtem Napoleon*, and even for *umgewandte dicke Stiefel* (a "quick-thick-boot"!), when the real articles wanted were *oleum petræ*, *unguentum Neapolitanum*, and *unguentum digestivum* (Andresen, *Deutsche Volksetymologie*, p. 40). In the Americo-German broken English of the *Breitmann Ballads*, *Cosmopolite* becomes "*moskopolite*, or von whose *kopf* [head] ish *bemosst* [= bearded] mit experience" (p. 17, ed. 1871), *mossyhead* being a German college phrase for an old student; and *applaud* becomes *ooploud* (up-loud), "For sefen-lefen minudes dey *ooplouded* on a bust" (p. 135); *applause*, *up-loudation* (p. 138); while *Guerillas* appears as *Grillers*.

Amongst other ingenious word-twists which may be heard in Germany are *canaillenvögeln* for *canarienvögeln*, *frontenspitze* for *frontispiece*, *sternlichtern* for *stearinlichtern*, *rundtheil* for *rondelle*, *erdschocke* for *artischocke*, *erdapfel* for *kartoffel*, the last being, indeed, a partial reversion to the original meaning, as

kartoffel itself stands for *tartufol*, It. *tartufola*, *tartufo*, from Lat. *terræ tuber*, earth tuber. Andresen, in his *Volksetymologie*, also mentions the popular corruptions *bibelapthek*, *parteisen*, *seeländer*, *biefstück*, for *bibliothek*, *partisane*, *cylinder* (= hat), *beefsteak* (of which a further corruption is the French waiter's *biftek du porc*). So the unpopular *gendarme* was cleverly turned into *schand-arm;* the French pear-name *beurré blanc* (= Ger. *butter-birne*) was naturalized as *beerblang* (where Low Ger. *beer* = Mid. High Ger. *bir*, a pear); and *bleu mourant*, a faint or sickly blue, acquired a prettier form in *blümerant*, with its apparent relationship to *blume*. *Kellerassel* (cellar millepes) is more familiarly known as *kelleresel*, "cellar ass;" but this again is an unconscious reversion to the right meaning *assel*, a wood-louse, being identical with Low Lat. *asellus oniscus*, Greek ὄνος and ὀνίσκος. In prov. German *pfeifholter*, a butterfly, is a corruption of *feifalter*, and *maul-rose* of *malve*, the mallow.

The good folk of Bonn, with their thoughts running on apples, sometimes degrade *aprikosen*, apricots, into mere *appelkosen*. The Westphalians have coined a word *glaszeug*, as if glass-ware, out of *klaszeug*, signifying properly the presents supposed to be given by the good *St. Klas*, or Santa Claus, *i.e.* St Nicolaus (see Andresen, *Deutsche Volksetymologie*, p. 38).

Many of the corruptions which words have undergone are doubtless due to the wear and tear of

> "Time, whose slippery wheel doth play
> In humane causes with inconstant sway,
> Who exiles, alters, and disguises words."
>
> *J. Sylvester, Du Bartas,* 1621, p. 173.

> "Our language hath no law but vse: and still
> Runs blinde, vnbridled, at the vulgars will."
>
> *Id.* p. 261.

Or, as Tennyson expresses it:—

> "A word that comes from olden days,
> And passes through the peoples; every tongue
> Alters it passing, till it spells and speaks
> Quite other than at first."

A word having been once thus altered, we must be content to take it as it is, and pass it current for its nominal value. For example, to take a word commented on by De Quincey:—

"The word *country-dance* was originally a corruption, but having once arisen, and taken root in the language, it is far better to retain it in its colloquial form: better, I mean, on the general principle concerned in such cases. For it is, in fact, by such corruptions, by offsets on an old stock, arising through ignorance or mispronunciation originally, that every language is frequently enriched; and new modifications of thought, unfolding themselves in the progress of society, generate for themselves concurrently appropriate expressions. Many words in the Latin can be pointed out as having passed through this process. It must not be allowed to weigh against the validity of

a word once fairly naturalized by use, that originally it crept in upon an abuse or corruption. Prescription is as strong a ground of legitimation in a case of this nature as it is in law. And the old axiom is applicable—Fieri non debuit, factum valet. Were it otherwise, languages would be robbed of much of their wealth. And, universally, the class of purists, in matters of language, are liable to grievous suspicion as almost constantly proceeding on *half* knowledge, and on insufficient principles. For example, if I have read one, I have read twenty letters, addressed to newspapers, denouncing the name of a great quarter in London, *Mary-le-bone*, as ludicrously ungrammatical. The writers had learned (or were learning) French; and they had thus become aware that neither the article nor the adjective was right. True—not right for the current age, but perfectly right for the age in which the name arose: but, for want of elder French, they did not know that in our Chaucer's time, both were right. *Le* was then the article feminine as well as masculine, and *bone* was then the true form for the adjective" (*Works*, vol. xiv. p. 201).

Karl Andresen observes in the preface to his *Deutsche Volksetymologie* (1876), that it is a strange fact that his own volume, notwithstanding the very curious and interesting nature of the subject, was the first work of the kind professedly devoted to popular etymology, and he expresses his surprise that philologists should have so long neglected it. M. Gaidoz accounts for this by remarking:—"La raison de la négligence ou pour mieux dire du dédain que les linguistes montrent à l'égard de l'étymologie populaire est que celle-ci ne se ramène à aucune loi, et qu'ils étudient de préférence les phénomènes qui peuvent se ramener à des lois. Peut-être aussi voient-ils d'un œil de défiance et de mécontentement des faits en quelque sorte hors série exercer une influence perturbatrice sur le développement mathémathique des lois générales du langage. Il faut pourtant tenir compte de l'influence exercée sur le langage humain par le raisonnement et la volonté de l'homme. Il est aisé de voir, ne fut-ce que par l'exemple des langues vivantes, et malgré l'action conservatrice de la littérature et de la grammaire, combien sont puissantes ces tendances qu'on peut réunir sous le nom d'*analogie*, par exemple dans la conjugaison dont l'analogie cherche à détruire les irrégularités et même la variété" (*Revue Critique*, 19 Août, 1876, p. 118).

The same judicious writer elsewhere gives the following summary of the whole subject:—"L'étymologie populaire joue un certain rôle dans le développement des langues, et elle s'applique d'abord aux mots et aux noms étrangers, puis aux mots savants et aux termes techniques, en d'autres termes, à tous les mots et à tous les noms auxquels la conscience linguistique du peuple n'est pas habituée. Dans les mots ordinaires de la langue, l'usage fait qu'on voit distinctement en eux, non la combinaison de sons ou de lettres qu'ils forment, mais la chose même qu'ils représentent. Ce sont des monnaies que le peuple passe comme il les a reçues, sans s'occuper d'en regarder l'effigie ou d'en lire la légende, puisqu'il sait qu'elles sont bonnes. Les mots de la langue ordinaire frappent son oreille dès son enfance, et sa curiosité ne s'y arrête pas, parce que ces mots sont pour lui des choses. Il n'en est pas de même des mots étrangers ou inusités qu'il entend pour la première fois. Sa curiosité

est mise en jeu, et comme il a une tendance à croire que tout mot a une signification, il cherche et se laisse guider par une ressemblance de son avec des mots déjà connus. Il en arrive de la sorte à déformer les mots par fausse analogie. Cette tendance est dans la nature des choses, et les puristes auraient bien tort de s'en indigner" (*Revue Politique et Littéraire*, No. 35, p. 831).

"How many words," says an old writer, "are buryed in the grave of forgetfullnes? growne out of vse? wrested awrye and peruersly corrupted by diuers defaultes? we wil declare at large in our booke intituled, *Simphonia vocum Britannicarum*" (A. Fleming, *Caius of Eng. Dogges*, 1576, p. 40, repr. 1880). This promise I think was never redeemed. A part of his projected plan I have here endeavoured to carry out, by forming a collection, as complete as I could make it, of words which have been corrupted by false derivation, or have in some way been altered or perverted from their true form or meaning by false analogy. Such words may be conveniently ranged under one or other of the following analytical groups (see Farrar, *Origin of Language*, p. 58):—

1. Words corrupted so as to be significant and in some sense appropriate; such as *acorn*, *ambergreuse*, *aureole*, *battlement*, *belfry*, *blindfold*, *buttress*, *carnival*, *cat's cradle*, *cause-way*, *chittyfaced*, *cockatoo*, *counterpane*, *court-card*, *crawfish*, *dewlap*, *excise*, *fairway*, *flushed*, *furbelow*, *geneva*, *hanger*, *hastener*, *hollyhock*, *instep*, *meregrot*, *runagate*, *touchy*, *traveller's joy*, *wormwood*, &c.

2. Words corrupted so as to convey a meaning, but one totally inappropriate, though sounding familiarly to the ear; such as *battle-door*, *cast-me-down*, *cheese-bowl*, *fairmaids*, *farthingale*, *featherfew*, *gingerly*, *goose-horn*, *hammer-cloth*, *stick-a-dove*, *titmouse*, *wheat-ear*, *wise-acre*, &c.

3. Words corrupted so as to give rise to a total misconception, and consequently to false explanations; such as *attic*, *bitter-end*, *cannibal*, *horn-mad*, *humble-pie*, *hurricane*, *husband*, &c.

4. Words which, though not actually corrupted from their true shape, are suggestive of a false derivation, and have been generally accepted in that mistaken sense; such as *camlet*, *carp*, *colonel*, *cozen*, *crabbed*, *fratery*, *God*, *hawker*, *henchman*, *hop-harlot*, *hussif*, *incentive*, *muse*, *recover*, *tribulation*, *world*, &c.

In this latter case it is the meaning of the word that has got warped from some mistaken relationship or incorrect analogy having been assumed. Many instances of this reflex influence of the form on the meaning will be found. Fuller, for instance, remarks that men who being slow and slack go about business with no agility are called "dull *Dromedaries* by a foul mistake merely because of the affinity of that name to our English word *Dreaming* [compare old Sax. *drôm*, a dream, Icel. *draumr*, Dut. *droom*] applied to such who go slowly and sleepily about their employment; whereas indeed Dromedaries are creatures of a constant and continuing swiftness, so called from the Greek word Δρόμος, a Race" (*Worthies of England*, vol. ii. p. 385).

In popular Italian belief the plant *comino* or cummin is supposed to have the power of keeping animals and young children from straying from home, or a lover near his mistress, owing to an imagined connexion of its name with

Lat. *cominus*, close at hand, near (De Gubernatis, *Mythologie des Plantes*, p. xx.). The people of the Abruzzi in a similar manner fancying some relationship between the plant-name *menta* and It. *rammentare*, to remember, lovers in that region are accustomed to present a sprig of mint to each other as a memento, with the words :—

> "Ecco la *menta*,
> Se si ama di cuore, non rallenta."

(*Id.* p. 236.) Compare the popular misconceptions with regard to the word *aimant*, s.v. AYMONT, p. 16.

I have thought it well, for the sake of completeness, to notice those words which, though not really corruptions at all, have long passed for such, from men through an excess of ingenuity not being content to take a plain word in its plain meaning, such I mean as *beef-eater*, *fox-glove*, *John Dory*, *Welsh-rabbit*.

To the English words I have appended a collection of foreign words which have undergone similar corruptions, and also lists of words which have been altered through agglutination of the article, or through being mistaken for plurals when really singular, or *vice versâ*.

I have to thank Professor Skeat for his great good-nature in looking over many of my earlier sheets, and in setting me right in several instances where I had gone wrong. It is needless to say that I had his invaluable *Etymological Dictionary* always in use, so far as it was issued when going to press ; but from letter R to the end I could only make use of it for my Additions and Corrections. I am also indebted to Mr. Wedgwood for kindly making a few suggestions which I have utilized.

CHICAGO

A DICTIONARY OF CORRUPTED WORDS.

A.

Aaron. A popular name for the *arum* plant, Gk. *áron*, Lat. *arum*, a corruption into a more familiar word. (Prior, *Pop. Names of British Plants.*) It was sometimes called *Barba-Aron*, as if "Aaron's beard" (Gerard, *Herbal*, 1597, p. 685).

Abbey. The Somerset name of the white poplar tree, the Dutch *abeel*, whence O. Eng. *abele*, *abeel*, of which this is a corruption. The origin is Low Latin *albellus*, whitish.

He attempts to destroy her child before birth with the leaves of the *abbey-tree*.—*D. Wilson, Old Edinburgh*, vol. i. p. 175.

Another side of the garden was girt with five lofty jagged *abele*-trees.—*A. J. C. Hare, Memorials of a Quiet Life*, vol. ii. p. 147.

Abhomination, an old mis-spelling of "abomination" (Lat. *abominatio*, from *abominor*, *ab* and *omen*), something to be deprecated as evil-omened, as if it were derived from *ab* and *homo*, something alien from the nature of man, or inhuman.

The Hebrews had with Angels conversation,
Held th' Idol-Altars in *abhomination*.
Sylvester, Du Bartas, p. 273 (1621).

Holofernes the pedant censures the pronunciation of the "racker of orthography,"

This is *abhominable*,—which he would call abbominable.
Love's Labour's Lost, v. 1. l. 27 (Globe ed.).

Abhominable is found in the *Promptorium Parvulorum* (c. 1440) and the *Apology for Lollard Doctrines*; *abhominaciyoun* in Wycliffe's New Testament; while Fuller presents the form *abhominal*.

The Rev. Jonathan Boucher actually assumes the etymology to be *ab* and *homo* and defines the word as unmanly, unworthy of a man!—(Fitzedward Hall, *Modern English*, p. 159.)

Abide. Frequently found in old writers with the meaning to expiate, atone, or pay the penalty for, some wrong-doing, is a confounding of the old Eng. verb *abie*, *abeye*, *abegge*, A. Sax. *abicgan*, to buy, redeem, or pay for, with *abide*, A. Sax. *abídan*, to expect or wait for.

Let no man *abide* this deed
But we the doers.
Shakespeare, Julius Cæsar, iii. 1. l. 94 (Globe ed.).

If it be found so, some will dear *abide* it.
Ibid. iii. 2. l. 119.

Ay me! they little know
How dearly I *abide* that boast so vain.
Milton, Par. Lost, Bk. IV. l. 86.

Instances of *abie* are the following—

For if thou do, thou shalt it dere *abie*.
Chaucer, Chanones Yemannes Tale, Prologue.

Yet thou, false Squire, his fault shalt deare *aby*,
And with thy punishment his penance shalt supply.
Spenser, Faerie Queene, IV. i. 53.

Yf I lyue a yere he shal *abye* it.
Caxton, Reynard the Fox (1481), p. 11 (ed. Arber).

Yf he wente out . . . . to stele myes to a prestes hows and the priest dyde hym harme sholde I *abye* that.—*Ibid.* p. 30.

In both these instances, and elsewhere, the editor incorrectly prints *aby*[*d*]*e*.

Spenser, on the other hand, some-

times uses *abie* incorrectly instead of *abide*, to endure or suffer, *e. g.*—

Who dyes, the utmost dolor doth *abye*.
F. Queene, III. iv. 38.

But patience perforce, he must *abie*
What fortune and his fate on him will lay.
Ibid. III. x. 3.

ABLE, is old Eng. *hable*, Fr. *habile*, Lat. *habilis*, "haveable," manageable, fit, apt (from *habeo*, to have). We still say *habilitate*, to en-able, not *abilitate*, *habit*, not *abit* (cf. also *habilaments*, fittings, clothes; *dishabille*, undress). The word seems to have been assimilated to—perhaps confounded with—old Eng. *abal*, strength, ability, "þin *abal* and cräft," *Cædmon*, 32, 9, which Ettmüller connects with a root form, *aban*, to be strong. (*Lex. Anglo-Sax.* s. v.) See Diefenbach, *Goth. Sprache*, i. 2.

Able, or abulle, or abylle. *Habilis*, idoneus.
Promptorium Parvulorum, 1440.

Which charge lasteth not long, but vntill the Scholer be made *hable* to go to the Vniversitie.—*R. Ascham, Scholemaster*, p. 24 (ed. Arber), 1570.

ABRAM- OR ABRAHAM-COLOURED, as applied to the hair in old plays, is a corruption of *auburn*, which is spelled *abron* in Hall's *Satires* (iii. 5, "abron locks"). Shakespeare, *Cor.* ii. 3. (folio) speaks of heads, "some brown, some black, some *abram*" (*vide* Nares). The expressions *Cain-coloured* and *Judas-coloured* for a red-haired person may have contributed to this mode of spelling. In old German it is found as *abramsch*, *abräumisch*. In old English, where the word occurs in the forms of *abron*, *aburne*, *aborne*, it denotes a colour inclining to white, *e. g.*—

He's white-hair'd,
Not wanton-white, but such a manly colour,
Next to an *aborne*.
Two Noble Kinsmen, iv. 2. l. 123 (Quarto, 1634, ed. Littledale. See his note, p. 155.)

It is another form of *alburn*, white, Lat. *alburnum*.

It. *alburno*, the white part of any timber, also the whitish colour of womens haire which we call an *Alburne* or *Aburne* colour.—*Florio, New World of Words*, 1611.

ABRAHAM'S BALM, a popular name for a kind of willow, is probably a corruption of *Abrahams-boom* (*i. e.* Abraham's tree), a Dutch name for the *Vitex Agnus-Castus*.—Britten and Holland, *Eng. Plant-Names*, p. 4 (E. D. Soc.).

ACORN, has generally been regarded as another form of "*oak-corn*," *e. g.*, A. Sax. *âc-corn*, *âc-cœrn*, *êceren*, as if from *âc*, *êc*, an oak; so Ger. *eichel*, as if from *eiche*, oak. Old Eng. forms are *okecorne*, *accharne* (Ortus), *accorne* (Prompt. Parv.), *akehorne* (Florio, s. v. *Acilone*). Compare, however, Icel. *akarn*, Dan. *agern*, all near akin to Gothic *akran*, fruit, originally a crop, field-produce, from Goth. *akrs*, a field, Icel. *akr*, Gk. *ágrós*, Lat. *ager*, A. Sax. *æcer*, Ger. *acker*, our "acre." See Diefenbach, *Goth. Sprache*, i. 31. Dean Wren notes of the oak,

Besides the gall, which is his proper fruite, hee shootes out *oakerns*, *i. e.* ut nunc vocamus *acornes*, and oakes apples, and polypodye, and moss."—*Sir Thos. Browne, Works*, vol. i. p. 203 (ed. Bohn).

See AKEHORNE.

ACT OR PART, in the phrase, "I will take neither *act nor part* in the matter," is a corrupted form of the old Scottish law term, "To be *art and part* in the committing of a crime, *i. e.*, when the same person was both a contriver and acted a part in it."—*Bailey*. L. Lat. artem et partem habuit (Jamieson). See Davies, *Supp. Eng. Glossary*, s. v.

Acknawleging his sinnes, bot na *art nor part* of the King's father's murdour wherfor he was condemnit.—*Jas. Melville, Diary*, 1581, p. 117 (Wodrow Soc. ed.).

ACWERN, the Anglo-Saxon name for the squirrel, which Bosworth and Etmüller rank under the heading of derivatives from *âc*, in company with *âc-beám* and others, as if it was the animal that lives in the *oaks* (Ger. *eichorn*), is really = Icelandic *íkorni*, and that, according to Cleasby, is a corruption of the Latin and Greek *sciurus*, "the shadow-tail," the diminutive of which, *sciurulus*, yields our *squirrel*. Cf. O. Eng. *ocquerne*, *Lambeth Homilies*, p. 181.

ADDER. A. Sax. *êttor*, so spelt as if denoting the poisonous snake, from *êttor*, *âttor* or *âtor*, poison, Prov. Eng. *atter*, Dan. *ædder*, Icel. *eitr* (like Icel. *eitr-ormr*, "poison-worm," the viper), is a corrupt form of A. Sax. *nædre*, a snake (mistaken for *an ædre*), Welsh

nadr, Irish *nathair*, originally perhaps a water snake, Lat. *natrix*, "the swimmer," a serpent.—(W. Stokes, *Irish Glosses*, p. 46; Diefenbach, *Goth. Sprache*, ii. 93.) Compare *addircop* (Palsgrave) = *attercop*, a spider; also *natter-jack*, a (venomous) toad (Suffolk), and Ger. *natter*, an adder. In S. Matt. xxiii. 33, where Wycliffe (1389) has "3ee sarpentis, fruytis of *eddris*," the A. Sax. version (995) has "ge *nœddran* and *nœddrena* cynn." The poisonous nature of the adder is frequently dwelt on in old Eng. writers.

We ben alse þe *nedre* hie haueð longe liued, and we longe leien in sinne. Hie haueð muchel *atter* on hire [*i.e.* We are as the adder, she hath lived long, and we lay long in sin. She hath much venom in her].—*Old Eng. Homilies*, XII. Cent. 2nd Ser. p. 199 (ed. Morris).

þe *Neddri* of *attri* Onde haue seoue Kundles [The adder of poisonous envy hath seven offsprings].—*Ancren Riwle* (1225), p. 200.

þe *attri neddri* [sleaðˇ] alle þeo ontfule [The poisonous adder (slayeth) all the envious].—*Id.* p. 210.

Ðanne þe *neddre* is of his hid naked,
and bare of his brest *atter*.
Bestiary (ab. 1250) l. 144, *Old Eng. Miscellany*, p. 5.

In swete wordis þe *nedder* was closet.
The Babees Book, p. 305, l. 207 (E.E.T.S.).

Eddyr, or neddyr, wyrme. Serpens,—*Promptorium Parvulorum* (1440).

Topsell says of the adder:

Although I am not ignorent that there be which write it *Nadere*, of *Natrix*, which signifieth a Watersnake, yet I cannot consent vnto them so readily, as to depart from the more vulgar receaued word of a whole Nation, because of some likelyhoode in the deriuation from the Latine.—*Historie of Serpents*, p. 50 (1608).

ADJUST. So spelt as if the primitive meaning were to make *just* or even, to set to rights, and so Fr. *adjuster*, "to place *justly*, set aptly, couch evenly, joyn handsomely," Cotgrave; O. Fr. *adjouster*, to add, set or put unto, It. *aggiustare*, "to make *iust*, even, or leuell" (Florio), Prov. *ajostar*. Diez is of opinion that these words are derivatives not of *just*, *giusto*, but of O. Fr. *joste*, *juste*, Prov. *josta*, It. *giusta*, Lat. *juxta*, near, as if *adjuxtare*, to set near together. Hence also Sp. *justar*, O. Fr. *joster*, *juster*, Eng. "to joust" and "jostle."

ADMIRAL, an assimilation of the older form *amiral*, *amyrayl*, Sp. *almirante*, Portg. *amiralh*, It. *ammiraglio*, to "admire," "admirable," as we see in the Low Latin forms, *admiralis*, *admiralius*, *admiraldus*, *admirans*, *admirandus* (Spelman, *Glossarium*, s.v.); *admirabiles* and *admiralli* in Matthew Paris, O. Fr. *admiraulx* (Selden, *Titles of Honour*, p. 103.).

Amiral is from the Arabic *amīr*, a prince or lord (compare Heb. *âmir*, head, top, summit). "*Amerel* of the see, Amirellus."—*Prompt. Parv.* O. Fr. *halmyrach*, an admiral (Cotgrave), seems to have been assimilated to Gk. *halmyros*, the briny sea.

Engelmann supposes that *amiral* is shortened from Arab. *amir-al-bahr*, commander of the sea, but the oldest meaning of the word in French, as M. Devic observes, is a general or commander of troops.

Sir Lancelot . . . slew and detrenched many of the Romans, and slew many knights and *admiralls* [= emirs or Saracen chiefs, Wright].—*Malory*, *Historie of King Arthur*, 1634, ch. xciv.

Admiral occurs in Layamon's *Brut.*, A.D. 1205.

It may be noted that the handsome butterfly called *the admiral* is also known as *the admirable*, which was probably its original name.

Much difference there is about the original of this word, whilst most probable their opinion who make it of Eastern extraction, borrowed by the Christians from the Saracens. These derive it from *Amir*, in Arabick a Prince, and Ἅλιος, belonging to the Sea, in the Greek language; such mixture being precedented in other words. Besides, seeing the Sultan's dominions, in the time of the Holy War, extended from Sinus Arabicus to the North Eastern part of the Midland-Sea, where a barbarous kind of Greek was spoken by many, *Amirall* (thus compounded) was significantly comprehensive of his jurisdiction. *Admirall* is but a depraving of *Amirall* in vulgar mouths. However, it will never be beaten out of the heads of common sort, that, seeing the Sea is scene of wonders, *something of wonderment hath incorporated itself in this word*, and that it hath a glimps, cast, or eye of *admiration* therein.—*T. Fuller*, *Worthies of England*, vol. i. p. 18 (ed. 1811).

ADVANCE, ADVANTAGE, } so spelt as if compounded (like *adventure*, *adverse*, etc.) with the Latin

preposition *ad*, to, are derivatives of Fr. *avancer*, *avantage* (It. *avanzare*, *vantaggio*), which are from *avant*, forward, Lat. *ab-ante*.

Other mistaken assimilations of the first syllable of a word to prepositions are—

Enlarge for O. Eng. alarge (Wycliffe), Fr. *eslargir*, Lat. *ex-largior*.

Engrieve (Chaucer, Spenser) for *aggrieve*. *Entice*, Fr. *attiser*.

Impair for *appair*. *Imposthume* for *apposteme*.

Invoice, from It. *avviso* (advice). *Ensample* for *example*.

Encumber for O. Eng. *acombre*, *accombre* (*Townley Mysteries*).

Encroach for *accroach*, Fr. *accrocher*.

Embassy, an *ambassage*, Low L. *ambascia*, Lat. *ambactus*.

ADVOWTRY, } an old word for adul-
AVOWTRY, } tery. O. Fr. *avoutrie*, as if a *breach* of one's marriage *vow* (Fr. *voue*), is a derivative from Lat. *adulterium* through the Provençal forms *azulteri*, *aülteri*, *avulteri*, just as Lat. *gladius* yields Prov. *glazi*, *glai*, *glavi*, Fr. and Eng. *glaive*; and Lat. *vidua* yields Prov. *veuza*, *veuva* (Diez).

> Duke Humfrey aye repined,
> Calling this match *advoutrie*, as it was.
> *Mirror for Magistrates* [Nares].

> The pharisees brought a woman taken in *aduoultrye*.
> *Caxton, Reynard the Fox*, 1481, p. 73 (ed. Arber).

> Euen such vnkindnesse as was in the Iewes . . . in committing *aduoultrie* and hordom.—*R. Ascham, The Schoolmaster*, 1570, p. 56 (ed. Arber).

Avoutre (*i. e. a-outre=a(d)ulter*) occurs in the Norman French *Vie de Seint Auban*, l. 62 (ed. Atkinson).

ÆGLOGUES. Spenser's spelling of *eclogues* from a mistaken theory that—

> They were first of the Greekes, the inventours of them, called *Æglogai*, as it were αἰγῶν or αἰγονόμων λόγοι, that is, *Goteheards tales.—General Argument to the Shepheards Calender*.

"Eclogue" of course is the Gk. *eklogê*, a choice poem, a selection. So E. K. his commentator thinks it necessary to note that *Idyllia* is the proper name for Theocritus's pastorals "and not, as I have heard some fondly guesse . . . *Hœdilia*, of the Goteheards in them" (Spenser, p. 472, Globe ed.).

AELMESSE, } an Anglo-Saxon word
ALMASSE, } for a charitable deed, our "alms," so spelt as if derived from *æl*, fire, and *mœsse*, an oblation, the mass, "a burnt offering" (so Bosworth and H. Leo), is really a corrupt form of L. Lat. *elimosina*, Gk. *Eleēmosúne*, an act of pity or mercy, whence It. *limosina*, Sp. *limosna*, Fr. *aumône* (*almosne*). This word has been peculiarly unfortunate in the treatment it has received at the hands of popular etymologists. Thus Brother Geoffrey the Grammarian, c. 1440, when registering the word "*almesse*, or *almos*, Elimosina, roga" [? a pyre, a burnt-offering], vouchsafes the information that "*Elimosina* is derived from *el*, which is God, and *moys* which is water, as if *water of God*; because just as water extinguishes fire, so alms, *elimosina*, extinguishes sin." Florio similarly defines It. *Elimósina*, "a word composed of *E'li*, that is to say God, and *Mois*, that is to say water, that is to say Alms or water of God to wash sinnes away." "*Elimosiniere*, an Almoner, a giuer of almes or Gods water." (*Id.*)

In Mid. High. German the word (Ger. *almosen*) takes the form of *almuosen*, as if containing *al* and *muos* (pap, food), and sometimes of *armuosen*, as if from *arm*, poor-food.

AEROLITE, a corrupt spelling of *aerolith*, air-stone, from the Greek *lithos*, a stone, just as *chrysolite* is for *chrysolith*, "gold-stone," from a desire probably to assimilate these words to others terminating in *ite*, such as *anthracite*, *malachite*, &c. So *coprolite* for *coprolith*.

AERY, } in old Eng. also spelt "*aire*,
AIERY, } *airy*, a Nest of Hawks or other birds of prey" (Bailey), Low Lat. *aërea*, a nest (Spelman, *Glossarium*), as if so called from the *airy* or *aërial* height at which the eagle builds (Lat. *aëreus*, 1 airy, 2 elevated), is derived from Fr. *aire*, an eagle's nest, *airer* to make a nest or *airy* (Cotgrave). See AIR.

> An eagle o'er his *aiery* tow'rs
> To souse annoyance that comes near his nest.
> *Shakespeare, King John*, act v. sc. 2.

Another frequent corruption is *eyrie*, *eyerie*, as if for *ey-ry* (old Eng. *ey*, an egg), *i. e.* egg-ery, a collection of eggs.

Afford, so spelt as if connected with Fr. *afforer*, *affeurer*, is a corruption of old Eng. *iforðien* of the same meaning, cf. *geforðian*, to further or help (Morris), *avorthi* in Bp. Pecock.

Do þine elmesse of þon þet þu maht *iforðien*.—*Old Eng. Homilies*, 1st ser. p. 37 (E. E. T. S.).

See *Oliphant, Old and Mid. English*, p. 179.

Aghast, so spelt from a mistaken analogy with *ghastly*, "ghost-like," is an incorrect form of old Eng. *agast*, a participial form from A. Sax. *egesian*, to terrify, Goth. *usgaisjan*, from A. Sax. *êgesa*, *êge*, "awe," fear, Goth. *agis*.

þe deouel schal *et agesten* ham.
Ancren Riwle (1225), p. 212.

Wallace was spedy and gretlye als *agast*.
Henry the Minstrel, Wallace, Bk. i. l. 230 (ab. 1461).

Of euery noyse so was the wretch *agast*.
Sir Thos. Wiat, Satires, i. l. 39 (ab. 1540).

There sall ane Angell blawe a blast
Quhilk sall mak all the warld *agast*.
Sir D. Lindsey, The Monarche, Bk. iv. l. 5586 (1552).

Another corrupt spelling is *agazed*, as if to imply standing *at gaze*, with eyes fixed and paralyzed with fear.

As ankerd fast my sprites doe all resorte
To stand *agazed*, and sinke in more and more.
Lord Surrey, Songes and Sonnettes, 1557.

The French exclaim'd, The devil was in arms;
All the whole army stood *agaz'd* on him.
Shakespeare, Hen. VI. Pt. I. i. 3.

See however Prof. Skeat, *Etym. Dict.* s. v.

Agnail. This word in all probability has nothing to do, as its present form would suggest, with the *nails* of the fingers (A. Sax. *angnägl* (?), pain-nail). It was formerly spelt *agnel*, *agnayle*, *angnayle*, and denoted a corn on the toe, or generally any hard swelling. It is doubtless the same word as Fr. *angonailles*, botchis, (pockie) bumps, or sores (Cotgrave), It. *anguinaglia*, a blain on the groin, "also a disease in the inside of a horse's hinder legs," (Florio). *Anguinaglia*, as Diez shows, is for *inguinalia*, a disease or affliction of *inguine*, Lat. *inguen*, the groin or flank (Sp. *engle*, Fr. *aine*).

Palsgrave (1530) has "*agnayle* upon one's too," and Turner, *Herbal*, speaks of "*angnaylles* and such hard swellinges," Florio of "*agnels*, wartles, almonds, or kernels growing behind the eares and in the necke" (s. v. *Páno*).

The inner flesh or pulp [of a Gourd] is passing good for to be applied to the *agnels* or corns of the feet.—*Holland, Pliny's Nat. Hist.* ii. 36 (1634).

Frouelle, An *Agnell*, pin, or warnell in *the the* [? toe].—*Cotgrave* (ed. 1660).

Agassin, A corn or *agnele* in the feet or toes.—*Id.*

Ghiandole, Agnels, wartles, or kernels in the throat.—*Florio.*

Air, word for a person's mien, manner, or deportment (Fr. *air*, It. *aria*), as if the subtle atmosphere, or *aura*, which envelopes one and emanates from his idiosyncrasy, is a confusion of "air" = Lat. *aer*, with quite a distinct word, Old Fr. *aire*, family, breeding, natural disposition. This *aire*, derived from Lat. *area*, seems to have gone through the transitions of meaning: (1) a space of ground for building, (2) a dwelling or nest (whence our *airy*, or *eyry*, an eagle's nest), (3) race, family, disposition, quality. So old Eng. *debonaire*, good-natured, Fr. *débonnaire*, was originally applied to "un faucon *de bonne air*," of a good nest, *i. e.* breed or strain—well bred and consequently well conditioned.

See *Littré, Histoire de la Langue Française*, tom. i. p. 61.

Prof. Skeat thinks that L. Lat. *area*, an eyrie, is itself only a corrupted form of Icel. *ara-hreiðr*, "eagle's-nest" (*Etym. Dict.* p. 10).

Airbell, a name for the *Campanula rotundifolia*, is corrupted from the commoner name *Hairbell*. The old forms of this word are *Hare bell* and *Hare's bell* (Britten and Holland, *Eng. Plant-Names*, p. 34).

Akehorne, an old mis-spelling of *acorn* (Urry, *Chaucer*, p. 364). Other old forms of the word are *akernel*, *akeron*, *akker*, *akkern*, *akran*, and *akyr* (Britten and Holland, *Eng. Plant-Names*, p. 9). See Acorn.

AKERSPIRE, } provincial words,
ACRESPIRE, } meaning to sprout or
ACKERSPRIT, } germinate, corrupt forms of *acrospyre* (from Greek *ákros* and *spéira*) to shoot at the extremity.

They let their malt *akerspire*.—*Regiam Majestatem*, p. 293 (Wright).

A more corrupt form *hecklespire* is found in some counties.

ALACOMPANE, an old name for the plant *Inula Helenium* (Bullein, *Book of Simples*), as if from a French *à la compagne*, is a corruption of the old Latin name *enula campana*, through the forms *elecampane* and *allicampane*, used in Cheshire. (See Britten and Holland, *Eng. Plant-Names*, p. 11.)

ALBATROSS, as if connected with Lat. *albus*, white, is corrupted from the older form *alcatraz* (*e. g.* in *The Mirror for Magistrates*), which is the name of the bird in Portuguese and Spanish.

"*Alcatraz*, a kind of fowle like a seamew" (Minshew), old Fr. *algatros*. M. Devic has shown that *alcatraz* is the same word as Portg. *alcatruz*, Span. *alcaduz*, Arab. *al-qādūs*, a vessel for drawing water, having originally been given as a name to the pelican, which was believed to fill its huge bill with water and convey it to its young ones in the desert (Chardin). For this reason the pelican is called by the Arabs *saqqa*, "the water-carrier."

ALFIN. } The old English name
AWFYN. } for the piece in the game of chess which we now call a bishop is a corruption of its oriental name, Arabic *Al-fil*, "The Elephant," Persian *Pîl* or *Fîl* (compare the borrowed words Icel. *fill*, Swed., Dan. *fil*, an elephant). In Russian it is called *slonie*, an elephant (vid. D. Forbes, *History of Chess*, pp. 40, 210).

Awfyn of þe chekar, *Alfinus*.—*Promptorium Parv.* c. 1440.

Alfyn, a man of the chesse borde, *avlfin*.—*Palsgrave*, 1530.

Al-fil was assimilated in English to *alfin*, an oaf or lubber, just as *fil* became in O. French *fol*, a fool. An Italian corruption is *dalfino*, "a dolphin, also a Bishop at Chesse,"—*Florio*; Old French *dauphin*, as well as *auphin*, *aufin*; compare Span. and Portg. *alfil*; It. *alfino*, *alfido*; Low Lat. *alfilus*, *alphinus* (Devic).

ALL AMORT, dejected, for *à la mort*.

Shall he thus *all amort* live malcontent?—*Greene, History of Friar Bacon*, 1594.

What, *all a mort!* How doth my dainty Nell?—*Peele, Edward I.* (1593), p. 392, ed. Dyce.

What *all a mort?* No merry countenance?—*Chettle, Kind Harts Dreame*.

ALLAN, a name in Cornwall for October 31st, is a curious condensation of *Allhalloween*, *i. e.* The *Eve* of *Allhallows* or All Saints Day.

At St. Ives, "Allan Day," as it is termed, is one of the chief days in all the year to hundreds of children, who would deem it a great misfortune were they to go to bed on *Allan Night* without their *Allan apple* to hide beneath their pillows. A large quantity of apples are disposed of in this manner, the sale of which is termed *Allan Market*.—*R. Hunt, Pop. Romances of West of England*, 2nd Ser. p. 177.

ALL AND SOME, a very common phrase in old Eng. meaning all together, one and all. It is a corruption of *alle insame*, *all i-some*, = all together; *insame*, A. Sax. *œt-samne*, together, from *sam*, *samen*, together (see *Notes and Queries*, 6th S. II. 404).

The lady lawghed and made good game
Whan they came owte *all in-same*.
The Wright's Chaste Wife (ab. 1462) l. 602 (E. E. T. S.).

[He] bade assemble in his halle,
In Pantheon *alle in-same*.
Stacyons of Rome, l. 792 (E. E. T. S.).

Uppon holy þoresday þer on his nome
Heo weren i-gedered *alle i-some*.
Castel of Loue, l. 1418 (ab. 1320).

Sir, we bene heare *all and some*,
As boulde men, readye bonne.
Chester Mysteries, ii. 87 (Shaks. Soc.).

His wife tolde him, *all and some*,
How Dane Hew in the morning would come.
A Mery Jest of Dane Hew, l. 41 (Early Pop. Poetry, iii. 136).

Now stop your noses, readers, *all and some*.
Dryden, Absalom and Achitophel, ii. 457.

Two hours after midnight *all and some*,
Unto the hall to wait his word should come.
W. Morris, Earthly Paradise, ii. 478.

ALLAWAYS, the Lincolnshire word for the drug *aloes* (Peacock), assimilated apparently to *carraways*.

ALLELUIA, a popular name for the wood-sorrel (Bailey), sometimes also called *lujula* and *luzula*, is held by Coles, *Adam in Eden*, 1657, and Withering, to be a corruption of the Italian name *Juliola*; see, however, JULIENNE infra.

Florio (1611) has "*Luggiala*, an hearbe very sharpe in taste."

ALLEY, the Lincolnshire word for the *aisle* of a church, of which probably it is a corruption.

ALLEY, a boy's marble of a superior description to the ordinary clay ones, is probably a shortened form of *alabaster*, of which material it is said (in the language of the toy mart) to have been made.

Mr. Pickwick enquired "whether he had won any *alley tors* [? = taws] or commoneys lately (both of which I understand to be a particular species of marbles much prized by the youth of this town)."—*Dickens, Pickwick Papers*, ch. xxxiv.

ALLIGATOR, It. *alligatore*, so spelt as if a derivative of Lat. *alligare*, to bind (cf. *boa constrictor*), is a corruption of the older word *alagarto*, which is the Sp. *lagarto* with the article *el* (*al*) prefixed, Lat. *lacerta*, a lizard. However, if a writer in the *Penny Cyclopædia*, s.v., be correct, *lagarto* is itself a corruption of a native Indian word *legateer*. Raleigh mentions *alegartoes* in his *History of the World*, fol. p. 150.

Jonson spells it *alligarta* in *Bartholomew Fair*, act ii. sc. 1. Mrs. Malaprop, as every one knows, gave the word a new twist into "an *allegory* on the banks of the Nile." *Per contra*, the lizard seemed to the Ettrick Shepherd a diminutive alligator.

There's nane [serpent] amang our mosses, only asks, which is a sort o' lizards, or wee alligators.—*Noctes Ambrosianæ*, vol. i. p. 145.

ALL SAINTS' WORT, a popular name of the *Hypericum Androsœmum*, is a mistaken rendering of the French name *toute-saine* (*Tutsan*) "All-heal."

Britten and Holland, *Eng. Plant-Names* (E. D. Soc.).

ALLYANT, a variety of *alient*, the old English spelling of *alien*, from a desire apparently to accommodate it to "*alliant* or *ally*, one that is in league, or of kindred with one (Blount, 1656), sc. one's enemy."

Yonder cometh Richmond over the fflood
with many *allyants* out of ffarr countrye,
bold men of bone and blood;
the crowne of England chalengeth hee.
Percy, Folio MS. vol. iii. p. 241, l. 145-148.

If any *alyant* in his absence durst aduenture him seluen to visitt or inuade, our most valiant realme.—*Ibid.* vol. i. p. 215, l. 60.

Halliwell and Wright [in Nares] while quoting "Among *alyauntes* [= strangers, aliens] he had easily cured very many of all kyndes of diseases" (*Paraphrase of Erasmus*, 1548), confound this word with *allyaunte*, allied, akin, in More's *Utopia*, 1551.

Aliant, an alien, occurs in Coverdale (Judges xix., Jer. viii.) and A. V. 1611 (Job xix. 15, Lam. v. 2).

ALMERY, an old Eng. word for a cupboard, otherwise spelt *aumry*, "a Cupboard for the keeping of cold and broken victuals" or other *alms*, as if for *almonry*, cf. "*awmebry or awmery, Eleemosinarium*" (*Prompt. Parv.*). It is the same word as Ger. *almer*, quasi A. Sax. *almerige*, Sp. *almario* and *armario*, Low Lat. *almaria*, *armaria*, Fr. *armoire*; all (according to Diez) from Latin *armarium*, a chest for holding *arms*.

Almary or *almery*, Almarium. — *Prompt. Parv.*

Almery of mete kepynge, or a saue for mete. Cibutum.—*Ibid.*

Almery, aumbry, to put meate in, *unes almoires.*—*Palsgrave.*

ALMOND, is derived from Fr. *amande*, Provençal *amanda*, and these from *amandola*, which was supposed to be a diminutive form, but really represented the Latin *amygdala* (Gk. *ἀμύγδαλη*). The etymologically correct form would be something like *amandel*, cf. It. *mandola*, Ger. *mandel*. See DATE.

So the French *ange* has been formed from *ang-el* by dispensing with the supposed diminutival termination *el* (*Philog. Soc. Proc.* vi. 41).

ALPINE, a Cheshire name for the plant *Sedum Telephium*, is a corruption of *Orpine* (Britten and Holland, *Eng. Plant-Names*, p. 12, E. D. Soc.), Fr. *orpin*, contracted from *orpiment*, which is from Lat. *auripigmentum*, with allusion to the golden-coloured flowers of one species.

ALL-PLAISTER, a provincial corruption of *alabaster* (Yorkshire), which in old English is frequently spelt *alablaster*. cf. YALLOW-PLASTER, *infra*.

Her *alablaster* brest she soft did kis.
Spenser, Faerie Queene, Bk. III. 2, xlii.

AMBERGREASE, a corruption of Fr. *ambregris*. Grey amber (*gris amber*,

Milton, *Par. Reg.* ii. 344). So *verdigrease* for *vert-de-gris*.

Jacobus de Dondis, the Aggregator, repeats *ambergreese*, nutmegs, and all spice amongst the rest.—*Burton, Anatomy of Melancholy*, 16th ed. p. 436.

A mass of this *Ambergreese* was about the third year of King Charles found in this county [Cornwall] at low water.—*Fuller, Worthies of England*, vol. i. p. 206 (ed. Nichols).

A fat nightingale well season'd with pepper and *ambergrease*.—*S. Marmion, The Antiquary*, act iv. sc. 1 (1641).

AMBRY, } a cupboard or pantry, is
AUMBRY, } the Fr. *armoire*, originally a chest in which *arms* were kept. The word was sometimes spelt *almery*, and being applied to the general receptacle of broken meat such as would be given in alms, was confounded with quite a different word, *aumry* or *almonry*, the office or pantry of the *awmbrere*, *awmnere*, or *almoner*, the *alms* dispenser. Wedgwood.

AMOREIDE, } old Scotch corruptions
EMERANT, } of the word *emerald*, O. Eng. *emeraud*. The English word traces its origin to Gk. *smaragdos*, *maragdos*, which may be the same word as Sansk. *marakata*, a beryl, (Fürst), cf. Heb. *bāreketh*, a beryl. (See *Speaker's Commentary*, Ex. xxviii. 17.)

AMPERZAND, an old name for "&," formerly &, the contracted sign of *et* (=and); the Criss-Cross row of the old horn-books commonly ending in x, y, z, &c, &. These final characters were read "et cetera," "*et per se, and.*" When the modern & was substituted for &, this came to be read "and per se, and," of which *amperzand*, *ampus-and*, *ampassy*, are corruptions. Similarly the letters A, I, O, when standing by themselves as words, were read in spelling lessons "A per se, A," "I per se, I." Chaucer calls Creseide "the floure and *a per se* of Troie and Grece."

But he observed in apology that it [z] was a letter you never wanted hardly, and he thought it had only been put there to finish off th' alphabet like, though *ampus-and* would ha' done as well, for what he could see."—*Adam Bede*, ch. xxi. p. 205.

In the Holderness dialect, E. Yorkshire, it is called *parseyand*. See AND-PUSSY-AND, *infra*.

ANBERRY, or *anbury* or *ambury*.

A kind of wen, or spongy wart, growing upon any part of a horse's body, full of blood.—*The Sportsman's Dictionary*, 1785.

Lincolnshire *nanberry*, from A. Sax. *ampre*, a swollen vein, which still survives in the Dialects of Essex and the East counties as *amper*, and in the South-Eastern counties as *ampery*, decayed, unhealthy (Wright, *Provincial Dict.*).

þri *ampres* were an mancyn ær his to-cyme [*i.e.* three blemishes were in mankind before His coming].—*Old. Eng. Homilies, XII. Cent.* 1 Ser. p. 237 (ed. Morris).

Ampre may possibly be connected with old Eng. *ample*, *ampulle*, a globular vessel, Lat. *ampulla*, something inflated. Cf. Fr. *ampoule*, a small blister, wheal, powke, or rising of the skin (Cotgrave).

ANCHOVY owes its present form to a mistaken notion that *anchovies* or *anchoveys* was a plural, whereas our forefathers used formerly to speak of "an anchoveyes."

Acciuga, a fish like a Sprat called *Anchioues*.—*Florio, New World of Words*, 1611.

Anchoyés, ou Anchoies, The fish *Anchoveyes*.—*Cotgrave*.

Anchoves (fish). Anchou, anchoies, anchoyes (poisson). — *Sherwood, English-French Dict.* 1660.

We received the word probably from the Dutch, who call the fish *anchovis*; but compare Fr. *anchois*, Portg. *anchova*, &c.

ANCIENT, an old and frequent corruption of *ensign*, Fr. *ensigne*, Lat. *insignia*, denoting (1) a flag or banner.

Full of holes, like a shot *ancient*.—*The Puritan*, i. 2.

It was a spectacle extremely delightful to behold the Jacks, the pendants, and the *ancients* sporting in the wind.—*Don Quixote*, p. 569 (ed. 1687).

(2) a standard-bearer.

'Tis one Iago, *ancient* to the general.
Othello, ii. 4.

Master, Master, see you yonder faire *ancyent*? Yonder is the serpent & the serpent's head.
Percy, Folio MS. vol. i. p. 303. l. 77.

"*Enseigne*, An Ensigne, *Auntient*, Standard bearer."—Cotgrave.

Enscigne, it would appear, was confounded with *ancien*.

This is Othello's *ancient*, as I take it.
Othello, act v. sc. 1.

ANDIRON, whatever be the origin of this word, *iron* probably is no real part of it, as we see by comparing the old forms *awnderne* (*Promptorium*, 1440), *awndyern* (Palsgrave, 1530), *andyar* (Horman, 1519), old Fr. *andier*, *andin*, Low Lat. *andena*, *anderius*.

Further corruptions are ENDIRONS and HANDIRONS.

AND-PUSSEY-AND, AMPUS-AND, AMPERZAND, } Printers' names for the character &, are corruptions of the old expression, "and *per se*, and," applied to it, I believe, in the horn-books.

The pen commandeth only twenty-six letters, it can only range between A and Z; these are its limits—I had forgotten *and-pussey-and!*—*Southey, Letters*, vol. i. p. 200.

Popular etymologizing has busied itself here to some purpose.

The sign & is said to be properly called *Emperor's Hand*, from having been first invented by some imperial personage, but by whom the deponent saith not. It is commonly corrupted into [!] *Ampazad*, *Zumpy Zed*, *Ann Passy Ann.*—*The Monthly Packet*, vol. xxx. p. 448.

The character was also sometimes called *anpasty*, *anpassy*, *anparse* (Wright), *i.e.* "and *per se*."

ANGEL-TOUCHE, an O. Eng. name for the earth-worm, is said by Nares to be from the French *anguille*. More probably it is the *twitch* (A. Sax. *twicce*), or worm for *angling* with. (See *Philological Transactions* for 1858, p. 98.)

I made thee twine like an *angle-twitch*.—*Mrs. Palmer, Devonshire Courtship*, p. 28.

Tagwormes which the Cornish English terme *angle-touches*.—*Carew* (*Couch, E. Cornwall Glossary*).

ANGER NAILS, a Cumberland word for jags round the nails, as if connected with *angry*, in the sense of inflamed (Dickinson, *Cumberland Glossary*, E.D. Soc.) is a corruption of *ang-nails*. See AGNAILS *supra*.

ANGLE-DOG, in Prov. English a large earth worm, is a corruption of A. Sax. *Angel-twicce*.

ANKYR, a borrowed word for a "recluse, *Anachorita*" (*Prompt. Parv.*), Gk. *anachōrētēs* (a withdrawer, a hermit), in old Eng. and A. Sax. *áncer*, has been assimilated, regardless of meaning, to the word "*ankyr* of a shyppe, *Ancora*," A. Sax. *áncer*. The A. Sax. word was probably regarded as a compound of *án*, alone, and *cerran* (=versari), as if one who lives alone (qui solus versatur), like Gk. *mónachos* ("monk"). Bosworth actually ranges *áncer* as a derivative under *án*, one, alone.

A curious piece of popular etymology is given in the *Ancren Riwle*, ab. 1225.

For þi is *ancre* icleoped *ancre*, & under chirche iancred ase ancre under schipes borde, uorte holden þet schip, þet uðen ne stormes hit ne ouerworpen. Al so al holi chirche, þet is schip icleoped, schal *ancren* oðer *ancre* þet hit so holde, þet tes deofles puffes, þet beoð temptaciuns, hit ne ouerworpe. (P. 142.)

[*i.e.* For this (reason) is an anchoress called an anchoress, and anchored under the church, as an anchor under a ship's board, for to hold that ship, that waves or storms may not overthrow it. Even so all holy church, which is called a ship, shall anchoresses, or the anchor, so hold, that the devil's puffs, which are temptations, may not overthrow it.]

Lady Fayth . . . is no *Ankers*, shee dwels not alone.

Latimer, Sermons, p. 58 verso.

ANNY SEED, a corrupted form of *anise seed*, quoted by Dr. Prior from *The Englishman's Doctor*.

The *Promptorium Parvulorum* has "*Aneys seede* or spyce, Anetum, *anisum*" (c. 1440).

ANOINTED, in provincial Eng. employed to denote a worthless, reprobate, good-for-nothing fellow, *e.g.* "He's an *anointed* youth," in the Cleveland dialect *nointed*, has generally been understood to be a perverted usage of the ordinary word, as if it meant consecrated, set apart, or destined to evil courses and an evil end. (So Mr. Atkinson, *Glossary*, s. v.)

It is, without doubt, a corruption of the French *anoienté* (Roquefort), another form of *anéanti*, brought to nothing, worthless, good for nothing. Wiclif has *anyntische*, *anentysch*, to bring to nought, destroy (Ps. lxxiv. 9, &c.)

ANOTHER GUESS, meaning different, of another description, dissimilar, is a corruption of the older phrase *another gates*, or *other gates*, *i.e.* other ways. Compare Scot. *this gate*, this way, thus.

This will never fail
Wi' them that *this gate* wooes them.
Ramsay, Christ's Kirk on the Green, canto ii.

Our race to heaven [is] *another gates* business.—*Frank, Sermons,* vol. i. p. 436.

His bringing up [requires] *another gates* marriage than such a minion.—*Lilly, Mother Bombie,* act i. sc. 3.

He would have tickled you *othergates* than he did.—*Twelfth Night,* v. 1.

Hudibras, about to enter
Upon *another gates* adventure,
To Ralpho call'd aloud to arm.
Butler, Hudibras, Pt. I. canto iii.

This is quite *another-guess* sort of a place than it was when I first took it, my lord.—*The Clandestine Marriage.*

You bean't given to malting of a morning—more's the pity—you would be *another guess* sort of a man if you were.—*Tales by a Barrister,* vol. ii. p. 353 (1844).

Her's *another gess* 'oman than Dame.—*Mrs. Palmer, Devonshire Courtship,* p. 12.

My lady Isabella is of *anotherguess* mould than you take her for.—*Horace Walpole, Castle of Otranto,* ch. ii.

So Goldsmith, *Vicar of Wakefield,* ch. xix.

I am constrained to make *another guesse* divertisement.—*Comical History of Francion,* 1655.

I co'd make *othergess* musick with them.—*Flecknoe, Love's Kingdom,* 1664.

Wolfe Barrington came. Quite *another guess* sort of pupil.—*The Argosy,* Dec. 1870, p. 447.

Somewhat similarly "any *kindest* thing," is a Devonshire phrase for "any *kind-is* thing" (an old genitive, A. Sax. *cynnes*), and so old Eng. *alkins, no kennes, nonkyns,* &c.

ANTHYMN. Johnson's amended spelling of anthem, as if a *hymn* sung in parts or responsively (*anti*). It is so written by Barrow. The old forms are *antem, anteme, antempne, antephne,* A. Sax. *antefn,* from Lat. and Greek *antiphona,* It. and Sp. *antifona.* (Vide Blunt, *Annotated Book of Common Prayer,* p. lxii.)

Fr. *antienne,* an *antem.*—*Cotgrave.*

Hymnes that are song interchangeably in the Church, commonly called *Antemes.*—*Hanmer, Translation of Socrates,* 1636.

A volume that has run through many editions (Sullivan's *Dictionary of Derivations*) actually gives as the origin *anti* and *hymnus,* alleging the following passage from Bacon in support of it, "Severall quires, placed *one over against another,* and taking the voices by catches, *antheme-wise,* gave great pleasure."

On Sondaies and holidaies masse of the day, besides our Ladymasse, and an *anthempne* in the afternoone.—*Ordinaunces made for the Kinges* [Hen. VIII.'s] *household.*

Efter hire viue hexte blissen tel in þe *antefnes.*—*Ancren Riwle* (ab. 1225), p. 42.

"After her five highest joys count in the anthems," where another MS. has *antempnes.*

ANTIENT, a frequent mis-spelling, as if connected with Lat. *antiquus,* of *ancient,* which is a derivative of Fr. *ancien,* O. Fr. *ainçois,* It. *anziano,* Sp. *anciano,* Prov. *ancian,* all from Lat. *ante ipsum* (Diez). It is the customary form in writers of the seventeenth and eighteenth centuries.

So in this last and lewdest age
Thy *antient* love on some may shine.
Vaughan, Silex Scintillans, 1650.

It must have been by a slip of the pen that such an orthographical purist as Archbishop Trench speaks of "the *antient* world" in his latest work (*Mediæval Church History,* p. 393), as he elsewhere always uses the spelling "ancient."

ANTI-MASQUE, so spelt as if denoting an interlude opposed (*anti*) as a foil or contrast to the more serious *masque,* was perhaps originally *antick-masque,* a form put by Ben Jonson into the mouths of two of his characters. Bacon in his Essay *Of Masques and Triumphs* (1625), says of Anti-Masques,

They haue been commonly of Fooles, Satyres, Baboones, Wilde-men, *Antiques* (p. 540, ed. Arber).

And Wright quotes *antick* = an anti-masque from Ford.

Sir, all our request is, since we are come, we may be admitted if not for a masque for an *antic-masque.*—*Jonson, The Masque of Augurs* (1622), p. 631, *Works* (ed. Moxon).

O Sir, all de better vor an *antic-mask,* de more absurd it be, and vrom de purpose, it be ever all de better.—*Id.* p. 632.

ANXIOUS, BARBAROUS, &c., a mis-spelling of *anxius, barbarus,* to bring them into conformity with such words as *glorious, famous, odious,* &c. (*gloriosus, famosus, odiosus*).

APPARENT, in the phrase "heir apparent," would seem naturally to mean the manifest, evident, and unquestioned heir, Lat. *apparens.*

Fabyan, however, writes it "heir *paraunt*," which Richardson thinks is for *paravaunt*, Fr. *paravant*, before, in front (like *paraunter* for *paraventure*). He understands *apparent*, therefore, to be from old Fr. *auparavant*, meaning the heir who stands foremost, or first in the order of succession. So Spenser speaks of one of the Graces.

That in the midst was placed *paravaunt*.
Faerie Queene, VI. 10. xv.

In the *Alliterative Poems* (XIV. cent.) Sodom is described

As *aparaunt* to paradis þat plantted þe dry3tyn.—B. l. 1007.

It may, however, only mean next of kin; compare Fr. *apparenté* (from *parens*) of Kin, or neer Kinsman, unto.—Cotgrave.

APPLE-PIE, in the phrase "Apple-pie order," seems to be a popular corruption of *cap-à-pie* (Fr. *de pied en cap*), with reference to the complete equipment of a soldier fully caparisoned from head to foot. The *apple-pie bed* of schoolboys is an arrangement of the sheets by which head and foot are brought close together.

Take an Englishman *Capa pea*, from head to foot, every member he hath is Dutch.—*Howell, Instructions for Forrein Travell*, 1642, p. 58 (ed. Arber).

APPLEPLEXY, a vulgar corruption of *apoplexy*. Polish in *The Magnetic Lady*, iii. 3, turns it into *happyplex*.

But there's Sir Moth, your brother,
Is fallen into a fit o' the *happyplex*.
Ben Jonson, Works, p. 448 (ed. Moxon).

ARBOUR, so spelt as if it described a bower formed by trees (Lat. *arbor*, a tree). Sydney, for instance, speaks of "a fine close *arbor*"—

It was of *trees* whose branches so interlaced each other that it could resist the strongest violence of eye-sight.—*Arcadia* [in Richardson].

It is really a corruption of *harbour*, old Eng. *herberwe*, though the two words are distinguished in the following:—

To seek new-refuge in more secret harbors
Among the dark shade of those tufting *arbors*.
Sylvester, Du Bartas, 1621, p. 194.

They have gardens . . . with their *harbers* and bowers fit for the purpose.—*Stubbes, Anatomie of Abuses*, 1593.

Wynter, all thy desyre is the belly to fyll:
Bett[r] were to be in a grene *herber*, where one may have his wyll.
Debate betwene Somer and Wynter, l. 58.

An older form of the word is *erbar* or *herber*, which was used sometimes in the sense of a bower, sometimes in that of a garden, *e. g.* "*Erbare, Herbarium.*"—*Prompt. Parvulorum*, c. 1440.

Of swuche flures make þu his *herboruwe* wiðinnen þe suluen.—*Ancren Riwle* (ab. 1225), p. 340.

"Of such flowers make thou his bower (or lodging) within thy self." The Latin version here has *herbarium*.

ARCHANGELL, appears in company with various other birds in the *Romaunt of the Rose* (l. 915), "With finch, with larke, and with *archangell*," and translates the French *mésange* (also *marenge*) a titmouse or titling.—Cotgrave.

The word was perhaps interpreted to be compounded of *mes* (=plus) and *ange*, an angel. It is really a corrupted form of the Low German *meeseke*, Picardian *maisaingue*, Icel. *meisingr*. Other forms are old Fr. *masange*, Wallach. *masenge*, Rouchi *masinque*.

This corruption was the more natural from birds being often called angels by old authors in accordance with the saying of Thomas Aquinas "Ubi aves ibi angeli:" *e. g. wariangle*, an old Eng. name for the shrike or butcher-bird, Ger. *würgengel*, *i. e.* the worrying or destroying angel (vid. Cotgrave, s. v. *Ancrouëlle*); Ger. *engelchen* (little angel), the siskin. Similarly G. Macdonald calls a butterfly "the flower-angel" (*The Seaboard Parish*, p. 414). Compare

The dear good *angel* of the spring, the nightingale.
Ben Jonson, Sad Shepherd, ii. 2.

And aerie birds like angels ever sing.
Barnabe Barnes, Spiritual Sonnets, x.

Not an angel of the aire,
Bird melodious or bird faire,
[Be] absent hence.
The Two Noble Kinsmen, i. 1. l. 16 (1634).

See Littledale's note *in loco*, and Prof. Skeat's note on *Vision of Piers Plowman*, xviii. 24, 33, where he traces the idea of the excellence of birds to the expression "volucres cœli," the birds of *heaven*, Matt. viii. 20.

ARCHICHOCKE, an old mis-spelling of *artichoke* (Turner, *Herbal*, 1551-1568), as if compounded with Gk. *archi*.

"Artichoke" is itself a corrupted form of Fr. *artichaut*, Sp. *artichofa*, It. *articiocco*, from Gk. *artutiká*, heads of artichoke (Devic). But compare the Arabian *al charsjof*, Sp. *alcarchofa* (Dozy, Scheler), or Arab. *al kharchúf*, as Engelmann transcribes it.

The latter part of the word has been sometimes understood to refer to the core of the vegetable, which is likely to stick in the throat, and is in Lincolnshire called the *choak*.

It was sometimes spelt *hartichoake*.

> Oringoes, *hartichoakes*, potatoe pies,
> Provocatives unto their luxuries.
> *The Young Gallants Whirligigg*, 1629.

Low. Lat. corruptions are *articactus* and *articoctus*.

ARCHIMASTRYE, an old corruption of *alchemistry* in Norton's *Ordinall of Alchemie*, as if the chief of *maistries* or "arch-mystery" (see MYSTERY). Old Eng. *alkamistre*, Old Fr. *arquemie*.

> Maistryefull, merveylous and *Archimastrye*
> Is the tincture of holi Alkimy;
> A wonderfull science, secrete Philosophie.
> *Ashmole, Theatrum Chemicum Brit.* p. 13.

In the *Proheme* to his curious poem Norton says:—

> This Boke to an *Alchimister* wise
> Is a Boke of incomparable price.
> *Op. Cit.* p. 8.

Florio gives "*Archimista*, an alchimist," and *Archimia* for *Alchimia*. *New World of Words*, 1611.

Fuller says that Alasco, a Pole,

> Sought to repair his fortunes by associating himself with these two *Arch-chemists* of England [viz. Dr. Dee and Kelley, the Alchemists].—*Worthies of England*, vol. ii. p. 473 (ed. 1811).

ARGOSY, a ship, a merchant-vessel, is a corruption of *Ragosine*, *i. e.* a vessel of *Ragosa* or *Ragusa*, influenced probably by the classical *Argo* in which Jason went in search of the golden fleece. The old Fr. *argousin*, the lieutenant of a galley (Cotgrave), which would seem to be connected, is the same word as It. *aguzzino*, and a corruption of *alguazil*, Sp. *alguacil*, Arab. *al-wazīr*, the vizier (Devic).

> Your *argosies* with portly sail . . .
> Do overpeer the petty traffickers,
> That curtsy to them.
> *Merchant of Venice*, i. 1. l. 9.

See, however, Douce, *Illustrations*, *in loco*.

ARK, recently used for citadel or stronghold, as if identical with *ark*, a place of safety (Lat. *arca*), is a corruption of Lat. *arx* (*arc-s*), a defence, bulwark (from *arceo*, to keep off), seemingly mistaken for a plural.

> Lord Hartington said that he had no information concerning the defences of Candahar; but it is well known that its *ark*, or citadel, is naturally untenable against artillery.—*The Standard*, July 30, 1880.

ARMBRUST, a corruption of *arbalest*, *arblast*; cf. old Dan. *arburst*, Icel. *arm-brysti*, a cross-bow, Ger. *armbrust*, as if an *arm* fired from the *breast* (*brust*).

AROW-BLASTE, } an old spelling of
ARWEBLAST, } the word *arblast*, *arbalest* (*arcu-balista*, bow-catapult), a cross-bow, as if derived from the old Eng. word *arwe*, an arrow, and *blast*, to expel forcibly. *Arow-blasters* is Wycliffe's word for crossbowmen, 2 Kings, viii. 18.

The form *all-blawsters* occurs in *Morte Arthure*, l. 2426 (c. 1440, E. E. T. S. ed.), *aireblast* (air-blast!) in *William of Palerne*, l. 268.

ARQUEBUSS, It. *archibuso*, *arcobugia*, is the Dutch *haeck-busse* or *haeck-buyse*, Dan. *hage-bösse*, Ger. *hakenbüchse*, *i. e.* a gun, *busse*, Ger. *büchse*, fired from a *hooked* or forked rest, *haeck*, *hage*, *haken*. The word when borrowed was altered in form so as to convey a meaning in the vernacular, as if a derivative from *arco*, Lat. *arcus*, a bow. Hence the words *arcobugia*, Fr. *arquebus*, Eng. *arquebuss*. Sir S. D. Scott, however, thinks that the word was originally *arc-et-bus*, "bow and barrel" (Dutch *bus*, Low Ger. *büsse*) in one (*The British Army*, vol. ii. p. 262), and so Zedler. It was sometimes called the *arquebus à croc* (Scott, p. 268). See also Spelman, *Glossary*, s. v. *Bombarda*.

ARRANT, thorough, downright, notorious, as applied to a knave or a fool, seems to be the same word as old Eng. and Scot. *argh*, *arch*, Scot. *arrow*, A. Sax. *earg*, cowardly, Dan. *arrig*, arrant, rank, Ger. *arg*, Icel. *argr*, a coward (cf. Gk. *ărgos*, idle, lazy), conformed

to old Eng. *arrant*, *erraunt*, wandering about, vagabond. Low Lat. *arga* was a contemptuous term for a stupid, lazy, or mean-spirited person.—*Spelman, Glossarium*, s. v.

Pusillanimitas, þet is, to poure iheorted, & to *arch* mid alle eni heih þing to undernimen.—*Ancren Riwle* (ab. 1225), p. 202 (MS. C.).

Pusillanimity, that is, too poor hearted and too cowardly withal any high thing to undertake.

Dotterel. So do I, sweet mistress, or I am an *errant* fool.—*May, The Old Couple*, iv. 1 (1658).

Old Eng. *argh*, *arwe*, cowardly, lazy, Scot. *arrow*, A. Sax, *earg*, Gk. *árgos* (*a-ergos*, not working), curiously correspond to *arrow*, the swift dart, O. Eng. *arwe*, A. Sax. *earh*, from *earh*, *earg* = Gk. *árgos*, *swift*.

ARROW-ROOT. The first part of the word is said to be a corruption of *ara*, the native name of the plant which yields this substance and grows in the West Indies. *Arrow-root* is also a popular name for the *arum* (*maculatum*), of which perhaps it is a corruption, though a kind of starch resembling arrow-root is actually made from its tubers. As a Suffolk name for the *Achillea Millifolium*, it is a perversion of *yarrow*-root, just as *Green arrow* is of *Green yarrow* (Britten and Holland, *Eng. Plant-Names*, p. 17).

ARSMETRICK, a common old spelling (it is found in Lydgate and Chaucer) of the word *arithmetic*, as if it were the *metric art*. The Low Lat. form *arismetica* is probably from It. *arismus*, *risma*, for Gk. *arithmós* (number). Cf. Sp. *resma*, Fr. *rame*, Eng. "ream."

Arsmetrike is a lore: þat of figours al is
& of drauȝtes as me draweþ in poudre: & in
numbre iwis.
S. Edmund Confessor, l. 224 (ab. 1305).—
(*Philolog. Soc. Trans.* 1858, p. 77.)

ARTHUR'S WAIN, an old popular name for the constellation of the Great Bear, has arisen, in all probability, from a confusion of *Arthur*, Keltic *Arth*, *Art*, *Arthwys* (cf. *Ard*, high), the name of the legendary British prince, with Welsh *arth*, a bear, Irish *art*, the same word as Lat. *arctus*, Gk. *árktos*, a bear, especially the constellation so-called (whence our "arctic"), Sansk. *riksha*, (1) the bright, (2) a bear, (3) Ursa Major. Cf. Welsh *alban arthan*, the winter solstice; Arab. *dubb*, a bear, the constellation. In particular, *Arcturus* (Gk. *Arktoûros*, the Bear-guard, a star in *Boötes*) would readily merge into *Arthurus*. Gawin Douglas calls it *Arthurys-hufe*.

Arthur's slow wain rolling his course round the pole.—*Yonge, Hist. of Christian Names*, ii. 125.

Similarly the Northern Lights were sometimes called "Arthur's Host."

Arthur has long ago been suspected of having been originally the Great Bear or the bright star in his tail.—*Quarterly Review*, vol. 91, p. 299.

Sir John Davies writing on the accession of Charles I., says:—

Charles, which now in *Arthure's* seate doth raigne,
Is our *Arcturus*, and doth guide the waine.
Poems, vol. ii. p. 237 (ed. Grosart).

ARTOGRAFYE, an old spelling of *orthography*, as if compounded with *art*.

How spellest thou this word *Tom Couper*
In trewe *artografye*.
Interlude of the Four Elements (Percy Soc.), p. 37.

ASHORE, a West country word for *a-jar*, *i.e. on the jar* (the phrase which so perplexed Mr. Justice Stareleigh), A. Sax. *on cérre*, Old Scot. *on char*, on the turn.

A Wiltshire girl I have heard ask her mistress, "Shall I leave the door *ashore*, mam?"

ASK, a provincial word applied especially to keen biting winds, or *Hask* (pronounced *ask*) in the Holderness dialect, E. Yorkshire, stiff, bitter, tart, is Icel. *haskr*, "harsh."

ASPECT, an incorrect Scottish form of *aspick*, Fr. *aspic* the asp (*Jamieson*).

ASPIC, a term of cookery for a species of jelly served as a condiment with dishes, Fr. *aspic* (as if from being cold as a snake or aspic!—Littré), was so called from having been originally made with *espic*, or *spikes* of lavender, as one of its ingredients.—Kettner, *Book of the Table*, p. 47.

Aspic, the herbe Spickenard or Lavander Spike.—*Cotgrave.*

ASS-PARSLEY, } a popular name
ASSE-PERSELIE, } for the plant

chervil. The first part of the compound is probably a corruption of old Eng. and Fr. *ache*, parsley, such pleonasms being not uncommon.—Britten and Holland, *Eng. Plant-Names*, p. 19.

Wiþ alisaundre þareto *ache* & anys.
Böddeker, Alteng. Dichtungen, p. 145, l. 14.

ASTER, } an old corruption of
ASTUR, } *Easter*, owing to a false derivation explained in the following quotation from Mirk's *Festival of Englyssche Sermones*.

Hit is called *astur day* . . . for welnyg in ych place hit is þe maner to do þe fyre owte of þe halle at þis day, and þe *astur* þ^t hath be alle þe wyntur brend w^t fyre and baked w^t smoke, hit schall be þis day araed w^t grene rysshes and sote flowrus.

Aster, also spelt *astir*, *aistre*, and *estre*, is an old Eng. word for a hearth or fire-place, O. Fr. *aistre*, L. Lat. *astrum*.

So þ^t ye mowe w^t a clene concience on *astur day* receyue þe clene body of owre Lorde Ihu criste.—*Festiall of Englysshe Sermones*. See Hampson, *Med. Aevi Kalend.* vol. ii. p. 24.

Two other popular etymologies of the word are given in the Old English Homilies edited by Dr. R. Morris, "þis dai is cleped *estrene* dai, þat is *aristes* dai, for þat he þis dai aros of deaðe" (2nd Ser. p. 97), *i. e.* "This day is called Easter day, that is, day of arising, because He arose from the dead on this day."

"þis dai is cleped *estre* dai þat is *estene* da, and te *este* is husel" (*Ibid.* p. 99), *i. e.* "This day is called Easter day, that is, day of dainties, and the dainty is the housel."

ASTERISKS, for *hysterics* in the language of the street folk.

"Lemontation of Judy for the loss of her dear child. She goes into *asterisks*," says a Punch and Judy exhibitor in Mayhew's *London Labour and the London Poor*, vol. iii. p. 55.

Compare STERAKLES.

ASTONY, } These, as well as O.
ASTONISH, } Eng, *astone* (Chaucer), are perversions of *astound* (regarded perhaps as a past participle *astoun-ed*), A. Sax. *astundian*, to stupefy (cf. *stunt*, stupid, *stunian*, to stun, or stupefy), and assimilated to Fr. *estonner*, "to astonish, amaze, daunt, . . . to *stonny*, benum, or dull the sences" (Cotgrave), as thunder does, from a hypothetical Latin *ex-tonare*. Thus *astonied* was regarded as equivalent to thunderstruck (Gk. *embrontētos*), *dunder-head* (=num-skull), Massinger, *The Picture*, ii. 1.

Besides *astonied* (A. V. *Job*, xvii. 8), we find *astonyid*, *astoneyed*, Wycliffe (Lev. xxvi. 32, Deeds ii. 6), *stoneid*, *stoneyd*, *stonyed* (*Ibid.* Gen. xxxii. 32, Matt. x. 24), *astonned*, Hall (Rich. III., fol. 22 b) North speaks of Alexander being *astonied*, *i. e.* stunned, with a blow from a dart on his neck (*Plutarch*, p. 751), and Holland of the torpedo being able to *astonish*, or benumb, those that touch it.

Astonyed, or *a-stoyned* yn mannys wytte. Attonitus, consternatus, stupefactus, perculsus.

Astoynyn, or brese werkys (al. *astoyn* or brosyn). Quatio.—*Promptorium Parvulorum* (c. 1440).

Vor her hors were al *astoned*, & nolde after wylle
Sywe noþer spore ne brydel, ac stode þer al stylle.
Robert of Gloucester, Chronicle (ed. 1810), p. 396.

An old MS. recommends "coste" as a suffreyn remedie for sciatica and to þe membris þat ben *a-stonyed*.—*A. Way, Prompt. Parvulorum*, p. 94, note 4.

ATTENDANT, *Defendant*, *Confidant*, &c., for the more strictly correct forms *attendent* (Lat. *attenden(t)-s*), *defendent* (*defenden(t)-s*), &c., from the mistaken analogy of words like *inhabitant*, *vigilant*, *militant*, *ignorant*, *arrogant*, from Lat. *inhabitan(t)-s*, *vigilan(t)-s*, &c. *Respondent*, *correspondent*, preserve their primitive form.

ATTIC, the name given to a room at the top of the house, Fr. *attique*, has nothing to do with an *Attic* style of architecture. It seems to have been borrowed from the Hindus, as it closely corresponds to Sanskrit *at't'aka* (in modern pronunciation *attak*), the highest room of an Indian house, from *a't't'a*, high, lofty. (Heb. *attik*, a portico, can be only a coincidence.) Prof. Goldstücker (*Philological Transactions* for 1854, p. 96). Similarly *verandah*, Portg. *varanda*, is from Sansk. *varanda*, a portico.

Rev. Isaac Taylor is therefore mistaken in tracing the *Attics* of a house

to the upper tiers of columns displayed in Attic architecture (*Words and Places*, p. 424, 2nd ed.).

ATTONE, a very frequent old spelling of *atone*, to set *at one* those that are at two, *i. e.* at variance, as if to *at-tone*, to bring them to the same *tone*, or into concord, to harmonize.

Accorder, to accord,—to *attone*, reconcile parties in difference.—*Cotgrave.*

Attonement, a louing again after a breache or falling out.—*Baret, Alvearie*, 1580.

High built with pines that heaven and earth *attone.*
G. Chapman, Odysseys, 1614, Bk. ix. l. 266.

He that brought peace and discord could *attone.*
Dryden, Poem on Coronation, 1661, l. 57.

I am comming forth to make *attonement* betwixt them.—*R. Bernard, Terence in English*, 1641.

White seemes fayrer macht with blacke *attone.*—*Spenser, F. Queene*, III. ix. 2.

For the old use of *atone* compare—

Þis Kyng & þe Brut were *at on.*
Robert of Gloucester, p. 13.

If my death might be
An offring to *atone* my God and me.
Quarles, Emblems, iii. 6 (1635).

I was glad I did *atone* my countryman and you.
Cymbeline, i. 4, l. 42 (Globe ed.).

Udal speaks of a "triactie of *atonemente*" (*Erasmus, Luke*, p. 118), and Bp. Hall of

Discord 'twixt agreeing parts
Which never can be set *at onement* more.
Satires, iii. 7 (ed. Singer, p. 68).

Fleshely action . . . . doth set foes at freendship, vnanimitie, and *atonement.*—*A. Fleming, Caius's Eng. Dogges*, 1576, p. 36 (repr. 1880).

AUELONG, also *awelonge*, *aweylonge*, an old English word defined *oblongus* in the *Promptorium Parvulorum*, elsewhere *avelonge*, Suffolk *avellong*, as if compounded with A. Sax. *awoh*, oblique, is an evident corruption of *oblong*.

AUREOLE. A luminous appearance encompassing the head of a saint in Christian art is termed an "aureole." This is generally imagined to represent the classical Latin *aureola* (*sc. corona*), a diminutive of *aurea*, and to mean "a golden circlet," as indeed it is generally depicted. It is highly probable, however, that, not *aureola*, but *areola* (a little halo),[1] a diminutive of *area*, is the true and original form, *aréole* in French, and that the usual orthography is due to a mistaken connection with *aurum*, gold, just as for the same reason *urina* became, in Italian, *aurina*,[2] It. *arancio* became Fr. *orange*, L. Lat. *poma aurantia*; Gk. *oreichalcos* became Lat. *aurichalcum*. This is certainly more likely than that it is a diminutive of *aura*, a luminous breath or exhalation, which is the view put forward by Didron in his *Christian Iconography* (p. 107). He quotes a passage from an apocryphal treatise, *De Transitu B. Mariæ Virginis*, which states that "a brilliant cloud appeared in the air, and placed itself before the Virgin, forming on her brow a transparent crown, resembling the aureole or *halo* which surrounds the rising moon" (p. 137). Here, obviously, *areola* would have been the more correct word to have employed, and it is the one which recommended itself to De Quincey. He writes—

In some legends of saints we find that they were born with a lambent circle or golden *areola* about their heads.—*Works*, vol. xv. p. 39.

So correct a writer would not have applied the superfluous epithet of "golden" to this "supernatural halo," as he subsequently terms it, if the word were to him only another form of *aureola*.

From his use of the word in "Queen Mary" (act v. sc. 2), it might be supposed that Tennyson connected "aureole" with *aurum*—

Our Clarence there
Sees ever such an *aureole* round the Queen,
It *gilds* the greatest wronger of her peace,
Who stands the nearest to her.

George Macdonald has been influenced apparently by the same idea.

The *aureole* which glorifies the sacred things of the past had gathered in so *golden* a hue around the memory of the holy cottager.—*David Elginbrod*, p. 265.

Aureola, in the ecclesiastical sense

[1] This bright phenomenon was called by the Romans *area*—a word which runs exactly parallel with the Greek *halôs*, meaning (1) a plot of ground, (2) a threshing-floor, (3) a halo round one of the heavenly bodies.

[2] Florio, s. v.

of a golden discus, is not found in Mediæval Latin (*vide* Du Cange). Dr. Donne, who understands by it a *crown* of gold, traces its origination as follows—

> Because in their Translation, in the vulgat Edition of the Roman Church, they find in Exodus [xxv. 25] that word *Aureolam, Facies Coronam aureolam*, Thou shalt make a lesser Crowne of gold; out of this diminutive and mistaken word, they have established a Doctrine, that besides those *Coronæ aureæ*, Those Crownes of gold, which are communicated to all the Saints from the Crown of Christ, Some Saints have made to themselves, and produced out of their owne extraordinary merits certaine *Aureolas*, certain lesser Crownes of their own, whereas indeed the word in the originall in that place of Exodus is *Zer Zehab*, which is a Crowne of gold, without any intimation of any such lesser crownes growing out of themselves. —LXXX., *Sermons*, p. 743, fol. 1640.

Axey, a provincial word for the ague used in Sussex and in the Eastern States of America (L. J. Jennings, *Field Paths and Green Lanes*, p. 46), is a corruption of *access* (perhaps regarded as a plural), Fr. *accès*, a fit or attack of illness, "*accez* de *fiebure*, a fit of an ague," Cotgrave, Lat. *accessus*.

> Feveres, *axes*, and the blody flyx [prevailed] in dyverse places of Englonde.—*Warkworth's Chronicle*, p. 23, ab. 1475 (Camden Soc.).

> Wyth love's *axcesse* now wer they hote, now colde.
> *Bochas, Fall of Princes* (in *Wright, Prov. Dict.*).

> Thou dost miscall
> Thy physick; pills that change
> Thy sick *Accessions* into setled health.
> *H. Vaughan, Silex Scintillans*, 1650.

Aymont, an old English word for a diamond, occurring in Dan Michel's *Ayenbite of Inwyt* (or *Remorse of Conscience*), 1340 (E. E. T. S. ed.).

> Hi despendeþ follich hare guodes ine ydelnesses uor bost of þe wordle ac uor to yeue uor god hy byeth harde ase an *aymont*. —p. 187.

(*i.e.* "They spend their goods foolishly in idleness for boast of the world, but for to give for God they be hard as a *diamond*, or as *adamant*.")

So the MS., but Mr. Morris, the editor, thinks it necessary, for clearness' sake, to print it "an [*di*]aymont." There can be little doubt, however, that there is no omission in the MS., and that *aymont* is the old French *aymant* or *aimant* (cf. Sp. *iman*), which seems to have been a more customary form than *diamant*. Cotgrave gives "*aimant*, a lover, a servant, a sweetheart; also, the *Adamant, or Loadstone*." "*Diamant*, a Diamond; also, the Loadstone: (*instead of Aymant*)." He also has "*Guideymant*, the needle of a sea-compasse." "Diamond," Fr. *diamant*, and "adamant," are both (as is well known) derivatives of the Latin *adamas, adamantis*, Gk. *ἀδάμας*, "the invincible," the diamond, later the magnet. The French form affords an interesting example of a word being corrupted in accordance with a popular acceptation. The *adamant*, or loadstone, on account of its attractive power in drawing iron to itself, and the steady affection with which it remains true to the pole, was regarded as the *loving* stone, and transformed into *aimant*. That this popular conception is not a mere assumption, but one widely traceable even in our own language, the following quotations will make plain—

> How cold this clime! and yet my sense
> Perceives even here thy influence.
> Even here thy strong magnetick charms I feel,
> And pant and tremble like the *amorous* steel.
> *John Norris, Miscellanies* (1678), *The Aspiration.*

In Chinese the magnet is called "the affectionate stone" (Kidd, *China*, p. 371), in Sanskrit "the kisser," *ćumbaka*. "What loadstone first touched the loadstone?" is one of a series of posers that Thomas Fuller puts to the naturalists of his day, "or how first *fell it in love with the North*, rather affecting that cold climate than the pleasant East, or fruitful South, or West?"

[A wider question is that proposed by Charles Kingsley, "What efficient cause is there that all matter should attract matter? . . . If we come to *final* causes, there is no better answer than the old mystic one, that God has imprest the Law of *Love*, which is the Law of His own being, on matter."—*Letters and Memories of his Life*, vol. ii. p. 67.]

Is there anything more heavy and unapt for motion than iron or steel? yet these do

so run to their *beloved loadstone* as if they had a sense of desire and delight.—*Bp. Hall* (1634), *Works*, vol. xi. p. 93 (Oxford ed.).

Sylvester says of the loadstone, that it acts

With unseen hands, with vndiscerned arms,
With hidden Force, with sacred secret charms,
Wherewith he wooes his *Iron Misteriss*,
And never leaves her till he get a kiss;
Nay, till he fold her in his faithfull bosom,
Never to part (except we, loue-less, loose-em)
With so firme zeale and fast affection
The stone doth loue the steel, the steel the stone.
Du Bartas, Diuine Weekes and Workes, p. 67 (1621, fol.).

Th' hidden loue that now-adaies doth holde
The Steel and Loadstone, Hydrargire and Golde; . . . .
Is but a spark or shadow of that Loue
Which at the first in everything did moue.
Ibid. p. 202 (fol.).

The Anglo-Norman poet Philippe de Thaun, in his *Bestiary*, about 1125, says that the loadstone is a symbol of the Incarnate Lord.

Dés en guise d'*aimant* fud, puis que en char fud aparut . . .
Si cum la pere trait le fer, e Jhesu Christ nus traist d'enfer.
Wright, Popular Treatises on Science in Mid. Ages, p. 126.

"God was in guise of loadstone when he appeared in flesh . . .
As the stone draws the iron, so Jesus Christ us drew from hell."

If it be a mysterious thing
Why *Steel* should to the *Loadstone* cling;
If we know not why *Jett* should draw
And with such kisses hug a straw.
Howell, Familiar Letters, Bk. iv. 44 (1655).

What makes the loadstone to the North aduance? . . .
Kind Nature first doth cause all things to loue,
Loue makes them daunce and in iust order moue.
Sir John Davies, Orchestra, 56 (1596).

What was the loadstone, till the use was found,
But a foul dotard on a fouler mistress?
T. Randolph, The Muses' Looking Glass, iii. 2 (1638).

On the other hand, it may be remarked as illustrative that the attractive power of love is often compared to that of the magnet.

I find that I love my Creator a thousand degrees more than I fear him; methinks I feel the little needle of my soul touched with a kind of magnetical and attractive virtue, that it always moves towards Him, as being her *summum bonum*, the true center of her Happiness.—*Howell*, Bk. ii. 53 (1659).

Milton, speaking of women, says they are—

Skill'd to retire, and, in retiring, draw
Hearts after them tangled in amorous nets. . .
Draw out with credulous desire, and lead
At will the manliest, resolutest breast,
As the magnetick [= magnet] *hardest iron draws.*
Paradise Regained, Bk. ii. l. 161-169.

On this passage the commentators quote—

But if the fair one once look upon you, what is it that can get you from her? she will draw you after her pleasure, bound hand and foot, *just as the loadstone draws iron.*—*Lucian, Imagines.*

Flagrat anhela silex, et amicam saucia sentit
Materiem, *placidosque chalybs cognoscit amores.*
Sic Venus, etc.
Claudian, Idyllium.

That a stone so named should be esteemed of sovereign virtue in love-charms is quite in accordance with popular logic. The following hint to jealous husbands is given in a chap-book entitled *Les Admirables secrets du Grand Albert.*

Si un homme veut savoir si sa femme est chaste et sage, qu'il prenne la pierre que l'on appelle *aimant*, qui a la couleur du fer, . . . qu'il la mette sous la tête de sa femme; si elle est chaste et honnête elle embrassera son mari, si non elle se jettera aussitôt hors du lit.—*Nisard, Histoire des Livres Populaires*, tom. i. p. 161.

B.

BACCALAUREATE, the adjectival form of "bachelor," pertaining to the degree of bachelor at a university, Fr. *baccalauréat*, late Latin *baccalaurius*, as if one crowned with a chaplet of *laurel berries* (*baccæ lauri*), a corruption of Low Latin *baccalarius* (see Spelman, *Glossarium*, s.v.). Cf. It. *baccalaro* and *baccalio*, a kind of laurel or bay; Fr. *bachelier*. The original meaning of *baccalarius* seems to have been (1) the proprietor of *baccalaria* (in L. Latin of ninth cent.), a rural domain, properly a *cow*-farm, from *bacca*, a mediæval form

of Lat. *vacca* (and so in Italian, Florio); (2), a young knight who takes service under a superior; (3) a young man of inferior dignity; (4) an unmarried youth. Cf. Wallon, *bauchelle*, a young girl (Sigart).

A sounder man
In mind and body, than a host who win
Your *baccalaureate* honours.
E. C. Stedman, Lyrics and Idylls, 1879, *The Freshet*.

The *baccalaureus* was perhaps regarded as one who had successfully run the gantelope of all his examiners, with reference to the Latin proverb, "*Baculum laureum* gesto" (I carry the staff of bays), said of those who having been plotted against, happily escaped the danger (Erasmus, *Adagia*). Others have imagined that he who had obtained his first degree at the university was said to have gained a *berry* of the *bay*, an earnest of the entire chaplet. Dante says:—

Il *baccellier* s' arma, e non parla,
Fin che 'l maestro la quistion propone.
Paradiso, xxiv. 46.
The *bachelor*, who arms himself,
And speaks not, till the master have proposed
The question. *Carey*.

Backrag, and Bagrag, an old name for the wine produced at *Bacharach* on the Rhine.

I'm for no tongues but dry'd ones, such as will
Give a fine relish to my *backrag*.
Old Plays, vol. ix. p. 282 (in Wright).

Bacharach is said to be a corruption of *Bacchi ara*, having been of old a favourite seat of the wine god.—C. Redding, *On Wines*, p. 215.

Backstone, a north country word for a girdle or griddle, also spelled *bakstan*, is a corruption of the O. Norse *bakstjárn*, *i.e.* "bake-iron."

Badger, an old word for "one that buys corn or other provisions in one place in order to sell them in another, a Huckster" (Bailey), still used provincially for a dealer, has been confounded with *badger*, the name of the animal, which is an Anglicized form of Fr. *bladier* (orig. *bladger*) a corn-dealer; Low Lat. *bladarius*, whence also its Fr. name *blaireau* (Skeat, Wedgwood). This false analogy has actually led Webster to connect *broker* with *brock*, a badger!

To *badger* was orig. to barter, to haggle with. The word is a disguised form of Old Eng. *bager*, *beger*, a buyer (from *buggen*, A. S. *bycgan*, to buy), with an intrusive *d*, as in *ridge* (North. *rigg*), *bridge* (*brig*), *ledger*, *abridge*, etc.

Þe *beger* bet litil þar-fore = the buyer biddeth little for it.—*Old Eng. Homilies*, vol. ii. p. 213.

(See Dr. R. Morris, *Address to Philolog. Soc.* 1876, p. 17.)

We have fellows among us, the engrossers of corn, the raisers of price, sweeping away whole markets; we call these *badgers*.—*Adams, Sermons*, i. 17.

Fuller says "Higglers, as *bajulating* them [*i.e.* carrying provisions] to London—Hence *Bagers*."—*Worthies of England*, vol. ii. p. 381 (ed. 1811).

Holland has "a kinde of hucksters or *badgers*."—*Camden's Brittania*, p. 555, fol.

One of the duties of the "Maire of Bristowe" was to assist and counsel the bakers "in theire byeng and barganyng with the *Bagers*, such as bryngeth whete to towne, as wele in trowys, as otherwyse, by lande and by water."—*English Gilds* (ed. Toulmin Smith), p. 424 (E. E. T. S.).

Wee will ryde like noe men of warr;
but like poore *badgers* wee wilbe.
Percy, Folio MS. vol. ii. p. 205, l. 30.

Licences to "badgers" to buy and sell corn are found among the Quarter Sessions records of the time of Queen Elizabeth.—A. H. A. Hamilton, *Hist. of Quarter Sessions*, p. 26.

In Queen Anne's reign one Richard Tulling is licensed in Devonshire to be "a common Drover of Cattle, *Badger*, Lader, Kidder, Carrier, and Byer of Corne."—*Id.* p. 270.

Bad-money, } north country words
Bawd-money, } for the plant Gentian, are corruptions of its name Bald-money, which see.

Baffle, so spelt as if a verbal frequentative formation similar to *raffle*, *shuffle*, *snuffle*, *stifle*, &c. (Haldeman, p. 178), has not been satisfactorily explained.

Dr. Morris rightly remarks that "*Baffled*, as applied by a Norfolk peasant to standing corn or grass beaten about by the wind, or stray cattle, adds

greatly to our knowledge of the modern term" (*Address to Philolog. Soc.*, 1876, p. 16). Older forms of the word are *bafful* (Hall, *Chron.*; Spenser, F. Q. VI. vii. 27) and *baffoule*.

A religion that *baffoules* all Temporal Princes.—*Bp. Hall, Works*, fol. 1634, p. 595.

These are from Fr. *baffoüer* (and *baffoler*, adds Nares), "to baffle, abuse, revile, disgrace, handle basely in terms" (Cotgrave). I hold this *baffoüer* (*baffoler*) to be contracted from *bas-fouler*, to trample down, just as *baculer*, *baccoler* (Cotgrave) is from *bas-culer*. The orig. meaning, then, would be to trample upon, afterwards to ill-treat, or put to scorn (a recreant knight, &c.). Prof. Skeat and Wedgwood, with less likelihood, deduce the word from a Scottish verb *bauchle*, to treat contemptuously.

Baffling winds are perhaps from Old Fr. *beffler*, to deceive; It. *beffare*.

BAGGAGE, a contemptuous term for a worthless woman, a wench following a camp, as if a mere encumbrance, like Ger. *lumpenpack*, Dutch *stoute zak*, a saucy wench, a naughty pack (Sewel, *Dutch Dict.* 1708), is a naturalized form of Fr. *bagasse*, "a baggage, quean, jyll, punke, flirt" (Cotgrave); It. *bagascia*, Sp. *bagasa*, Old Fr. *baiasse*, a woman of light character. These words seem to be connected with Arab. *bâgi*, a word of the same meaning, *bagez* shameful. In Sanskrit *bhaga* is lewdness (*vulva*), and *bhaga-bhakshaka*, a harlot.

You *baggage*, let me in!
Comedy of Errors, iii. 1.

The English word was very probably associated with the old Eng. *bagage*, meaning scum, dregs, refuse, just as *drab* is akin to *draff*.

When brewers put no *bagage* in their beere.
G. Gascoigne, The Steel Glas, l. 1082, 1576 (ed. Arber).

Scum off the green *baggage* from it and it will be a water.—*Lupton, Thousand Notable Things* [in Nares].

Hacket speaks of "a *baggage* woman" (*Life of Williams*, ii. 123 [Davies, *Supp. Eng. Gloss.*]).

BAIRN-WORT, } names for the com-
BAN-WOOD, } mon daisy in the Cleveland district, are corruptions of an older name, but whether this was A Sax. *bán-wyrt* (bone-wort), or an old Eng. *bane-wort*, or some other word, is not easy to determine. Perhaps *bán*, bone, here may be a perversion of *bellis*, the Latin name, just as *bon*-fire or *bone*-fire is for *bál-fyr*. [?] In the North of England the daisy is still known as the *boneflower* (Britten and Holland, *Eng. Plant-Names*, p. 57).

BALANCE, in etymological correctness, ought to be spelt *bilance*, being the same word as It. *bilancia*, Lat. *bilanc-s* (*bilanx*), lit. a pair (*bis*) of scales (*lanx*).

The French *balance*, which we have adopted (Prov. *balans*, Sp. *balanza*), seems to have been altered, under the influence of a false analogy, to O. Fr. *balant*, Mod. Fr. *ballant*, oscillating, hanging—Fr. *baler*, Wallach. *baler*, It. *ballare*, to dance up and down.

The French, however, have retained the proper form in the book-keeping term *bilan*, a balance-sheet of debit and credit.

BALD-EYEBROW, a curious North of England name for the plant *Anthemis Cotula*, is a corruption of *Balder Brae*, so called from its whiteness resembling the dazzling *brow* of *Baldur*, the northern sun-god (Britten and Holland, *Eng. Plant-Names*, p. 23).

Compare Swed. *baldersbra*, Icel. *Baldrs-brá*, and old Eng. *Baldar herbe* (Cockayne, *Leechdoms*, iii. xxxi.).

BALD-MONEY, } popular names for
BAWD-MONEY, } the plant *Mew* (*Meum Athamanticum*), are corruptions of its old Latin name *valde bona*, "very good" (Prior). For the change of *b* to *m*, compare *mona dies*, an old French perversion of *bona dies* (Cotgrave); It. *vermena*, Lat. *verbena*; O. Eng. *primet*, now *privet*; Lat. *mandibula*, Sp. *bandibula*; A. Sax. *hrémn*, Eng. *raven*; *termagant*, Fr. *Tervagant*; *cormorant* and *corvorant*, &c. Britten and Holland agree with Sir W. J. Hooker that the first part of the word is a corruption of *Baldur*, the Apollo of the North, to whom this plant (like *Balder's Brae*) was dedicated (*Eng. Plant-Names*, p. 23).

BALLED, the old form of *bald* (*ballid*, Wycliffe, *Levit.* xiii. 41), as if to denote round, smooth, and polished, like a

billiard-*ball* (Tyrwhitt, Richardson); "*ballyd*, calvus," *Prompt. Parv.* (cf. "*balhew*, or pleyn," *Id.*; O. Eng. *balȝ*, smooth?). *Bal-d* seems to be the same word as Welsh *bal*, white-streaked, Lith. *balu*, Gk. *phal-ios*, white (cf. Cumberl. *boly*, a white-marked horse; W. Cornw. *ball-eye*, a white or wall-eye). *Baldr*, the white sun-god, is probably near akin.—Thorpe, *N. Myth.* i., 185. The nominant quality therefore of a hairless head is its gleaming surface.

His head was *balled* and schon as eny glas.
Chaucer, C. T. Prologue, l. 198.

Robert of Gloucester says that William the Conqueror was

Gret-wombede & *ballede* & bote of euene lengþe.
Morris, Specimens, p. 15, l. 408.

Whanne the pie sawe a *balled* or a pilled man, or a woman with an highe forhede, the pie saide to hem, "ye spake of the ele." —*Knight of La Tour Landry*, p. 22 (E. E. T. S.).

Ball=head, occurs in *K. Alysaunder*, l. 6481.

BALLIARDS, Spenser's orthography of "billiards," as if from the *balls* that game is played with (*Mother Hubberd's Tale*), whereas its name is really derived from the French *billard*, the cue; *billot*, *bille*, a stick.

BALM-BOWL, a Cleveland word for a *vase de chambre* (*matella*). Mr. Atkinson compares an Icelandic *bambur*, a pot or bowl (Haldorsen), and thinks there may be a connexion with the Teutonic *barme*. But this seems doubtful.

BALSAMYNTE is an old name of the plant (*tanacetum*) *balsamita*, of which it seems to be a mere modification (Britten and Holland).

BANDOG, as if a dog *banned* or cursed for its savageness, was originally a *band-dog*, *i.e.* one *bound* or chained: Fr. *chien bandé*, Dutch, *band-hond*. So the "lime-hound" was one held in a leash (*liam*, O. Fr. *liamen*, Lat. *ligamen*). But the Danish *bonde-hund* seems to be the husbandman's (*bonde*) dog, a farm-dog. *Tie-dog* was another name for an animal of unusual fierceness.

As a *tie-dog* I will muzzle him.
Death of R. Earl of Huntingdon, 1601.

Mastive, *Bandog*, Molossus.
Baret, *Alvearie*, 1580.

We han great *Bandogs* will teare their skins.
Spenser, Shepheard's Calender, Sept.

Make *bandog* thy scoutwatch, to barke at a theefe.
Tusser, Five Hundred Pointes, 1580 (ed. E. D. Soc. p. 20).

The tie-dog or *band-dog*, so called bicause manie of them are tied up in chaines and strong *bonds*, in the daie time, for dooing hurt abroad.—*Harrison, Description of England*, pt. ii. p. 44.

See also Caius, *Of Englishe Dogges*, 1576, p. 43 (repr. 1880).

The fryer set his fist to his mouth
And whuted whues three:
Halfe a hundreth good *band-dogs*
Came running over the lee.
Robin Hood and the Curtall Fryer.

BANDS, a frequent misspelling of *banns* (*i.e.* proclamations) of marriage, with evident allusion to the bonds or ties of matrimony. More than once I have received a written request from rustic couples to have their "bands put up." Dan Michel calls the married "y-bounde mid *bende*," bound with a band. —*Ayenbite of Inwyt*, p. 220 (1340).

Art and industry can never marry those things whose *bands* nature doth forbid.—*Fuller, Truth Maintained*, 1643, p. 10.

The brethrein ordained Mr. Robert Watsoune to proclaime hir *bandis*, and to proceed with the mariage.—*Presbytery Book of Strathbogie*, p. 1 (1631), (Spalding Club).

BANISTERS, a very common corruption of *balusters* when placed as a guard to a staircase, perhaps from a supposed connexion with Prov. Eng. *ban*, to stop, shut in, *bannin*, that which is used for shutting or stopping (Somerset). *Balusters*, Fr. *balustres*, seem to have been originally the same as Low Lat. *balistariæ*, the shot-ports for smaller cross-bows (*balistæ*) along the gunnels of the medieval galley (see Yule, *Ser Marco Polo*, vol. i. p. lxvii.). Cf. It. *balestriera*, a loophole (Florio, 1611); O. Sp. *barahustes*, *balahustes*, turned posts like pillars to support galleries (Minsheu, 1623), *barahustar* to cast weapons (*Id.*). The It. *balaustro* seems to have been assimilated to *balausto* (Gk. *balaustion*), a pomegranate flower. Somewhat similarly *crenelle*, Fr. *créneau*, O. E. *carnel*, denoted both a battlement and a loophole (see *Castel of Love*, ed. Weymouth, p. 77).

Banwood, and Bairnwort (Cleveland dialect), the daisy, seem to be the same as the A. S. *bán-wyrt*, bonewort (*Atkinson*).

In battill gyrss burgionys the *banwart* wild.
G. *Douglas, Eneados*, Buk xii. *Prolog.*

Mr. Cockayne says that in old English *banwyrt* was the name of the wall-flower, from *bana*, a man-slayer, in allusion to the bloodstained colour of its petals, just as it is still frequently called "the bloody warrior;" and that afterwards the word was applied to the daisy on account of its red-tipped petals (*Leechdoms*, &c. vol. iii.).

Barb, to, to shave or trim the beard—a verb that seems to owe its origin to a mistaken idea that a *barber* is one who *barbs*. Cf. Butch.

Cocke and I to Sir G. Smith, it being now night, and there up to his chamber and sat talking, and I *barbing* against to-morrow.—*Pepys, Diary* (ed. Bright), vol. iii. p. 316.

Barbed, when applied to horses (as in Shakespeare's "barbed steeds," *Rich. III.* i. 1, l. 10)=covered with armour, is a corrupted form of the older word *barded*, Fr. *bardé*, furnished with *barde*, or horse-armour (Skeat, *Et. Dict.*), assimilated seemingly to *barb*, a Barbary horse.

Barberry, the shrub so called, does not derive its name from its *berries*, but is corrupted from the Latin *berberis*.

Barybaryn tre (barbery), *Barbaris*.
Prompt. Parvulorum, c. 1440.

Fr. "*berberis*, the barbarie-tree" (Cotgrave). Prof. Skeat adds Arab. *barbáris*, Pers. *barbarí* (*Etym. Dict.*).

Barge, to scold in a loud abusive way, used in most parts of Ireland (*e. g. Antrim and Down Glossary*, Patterson, E. D. S.), as if to use the strong language of a *bargee* or *barge-man*, is the same word as Scot. *bairge*, to lift up the voice in a strong loud manner (*Banff Glossary*, Gregor), *bargain*, to chaffer, Scot. *bargane*, to fight, O. Fr. *barguigner*, to wrangle (Cotg.), from *baragouin*, confused speech, gibberish, whence slang *barrikin*.

Hee thinks no lenguage worth knowing but his *Barragouin*.—*Overbury, Works*, p. 84 (ed. Rimbault).

Baragouin is from Celt. *bara gouin* bread and wine (W. Stokes, *Ir. Glosses*, p. 52).

Barguest, an apparition in the form of an animal, as if one that arrests a traveller (like the Ancient Mariner), believed in the northern counties (as the Swed. *kirke-grim*, Dan. *kirke-varsel*) to be a harbinger of death. It is, no doubt, a corruption of *bier-ghost*, Ger. *bahr geist*, Dan. *baare geist* (Sir W. Scott). See Atkinson, *Cleveland Glossary*, s. v. Henderson, *Folklore of the N. Counties*, p. 239.

He had been sufficiently afraid of meeting a *barguest* in his boyish days.—*Southey, The Doctor*, p. 577 (ed. 1848).

Barley-men, a Lancashire word for the petty officers of the manorial courts leet or baron. In other places, and in old documents, they are called *burley-men*, *burlimen*, or *bye-law men*, *e.g.* :

Item there be appointed foure *burley-men* for to se all paines that are made to be kept. —*Records of the Manor of Scotter*, anno 1586.

All these words are corruptions of *byre-law-men*, law of the *byre* or town; Icel. *bœr*. See By-law.

Barley-sugar, or *sugar-barley*, is said to be a corruption of the French *sucre brûlé*, "burnt sugar;" *sucre d'orge* being a re-translation of our corrupted term, but this is doubtful.

Barman, is probably not correlative to *bar-maid* (as in Ger. *Kellner* to *Kellnérinn*), one who attends at the *bar* or *buffet*; but the modern form of old Eng. *berman*, a kitchen-porter.

Þer the herles mete he tok,
Þat he bouthe at Þe brigge;
Þe *bermen* let he alle ligge,
And bar Þe mete to Þe castel.
Havelok the Dane, ll. 873-877
(ab. 1280).

Weoren in Þeos kinges cuchene
twa hundred cokes,
& ne mæi na man tellen
for alle Þa *bermannen*.
Lazamon, l. 8101.

This *berman* is A. Sax. *bœr-mann*, a "bear-man" or porter, from *béran*. *Bar* is not found in the earliest English.

Bar-master, a name given in the mining districts of Derbyshire and Yorkshire to the officer or agent who superintends the mines, is a corruption

of the older term *berghmaster* = the German *bergmeister*. Fuller spells it *barge-master*.

The *Barge-master* keeps his two great courts twice a year in Barge-Moot-Hall.—*Worthies, Derby-shire*, vol. i. p. 251 (ed. 1811).

BARM-BRACK, or *barn-brack*, an Anglo-Irish term for a currant cake, is a corruption of the Irish *bairin breac*, "speckled bread," old Ir. *bairgen brecc*, from *bairgen* or *báirghean*, or *baran*, bread, cake, and *breac*, speckled (sc. with currants and raisins); so *breacog* is a little cake. (See Whitley Stokes, *Irish Glosses*, p. 52; Pictet. *Origines Indo-Europ.*, tom. ii. p. 313.)

On St. Bridget's eve every farmer's wife in Ireland makes a cake called *bairin breac*.—*Vallancey, Antiquity of Irish Language*, p. 291.

He was always welcome to a share of our tea and *barne-breac* of an evening.—*Russel, Memoirs of Thomas Moore*, vol. i. p. 67.

BARNABY, in "*Bishop Barnaby*," a Suffolk name for the lady-bird (Wright), as if sacred to S. Barnabas, is no doubt for *barney-bee*, or *burney-bee*, its name in East Anglia, which is understood as *burnie bee*, *i.e.* fiery beetle (*Eng. Dialect Soc.*, B. 20). See also *Philolog. Soc. Trans.* 1859, p. 86. This insect is universally associated with fire, and a burning house in which his children are in danger of being consumed (Kelly, *Indo-European Tradition*, p. 94 seq.).

Burnie bee, burnie bee,
Tell me when your wedding be.
Halliwell, Nursery Rhymes, p. 100.

Cf. Chambers, *Pop. Rhymes of Scotland*, p. 43; Atkinson, *Cleveland Glossary*, s.v. *Cowlady*.

BARNACLE, the name of a species of goose (*Anser bernicla*), or *bernacle*, is said to be a corruption of Norweg. *barn-gagl*, a sea-goose (T. Edmonston, *Shetland and Orkney Glossary*, Philolog. Soc. Ed.). Cf. Icel. *bára*, a wave. The word was assimilated to *barnacle*, the name of the shell-fish, from which the bird was then imagined to be produced. See M. Müller, *Lectures*, 2nd ser. p. 602. The form *bernekke* occurring in Alex. Neckam (died 1217) would seem to show that the Norweg. word is the corruption (*De. Nat. Rerum*, lib. I., cap. xlviii.).

Barnakylle, byrde. Barnacus, barnita.—*Prompt. Parvulorum.*

There are founde in the north parts of Scotland, & the Ilands adiacent, called Orchades, certaine trees, whereon doe growe certaine shell fishes, of a white colour tending to russet; wherein are conteined little liuing creatures: which shels in time of maturitie doe open, and out of them grow those little liuing things; which falling into the water, doe become foules, whom we call *Barnakles*, in the north of England Brant Geese, and in Lancashire tree Geese.—*Gerard, Of the Goose tree, or Barnakle tree, Herbal*, p. 1319 (1597).

BARNACLES, a slang term for spectacles, as old at least as the 16th century, as if a pair of limpet-shells so called (Ir. *barneach*), these barnacle-shells being sometimes pierced by children, and fitted to the eyes in sport. It is, however, the same word as the following, found in the provincial French dialects, *berniques*, spectacles (Berri); *bornikel*, near-sighted (Languedoc); *bornicle*, a squint eye; *bornicler* to squint (Geneva, Jura); *bornier*, to be blear-eyed (Douai); *bourgna*, *to* squint (Limousin); *borni*, blind (Languedoc); Fr. *borgne*, It *bornio*.

M. Müller thinks that the word was originally *bernicula*, *berynicula*, for *beryllicula*, from O. Fr. *béricle*, Provençal *berille*, from *beryllus*; as we speak of "pebbles," of Ger. *brille*, spectacles (2nd ser. p. 534).

Cotgrave says, "*Bericles*, corruptly for *Besycles*, a paire of spectacles: Rabelais."

Others, with less probability, see in *barnacles* a corruption of *binocles*, *binoculi*, with *r* inserted, as in *pimpernel*, Fr. *pimprenelle*; beside It. *pimpinella*, Low Lat. *bipinella*, *bipinnula* (two-winged).

Iacke. Your eyes dassell after your washing, these spectacles put on.

Grimme. They be gay *barnikels*, yet I see never the better.

Damon and Pithias, 1571, *Old Plays*, i. 240 (ed. 1825).

BARONET, in old Acts of Parliament, *e.g.* in the statutes of Richard II., is a corruption of *Banneret*, as if it were connected with *Baron* (Selden, *Titles of Honour*, p. 736).

Low Lat. *banerettus*, he who carries the banner, "homo ad vexillum," would easily be confounded with *baronettus*, a diminution of *baro*, the man *par ex-*

cellence, akin to Lat. *vir*. See, however, Spelman, *Glossarium*, s. vv.

BARREN, so spelt as if connected with old Eng. "*barryn* dorys, or oþer shyttynge (pessulo, repagulo)," *Prompt. Parv.*; and accordingly understood to denote *barred* up, so that no fruit can issue, sterile (Tooke, Richardson)—*e.g.* when the Lord "fast closed up all the wombs of the house of Abimelech" (Gen. xx. 18), He rendered them "barren." The older forms are 'baryne' (*Prompt. Parv.* 1440), 'bareyn' (Wycliffe, Gen. xxv. 21), derived from Norman-French *baraine*.

Terre ert idunques veine de tut en tut *baraine*.—*Philip de Thaun, Livre des Creatures* (12th cent.) l. 848, ed. Wright).

Old Fr. *baráigne*. In 1 Samuel, where Hannah, whose womb the Lord had "shut up" (ch. i. v. 5), declares "that the *barren* hath borne seven" (ch. ii. v. 5), the old Fr. rendering (12th cent.) is "la *baráigne* plusurs enfantad" (Bartsch, *Chrestomathie*).

Other forms are old Fr. *brehaigne*; Wallon, *brouhagne*, *braine*; Breton, *brechañ* (cf. Dut. *braeck*, barren; Ger. *brach*, fallow), Bas. Bret. *brahen*.

He is a gull, who is long in taking roote
In *baraine* soyle, where can be but small fruite.
E. Guilpin, Skialetheia, Epigram 20, 1598.

BARROW-TRAM, a jocular Scotch term for a raw-boned, awkward-looking person (Jamieson). Lieut.-Col. Cunningham thinks that it is a corruption of *barathrum*, an abyss or devouring gulf —*e. g.* in *Guy Mannering* where Meg Merrilies calls Dominie Sampson "you black *barrowtram* of the kirk," preparatory to the order "gape, sinner, and swallow."

Compare, "Marry, and shall, you *barathrum* of the shambles."

Massinger, *A New Way to Pay Old Debts*, iii. 2.

BASE, an old word for a small kind of ordnance (Wright). It would seem to be the same word as *berche* (also *barce*), an old French word for "the piece of ordnance called a *Base*" (Cotgrave), for *berce* or *berse*, derived from *bercer*, *berser*, meaning to shoot or hit with an arrow, originally to batter with a ram, Lat. *berbex*, *vervex*. See BASSINETTE.

The names of ancient offensive instruments, it is well known, were commonly transferred to their modern substitutes.

BASE-BORN, illegitimate, seems to have originated in an assumption that *bastard* meant one of *base* or low birth, Mid-Eng. *bass*, Fr. *bas*; so Welsh *basdardd* (? a borrowed word), as if from *bas*, low, and *tardd*, issue. Fuller has "base child" (*Good Thoughts in Bad Times*, p. 255, ed. Pickering). So Diefenbach, *Goth. Sprache*, i., 281.

Why *bastard*? Wherefore *base*?
When my dimensions are as well compact, . .
As honest madam's issue? Why brand they us
With *base*? with *baseness*? *bastardy*? *base*, *base*? *King Lear*, v. 2.

Bastard, however, old Eng. *bast* ("*baaste*, not wedlock," *Prompt. Parv.*, cf. Gael. *baos*, lust), is either (1) old Fr. *fils de bas* or *bast*, son of a pack-saddle, *i.e.* irregularly begotten, "on the wrong side of the blanket" (Mahn, Scheler), or (2) Icel. *bastarðr* = *bœsingr* "one born in a cowhouse," or *boose*, Icel. *bás* (Goth. *bansts*), like *hornungr* (from *horn*) a "corner-child," Ger. *winkel-kind*, one born in some hole or corner (cf. "Ditch-delivered of a drab," Shaks.). See Cleasby and Vigfusson, p. 771.

Out, you *base-borne rascall*."—*Marston, The Malcontent*, i. 6 (1604).

Reinold . . . . bestowed Antioch on Frederick, *base sonne* to Frederick the Emperour.—*T. Fuller, Holy Warre*, p. 168 (1647).

Henry Fitzroy . . confuted their Etymology, who deduced Bastard from the Dutch words *boes* and *art*, that is, an abject nature; and verifyed their deduction, deriving it from *besteaerd*, that is, the best disposition.—*Worthies*, vol. i. p. 341.

BASILICOCK, an old corruption of *basilisk*, Lat. *basiliscus*, Gk. *basiliskos*, the kingly or crowned serpent (a translation of *urœus*, which is from Copt. *ouro*, a king: Bunsen and Rawlinson). It is a fabulous animal, often identified with the cockatrice, which was supposed to kill by a glance of its eye.

"þanne is he [þe enuious] of þe kende of þe *baselycoc*."—*Ayenbite of Inwyt* (1340), p. 28 (E. E. T. S. ed.).

The *basilicok* sleth folk by venime of his sight.—*Chaucer, Persones Tale*.

It is a *basilisk* unto mine eye,
Kills me to look on 't.
Shakespeare, Cymbeline, act ii. sc. 4.

Bassinette, a term for an infant's cradle, as if (like the old *bassinet*, a helmet), a diminutive of Fr. *bassin*, a basin. It is plainly a corrupted form of *berceaunette*, from *berceau*, a cradle. This latter word is from *bercer*, to rock to and fro, to swing like a battering-*ram*, *berbex*, another form of Lat. *vervex*.

Batter, an old Scottish word for a small cannon, as if that which *batters* walls (Fr. *battre*), is also found as *battard*, from Fr. *bâtarde*, old Fr. *bastarde*, a demy cannon (Cotgrave). Cf. Bumper.

Battledoor, the light bat with which the shuttlecock is bandied to and fro, is a corrupted form of the Spanish *batidor* or *batador*, a striker, or beetle, from *batir* to beat. Formerly it denoted the beetle used by laundresses in beating and washing linen.

Batyldoure, or wasshynge betylle.—*Prompt. Parv.*

Batyldore, betyll to bete clothes with.—*Palsgrave.*

The curious phrase "not to know B from a battledoor," expressive of ignorance or stupidity, meant originally not to know one's letters—the old horn-book resembling a battledoor in shape. The modern card-board which has superseded this is still called a battledoor by some of the Lincolnshire folk, who have the saying, "He does 'nt know his A B C fra a battle-door." (See Peacock, *Glossary of Manley and Corringham*, E. D. S.) Compare Dutch "*Abcebordtje* [*i. e.* A B-board] a Battledoor, Criscrossrow" (Sewel).

One whose hands are hard as *battle doors* with clapping at baldness.—*Histrio-Mastix* (1610), act ii. l. 138.

While he was blinde, the wenche behinde
lent him, leyd on the flore,
Many a iole about the nole with a great
battil dore.
A Jest How a Sergeaunt wolde lerne to be a Frere, l. 260.

Battlement, apparently a defence in time of *battle*, a fortification. Prof. Skeat is no doubt right in regarding it as only another form of Fr. *bâtiment*, old Fr. *bastillement*, from old Fr. *bastiller*, to fortify (whence "bastile"), *bastir*, to build (*Etym. Dict.*).

At vch brugge a berfray on *basteles* wyse (At each bridge a watch-tower on the fortifications appeared).—*Alliterative Poems*, B. l. 1187 (ed. Morris).

In the same poem we find

þe borȝ *baytayled* alofte (The city fortified aloft), l. 1183, and *batelment*, l. 1459.

Grape-loaded vines that glow
Beneath the *battled* tower.
Tennyson, Dream of Fair Women, l. 220.

Beam, a ray of light, A. Sax. *beâm*, (*beâmian*), has generally been regarded as the same word as *beam*, A. Sax. *beâm* (Goth. *bagms*, a tree), (Skeat, Ettmüller), just as "ray" itself (*radius*) is akin to "rod," Milton's "long-level'd *rule* of streaming light" (Comus, l. 340).

Benfey identifies it with Sansk. *bhâ-ma*, light (root *bhâ*, to shine, to sound), which is probably right. Old Eng. *beme*, a trumpet (*Pricke of Conscience*, l. 4677, A. Sax. *beâm*), is nearly related.

Beans, a slang word for money, has been regarded as a corruption of the French *biens*, goods, property. However, the analogy of *lupini*, lupines, used as money on the Latin stage, and *ai Lavo*, the name given to money by the Fiji Islanders, from its resemblance to the flat round seeds of the Mimosa scandens, shows that the word may well be understood in its natural sense.

Acosta mentions that the Spaniards in the West Indies at one time used cacao-nuts for money.

Bear Coote, as if the *coot* which hawks at *bears*, is a corruption of *Burkut*, the hunting eagle of Eastern Turkestan, which is trained to fly at wolves, foxes, deer, &c. (Atkinson's *Or. and W. Siberia*, 493; see Yule, *Marco Polo*, i. 355). It is spelt "burgoot" in T. E. Gordon's *Roof of the World*, p. 88.

Beastie, a vulgar Anglo-Indian term for a water-carrier, is a corruption of the native Hindustani word *bihishti*, "the heavenly man" from *bihisht*, Paradise.

Beaufin, *Beefin*, *Biffin*, are various names for a sort of apple peculiar to Norfolk, but which is the original or more correct form is not easily determined. It is said to be called *beefin*,

from its colour resembling that of raw *beef!* The first spelling would seem to indicate a fruit, *beau et fin*. But in either case there is a corruption.

Beaver, the lower part of a helmet, is a corruption of Fr. *bavière*, due to confusion with "*beaver* hat" (Skeat, *Etym. Dict.*).

Become, to suit, fit, or set off to advantage, as when a certain dress or colour is said to *become* one (*decere*), a distinct word from *become*, to happen, *be-cuman*, is the modern form of A. Sax. *be-cwêman*, from *cwêman*, to please or profit; compare Ger. *bequem*, convenient. See Comely.

Pilatus wolde ðа ðam folce *ge-cwéman*. —*S. Mark*, xv. 15 (A. Sax. vers.).

Bedridden: the passive form of this word is puzzling. As it stands it would seem to denote one that was ridden or pressed by his bed, rather than one who lay upon it—the paralytic man as he returned home with his burden, rather than as he came for cure, borne of four. It is the A. Sax. *bedrída*, *bedrêda*, or *bedredda*, a derivative from *rídan*, to ride, rest on, or press; and so denotes one who habitually keeps his bed: O. Eng. "*bedered-man* or woman. Decumbens, clinicus," *Prompt. Parv.* (cf. *bedlawyr*, Decumbens, *Id.*). Similarly, *hofrede* is one who keeps his house (*hof*), a sick man. The form *bed-rid* was probably mistaken for a past partc. and then changed to *bed-ridden*.

Priest-ridden, may be a modern formation on the same model, as if overmastered by priests, as Sindbad by the old man of the mountain; but really corresponding to an A. Saxon *preostrída*, one that rests wholly on his priest. Professor Erle advances the extraordinary notion that *bed-rida* is for *bedrída*, past partc. of *bedrian!* (*Philology of the English Tongue*, p. 23.)

Seke I was, and *bedred* lay,
And yhe visite me nouther nyght ne day.
Hampole, Pricke of Conscience, ab. 1340, l. 6198 (ed. Morris).

There is an honest man,
That kept an olde woman
Of almes in hyr bed
Liyng dayly *beddered*.
Doctour Doubble Ale, l. 338.

Old *bedridden* palsy.
Tennyson, Aylmer's Field, l. 178.

Beefeater, a popular designation of the yeomen of the guard on duty at the Tower, has been considered a corruption of Fr. *buffetier*, one who keeps the *buffet*. Fr. *buffet* formerly meant a cupboard of plate, and the collection of plate set forth on a sideboard (Cotgrave); and the chief duty of these yeomen may have been to guard the crown jewels and coronation plate there deposited. There is, however, no such word as *buffetier* in Cotgrave, and *buffeteur*, which he does give, means a purloiner of wine.

Though this corruption is quoted by Andresen, M. Müller, Trench, and others, it is open to grave suspicion, as there is no evidence whatever that these yeomen were ever called *buffetiers*. Mr. Pegge states, indeed, that the office of carrying up the dishes to the royal table continued to be a branch of their duty up to the time when he wrote, 1791 (*Curialia*, p. 31), but he denies that they had anything to do with the buffet.

Sometimes I stand by the *beef-eaters*, and take the buz as it passes by me.—*The Spectator*, No. 625 (1714).

Bathurst is to have the *Beef-eaters*.—*Horace Walpole, Letters*, vol. i. p. 176 (1742), ed. Cunningham.

But these gentlemen of the Guard have been noted of old for their predilection for beef.

Hear me you men of strife! you that have bin,
Long time maintain'd by the dull Peoples sin.
At Lyon's, Furnifold's, and Clement's Inne!
With huge, o're-comming Mutton, Target-Cheese,
Beefe, that the queasie stomack'd Guard would please.
Sir William Davenant, Works, fol. 1673, p. 237.

A foreigner, visiting England in 1741, describes the Yeomen of the Guard as follows:—

Une Troupe d'Anglo-Suisses, qu'on nomme Yomen of the Gard, et par derision *Roast-beef* ou *Beef-eaters*, c'est à dire *Mangeurs de Bœuf*, remplissent la Salle des Gardes et en font les fonctions.—*Lettres de M. le Baron Bielfield* (1763), tom. i. Lett. xxix. (in *Scott, British Army*, vol. i. p. 530).

Cowley, also, in his poem entitled *The Wish*, plainly implies that these portly yeomen were notorious for their consumption of beef:—

And *chines of beef* innumerable send me,
Or from *the stomach of the Guard* defend me.

Marvell, in his *Instructions to a Painter about the Dutch Wars*, 1667, has these lines:—

Bold Duncomb next, of the projectors chief,
And old Fitz Harding of the *eaters beef*.
Those goodly Juments of the guard would fight
(*As they eat beef*) after six stone a day.
Cartwright, The Ordinary, ii. 1 (1651).

The yeomen are often spoken of as *The Guard* in ancient documents: Sir S. D. Scott, *The British Army*, vol. i. p. 513. An instance of the early use of the word *beefeater* is there quoted from a letter of Prince Rupert's, dated 1645 (pp. 515-516). The large daily allowance of beef which was granted for their table renders the term in its obvious sense quite appropriate (p. 517).

In the old play of *Histrio-Mastix* (1610), Mavortius dismisses his servingmen with the words —

Begone yee greedy *beefe-eaters*; y'are best:
The Callis Cormorants from Dover roade
Are not so chargeable as you to feed.
Act iii. l. 99.

Beeld, a N.W. Lincolnshire word for likeness, fac-simile—*e.g.* "She's the very *beeld* o' her brother when she's a man's hat on" (Peacock): as it were, *build* (*beeld* being "to build") seems to be identical with Dutch *beeld* = Ger. *bild*, figure, portrait, likeness.

Beeves, a Sussex word for *bee-hives*, whence it is corrupted (Parish, *Sussex Glossary*).

Begger, has generally been regarded from a very early period as being only another form of *bagger*; the *bag* which he carried about for the reception of alms or broken victuals being the distinctive mark of the mendicant. So Skinner, Bailey, Richardson, Wedgwood. The Dorset folk say *to bag* for *to beg*. Just as *pedlar*, O. E. *pedder*, was one that goes about with a *ped* or pannier, and *maunder*, a begger, one that goes about with a *maund*, or basket, whence *maund*, to beg, in Ben Jonson (see Nares, and Sternberg, *Northampt. Glossary*); so *begger*, it was conceived, came from *bag*. Compare Ir. *pocaire*, a begger, from *poc*, a bag or poke; Gæl. *baigeir*, a begger, from *bag*. Wedgwood adduces similar instances of "to beg," being originally to carry a scrip or wallet, from Welsh, Ital., Dan., and Greek. In the Cleveland dialect, "To tak' oop wi' t' *begging-pooak*," or "begging-poke," is to be reduced to beggery; Fr. *être au bissac* (Le Roux, *Dict. Comique*), "solet antiquo bribas portare *bisacco*" (Rabelais, *Pantagruel*, iv. 3). Thus the *wallet* and staff was the standard "round which the Netherland *Gueux*, glorying in that nickname of *Beggars*, heroically rallied and prevailed" (Carlyle, *Sartor Resartus*, iii. 3). Compare also

Hit is *beggares* rihte uorte beren *bagge* on bac.—*Ancren Riwle*, p. 168.

Beggers with *bagges* þe whiche brewhouses ben here churches.—*Vision of Piers Plowman*, x. l. 98, C. (ed. Skeat.)

Bagges and beggyng he bad his folk leuen.—*Piers Plowman's Crede*, l. 600 (ed. Skeat).

Bidders and *beggers* faste a-boute eoden, Til heor *Bagges* and heore Balies weren [bratful] I-crommet.—*Vision of P. Plowman*, Prol. 41, text A.

That maketh *beggares* go with bordon and *bagges*.—*Political Songs*, p. 150 (Camden Soc.).

I dreame it not the happy life
The needie *beggers bag* to beare.
Turberville, Sonnettes, 1569.

But what found he in a *beggers bag*.—*Percy's Folio MS.* i. 49, note.

An old patcht coat the *Beggar* had one . . . and many a *bag* about him did wag.—*Ibid*, p. 14.

Mr. H. Sweet, however, commenting on the word *bedecige*, to beg, in K. Alfred's version of *Gregory's Pastoral care* (p. 285, l. 12), thinks that O. Eng. *bedecian*, *bedegian* (from *biddan*, to beg) passed through the stages *beggian*, *beggen*, into our modern *beg* (p. 486, E.E.T.S.). Prof. Skeat adopts this view, remarking that the word was forced out of its true form to suit a popular theory. Diefenbach had already connected it with Goth. *bidagva*, a begger, *bidjan*, to ask, Bav. *baiggen* (*Goth. Sprache*, i. 294).

Behind hand: this curious idiom, applied to one in arrears with his work or in money matters, seems to be a corruption of Old Eng. *bchinden*, backward (opposed to forward or well towards the front).

He him makeð to ben *bihinden*, of þat he weneð to ben biforen.—*Old Eng. Homilies*, 2nd ser. p. 213 (ed. Morris).

See Oliphant, *Old and Mid. Eng.* p. 193.

BEHOLDING, a very common perversion of *beholden*, Old Eng. *beholdyn*, in old authors.

I came . . . . to take my leaue of that noble Ladie Iane Grey, to whom I was exceding moch *beholdinge*.—*R. Ascham, Schole-master*, bk. 1. (1570), p. 46 (ed. Arber).

The church of Landaffe was much *beholding* to him.—*Fuller, Worthies*, ii. 164 (ed. 1811).

BELFRY, so spelt as if it denoted always the tower where the *bells* are hung, is the French *beffroi*, O. Eng. *bercfreit*, O. Fr. *berfroi*, *beffroit*, a watch-tower; M. H. Ger. *bercvrit*, from *bergen* (to protect) and *frid* (a tower).—Wedgwood, Diez.

At vch brugge a *berfray* on basteles wyse. —*Alliterative Poems* (xiv. cent.), p. 71, l. 1187.

A *bewfray* that shal have ix fadome of lengthe and two fadome of brede.—*Caxton's Vegecius*, sig. l. 6.

In Lincolnshire a *belfry* is any shed made of wood and sticks, furze, or straw (Peacock).

The *beffroy*, in ancient military warfare, was a movable tower of wood, consisting of a succession of stages or storeys, connected by ladders, and diminishing in width gradually from the base. The name was afterwards given to any high tower (Sir S. D. Scott, *The British Army*, vol. ii. p. 170).

Mr. Cosmo Innes holds that the two round towers of Scotland "were used as *belfreys*, probably before bells were hung in buildings, and when the mode of assembling a congregation was by a hand *bell* rung from the top of the *bell tower*."—*Scotland in the Mid. Ages*, p. 290. It is difficult to suppose that in writing this passage the author did not connect *belfreys* with *bells*.

BELLIBONE, an old English word for a lovely woman, is a corruption of the phrase *belle et bonne*.

Pan may be proud that ever he begot
Such a *Bellibone*.
Spenser, Shepheards Calender (April).

The fact of woman being sometimes termed man's *rib* may have favoured the corruption. E. K.'s gloss on the passage is: "A *Bellibone*, or a *bonnibell*, homely spoken for a fayre mayde, or Bonilasse."

BELL-KITE, a vulgar name in Scotland for the *bald coot*, old Scottish *beld cytte*, of which it is a corruption.

The *coot*, Welsh *cwt-iar*, has its name from its short tail, *cwt*.

BELLYCHEERE, an old word for good living:—

A spender of his patrimony and goods in *bellycheere* and unthriftie companie.—*Nomenclator*, 1585.

It is a corruption of an older form, *belle-chere*, *i.e.* good cheer.

For God it wote, I wend withouten doute,
That he had yeve it me, because of you,
To don therwith mine honour and my prow,
For cosinage, and eke for *belle-chere*.
Chaucer, The Shipmannes Tale, l. 13336-9 (ed. Tyrwhitt).

Gluttonie mounted on a greedie beare,
To *belly-cheere* and banquets lends his care.
Sam. Rowlands, The Four Knaves (1611, &c.), p. 117 (Percy Soc. Ed.).

BELLY-BOUND, the name for a certain kind of apple [? in America] is said to be a corruption of *belle et bonne* (Schele De Vere, *Studies in English*, p. 205). Cf. Prov. Eng. *belliborion*, a kind of apple, *East* (Wright). See BELLIBONE, a fair maiden.

BENJAMIN, "*Benjoin*, the aromaticall gumme called *Benjamin*" (Cotgrave), is a corruption of *Benzoin*, It. *belzuino*, *belguino*; Span. *benjui*, Portg. *beijoim*, all from Arabic, *lûbân djâwi* (*'bân-djâwi*) "incense of Java," *i.e.* of Sumatra, called Java by the Arabs (Dozy, Devic). In the dialect of Wallon de Mons, *benjamine* is a corruption of balsamine (Sigart, *Glossaire Montois*).

BENT-WOOD, a north of England word for ivy (*hedera helix*), is a corruption of Scotch *ben-wood*, *bind-wood*; compare BIND-WITH.

BEQUEST, that which is *bequeathed*, from A. Sax. *be-cweðan*, to be-quoth, influenced in form by a false analogy to *request*, *inquest*, &c.

BERRY, an old Eng. word for a squall, or sudden storm, is a corruption of *perrie* (Harrison); "*pyry* or Storme, Nimbus" (*Prompt. Parv.*); "*pyrry*, a storme of wynde, *orage*," Palsgrave; "Sodain *piries*," Hall, *Chronicle*, 17

Hen. VI.; "*guscio di vento*, a gust or *berie* or gale of wind," Florio, 1611. "*Pirries* or great stormes" (Sir T. Elyot, *The Gouernour*).

Cróscia d' acqua, a suddaine showre, a storme, a tempest, a blustring, a *berry*, or flaw of many windes or stormes together.—*Florio* (1611).

Tourbillon, a gust, flaw, *berrie*, sudden blast or boisterous tempest of wind.—*Cotgrave.*

Vent, a gale, flaw, or *berrie* of wind.—*Id.*

We hoised seall with a lytle *pirhe* of est wind, and lainshed furthe.—*J. Melville, Diary* (1586), p. 252 (Wodrow Soc.).

See *Pirrie* (Nares), Scotch, *pirr*, a gentle breeze; Icel. *byrr*, a fair wind; Dan. *bör*, Swed. *bör*. Cf. Skeat, *Etym. Dict.* s.v. *Pirouette.*

BERTRAM, the name of a plant, has no connexion with the Christian name of the same sound, but is a corruption of the Lat. *pyrethrum*, Gk. *púrethron*, a hot spicy plant, from *pûr*, fire. The same word, by a different process, has been converted into PETER (which see).

BESEEN, used by Chaucer and Spenser in the phrase *well-beseen*, comely, of good appearance, is a corruption of old Eng. *bisen*, example, appearance (Dr. R. Morris, *Pricke of Conscience*, p. 283). See BISON. But query?

Arayd in antique robes downe to the grownd,
And sad habiliments right well *beseene*.
Fairie Queene, I. xii. 5.

Thus lay this pouer in great distresse
A colde and hungry at the gate, . . .
So was he wofully *besene*.
Gower, Confessio Amantis, vol. iii. p. 35 (ed. Pauli).

Defoe uses *beseen* for attire, clothes. See Davies, *Supp. Eng. Glossary*, s.v.

BEWARE, a cant term used by street showmen for a drink or beverage, is doubtless corrupted from It. *bévere* (Lat. *bibere*), many other words of this class having an Italian origin—*e.g. nanti*, none, It. *niente; dinali*, money, It. *dinari; casa*, house, It. *casa; keteva*, bad, It. *cattivo; vada*, look, It. *védere; otter*, eight, It. *otto; carroon*, a crown, It. *corona*. In the "mummers' slang," "all beer, brandy, water, or soup, are *beware*." — Mayhew, *London Labour and London Poor*, vol. iii. p. 149.

It is the same word as old Eng. "*Beuer*, drinkinge tyme" (*Prompt. Parv.*), Prov. Eng. *bever*, an afternoon refection (Suffolk). In the *argot* of Winchester College, *beever* is an allowance of beer served out in the afternoon, and *beever-time* the time when it is served out (H. C. Adams, *Wykehamica*, p. 417).

BEZORS, a Gloucestershire word for the auricula, is a corruption of *bear's ears* (Lat. *ursi auricula*), so called from the shape and texture of its leaves.—Britten and Holland, *Eng. Plant-Names*, p. 40 (E. D. Soc.).

BILBOCATCH, or BIBLER-CATCH, an old name for the game of cup and ball, is a corruption of *bilboquet*, Fr. *billeboquet; boquet* seems to be for *bocquet* (the iron of a lance), the projecting point on which the ball (*bille*) was caught. But cf. Prov. Fr. *bilboter*, to totter or waver (Sigart, *Gloss. Montois*).

I am trying to set up the noble game of *bilboquet* against it [whist].—*Horace Walpole, Letters*, vol. i. p. 237 (1743).

BILE, the common old Eng. form of *boil*, an inflamed swelling, and still used by the peasantry both in England (*e.g.* Lincolnshire, Brogden, *Glossary*, s.v.) and Ireland, has no connexion with *bile* (Lat. *bilis*), as if attributable to derangement of the liver. That there is no real analogy is shown by the cognate words, Icel. *bóla*, a blain, or blister; also the boss on a shield (a protuberance), Lat. *bulla*, a bleb or bubble (Ger. *beule*, a boil; Dutch *buile*, Swed. *bula*)—all probably denoting a blister or bubble, the result of ebullition, and so akin to Icel. *bulla*, Eng. *to boil*, Lat. (*e*)*bullire*. So *eczema*, a troublesome skin disease, is the Greek *ekzéma*, a boiling over, a pustule.

Ettmüller gives A. Sax. *byle*, a blotch or sore.

Buyl, a Bile, boss.
Buyl, a Purse.
Sewel, Dutch Dict. 1708.

Wycliffe has the forms *bile*, *byil*, *biel*, *beel* (*Deut.* xxviii. 27, 35; *Ex.* ix. 9).

His voices passage is with *Biles* be-layd.
Sylvester, Du Bartas, p. 438 (1621).

Byle, Sore, Pustula.—*Prompt Parvulorum* (c. 1440).

Dycing houses . . . within are the botches and *byles* of abhomination.—*Whetstone, Mirour for Magistrates of Cyties*, 1584.

Thou art a *byle*.
King Lear, ii. 4.

The leaues of Asphodel serue for . . . red and flat *biles*, gout-rosat, *Sauce-fleame*, alepocks, and such like vlcers in the face.—*Holland, Plinies Nat. History*, vol. ii. p. 128 (1634) fol.

Bosse, . . . a botch, *bile*, or plague sore.—*Cotgrave*.

So A.V. *Levit.* xiii. 18, 20 (1611).

BILLY, a slang word for stolen metal of any kind (Hotten), is probably a corruption of Fr. *billon*, bullion.

BILLYARD, an old spelling of *billiard*, as if it were the *yard* or rod with which the *bille* or ball is struck.

Bille, a small bowle, or *billyard* ball.
Billart, the sticke wherewith we touch the ball at *billyards*.—*Cotgrave*.

It is from the Fr. *billard*, originally a curved stick for striking the ball—Low Lat. *billardus*, from *billa* = *pila*, a ball.

BIND-WITH, a popular name for the *clematis vitalba*. It is difficult to say what connexion, if any, exists between this and the following words, or which, if any, are corrupted words: Scot. *bindwood*, *benwood*, ivy; *bindweed*, *benweed*, *bunwede*, ragwort; O. Eng. *benwyt-tre*, *benewith tre* (*Prompt. Parv.*), perhaps the wood-bine; Icel. *bein-viðir* (bone-wood), salix arbuscula; Swed. *ben-ved* (bone-wood), the wild-cornel; Dan. *been-veed* (bone-wood), the spindle-tree (*euonymus*).

BIRDBOLT, the fish *gadus lota*, is a corruption of *barbote* (Latham).

So Nares gives *turbolt* from *Witts Recreation*, as another form of *turbot*.

Burbote, or *barbote*, is Lat. *barbata*, the bearded fish, like "barbel."

BIRD-CAGE WALK, in St. James's Park, so called as if bird-cages were hung there, is said to be a corruption of *bocage walk* (*Philolog. Soc. Proc.* vol. v. p. 139). This is doubtful.

BIRD EAGLES, a Cheshire name for the fruit of the *Cratægus Oxycantha*. *Eagles* or *Agles* is the diminutive of *hague*, the more common name of the haw in Cheshire. [A. Sax. *haga*.]—Britten and Holland, *Eng. Plant-Names*, p. 42.

BISCAKE, a provincial form of "biscuit," Fr. *bis-cuit* (Lat. *bis-coct*(us), *i.e.* *dvis-coct*, literally, *twice-cookt*; Icel *tvi-baka*, Ger. *zwiebach*.

She had *biscakes* and ale with the Dog's Meat Man.
Ballad of the Dog's Meat Man.

Bis-*cates* would have supplied a transitional form.

BISHOP'S-LEAVES, a popular name for the plant *scrophularia aquatica*, arose probably from a misunderstanding of its French appellation, *l'herbe du siège*, as if *siège* were used here in its ecclesiastical sense of a bishop's *see*, instead of its medical—the herb being considered remedial in hæmorrhoidal affections (Prior).

BISHOP'S-WORT, A. Sax. *biscop-wyrt*, as a name for a plant, seems to have been originally a translation of the Latin *hibiscus*, which was confounded with *Episcopus*.

BISON, in the phrase "to be a holy bison"—more correctly spelt in the *Cleveland Glossary* "a holy bisen," *i.e.* "a holy show," a gazing-stock, a spectacle—is A. Sax. *býsn*, *býsen*, an example; Icel. *býsn*, a wonder, a strange and portentous thing.

A common menace which the women of Newcastle-upon-Tyne use to each other is, "I'll make a holy *byson* of you."—Brand, *Pop. Antiquities*, vol. i. p. 487 (ed. Bohn).

Þe bodys of þe world in þair kynde,
Shewes us for *bisens* to haf in mynde.
Hampole, Pricke of Conscience, l. 1026 (ab. 1340).

BITTER END, in the modern phrase "To the *bitter* end" = *à outrance*, was originally a nautical expression, to the end of the *bitter*, which is "a turn of a cable about the timbers called *bites* (or *bitts*)," Bailey. Probably the same word as *bite*, or *bight*, a bend or coil, *bought* (1 Sam. xxv. 29, marg.), Dut. *bogt*, Dan. *bugt*. See Dr. Nicholson in *N. and Q.*, 6th S. III. 26, who quotes from Capt. John Smith, Governor-General of Virginia: "A *Bitter* is but the turn of a Cable about the Bits, and veere [slacken or pay] it out little by little. And the *Bitter's end* is that part of the Cable doth stay within board" (*Seaman's Grammar*, p. 30). But this *bitter's end* became altered into *bitter-end*. Adm. Smyth in *The Sailor's*

Word-Book has "*Bitter end.* That part of the cable which is abaft the bitts, and therefore within board when the ship rides at anchor. . . . And when a chain or rope is paid out to the *bitter end* no more remains to be let go."

BLACK ART, a literal rendering of the Sp. *magia negra*, a phrase formed from *nigromancia*, which is itself a corruption of the Gk. *nekromanteia*, as if connected with *niger*, black. Compare It. *negromante*, *nigromante*, Span. and Portg. *nigromante*.

Nygromancy, *Nigromancia.*—*Prompt. Parv.*

Let's also flee the furious-curious Spell
Of those *Black-Artists* that consult with Hell.
J. Sylvester, *Works*, p. 773 (1621), fol.

See Davies, *Supp. Eng. Glossary*, s.v.

BLANCH, an old spelling of *blench*, to shrink, or flinch, as if to grow pale or white (*blanche*, Fr. *blanc*), old Eng. *blench*, to turn aside (game, &c.), lead astray, deceive; A. Sax. *blencan*, to make to *blink* (Skeat, *Etym. Dict.*). Cf. Icel. *blekkja*, to impose on.

Latimer has *blaunchers* for *blenchers*.

Even now so hath he certayne *blaunchers* longing to the market, to let and stoppe the light of the Gospell, and to hinder the Kinges proceedings in setting forth the worde and glory of God.—*Sermons* (1548), p. 23, verso.

Nu a uleih mei eilen þe and maken þe to *blenchen* [Now a fly may hurt thee and make thee shrink].—*Ancren Riwle*, p. 276.

Abuten us he is for to *blenchen*.
Mid alle his mihte he wule us swenchen.
Old Eng. Homilies, 1st ser. p. 55, l. 14.

Saw you not the deare come this way, hee flew downe the wind, and I beleeve you have *blancht* him.—*Lilly*, *Gallathea*, ii. 1.

Here and there wanderers, *blanching* tales and lies,
Of neither praise nor use.
G. Chapman, *Odysseys*. xi. 492.

Sylvester has *blanch* = avoid, omit mentioning.

O! should I *blanch* the Jewes religious River.
Du Bartas, p. 52.

If my ingratefull Rimes should *blanch* the story.
Id. p. 54.

BLANCMANGER: the latter part of this word is said to have no connexion with *manger*, to eat. The old spelling was *blanc-mangier*, and *blanc-mengier*, a corruption of *ma-en-sire*, *i.e.* "fowl-in-syrup," which is the chief ingredient of the dish in old recipes. Its other names—*Blanc Desire* (*i.e. de sire*, "of syrup"), *Blanc desorre*, *Blanc de sorry*, *Blanc de Surry*—are of similar origin. —Kettner, *Book of the Table*, pp. 211-213. But where is this *ma*(?)*-en-sire* to be found?

The *Liber Cure Cocorum*, 1440 (ed. Morris) gives recipes for *Blonke desore* (p. 12) and *Blanc Maungere of fysshe* (p. 19). Minsheu gives (*Span. Dict.* 1623), *Manjar blanco*, a white meat made of the breast of a hen, milke, sugar, rice beaten, mixed all together.

BLAZE, a white mark, on the face of an animal, or made on a tree by stripping off a portion of the bark—so spelt as if to denote a bright, flame-like streak—is the same word as Ger. *blässe*, a white mark (*blass*, pale, wan); Swed. *bläs*, Dan. *blis*, a face-mark; Prov. Ger. *blessen*, to mark a tree by removing the bark (Westphalia); Ger. *bletzen*. Compare Fr. *blesser*.

They met an old man who led them to a line of trees which had been marked by having a part of the bark cut off; trees so marked are said to be *blazed*, and the patch thus indicated is called a *blaze*.—*Southey*, *Life of Wesley*, vol. i. p. 74, ed. 1858.

BLAZE, in the phrase "to blaze abroad," to proclaim or make widely known, as if to cause to spread like wild-fire, is properly to *blow* abroad or trumpet forth, old Eng. *blasen*, to *blare*, A. Sax. *blǽsan*, Dut. *blazen*, Icel. *blása*, Goth. *(uf-) blesan*, all = to blow (Skeat).

With his blake clarioun
He gan to *blasen* out a soun.
Chaucer, *House of Fame*, iii. 711.

The heavens themselves *blaze forth* the death of princes.
Shakespeare, *Julius Cæsar*, ii. 2, l. 31.

That I this man of God his godly armes may *blaze*.
Spenser, *Faerie Queene*, I. xi. 7.

He began to publish it much and to *blaze* abroad the matter.—*A. V. S. Mark*, i. 45.

Latimer has *to blow abroad*, and Hall (1550) *to blast abroad*, = to publish. See Eastwood and Wright, *Bible Word-book*, p. 67.

But when the thing was *blazed* about the court,
The brute world howling forced them into bonds.
Tennyson, *Merlin and Vivien*.

BLAZES, in sundry colloquial comparisons implying vehemently, extremely, in a very high degree, as "drunk as blazes," is said to have been originally *blaizers*, or votaries of *S. Blaize* or *Blasius*, in whose honour orgies seem formerly to have been held. "Old Bishop Blaize" is still a public house sign (*N. and Q.* 6th S. II. 92), and Minsheu speaks of "St. Blaze his day [Feb. 3], about Candlemas, when country women goe about and make good cheere, and if they find any of their neighbour women a spinning that day they burne and make a *blaze* of fire of the distaffe, and thereof called S. Blaze his day (!)." See Brand, *Pop. Antiq.* i. 51; Chambers, *Book of Days*, i. 219; *N. and Q.* 6th S. I. 434. Phrases like a "blazing shame" (= burning) seem to be different. A naval officer turning in after a very wintry watch told his fellows "It was as *cold as blazes*." De Quincey says of a horse "He went *like blazes*."

I remember, fifty years since, or more, at one of the Lincoln elections, hearing a man in the crowd say to another, speaking of the preceding night, "We got drunk as Blaizers." I never could make out what he meant. Yesterday I was reading Sir Thomas Wyse's *Impressions of Greece*, and, speaking of the reverence for St. Blaize in Greece (who is also, as you know, the patron saint of the English woolcombers), and how his feast was observed in the woollen manufactories of the Midland Counties, he says, "Those who took part in the procession were called 'Blaizers,' and the phrase 'as drunk as Blaizers' originated in the convivialities common on those occasions." So good "Bishop and Martyr" Blaize is dishonoured as well as honoured in England, and very probably in Greece.—*Life of Richard Waldo Sibthorp, by Rev. J. Fowler*, 1880, p. 227.

BLEAR ONE'S EYE, an old phrase for to deceive (Shaks. *Taming of Shrew*, v. 1, l. 120), is, according to Prof. Skeat = Prov. Swed. *blirrä fojr augu*, to *blur*, or dazzle before the eyes (*Etym. Dict.*).

BLEARY EYE, a cottager's attempt at *Blairii*, the scientific name for a species of rose first raised by Mr. Blair, of Stamford Hill, near London.—S. R. Hole, *Book about Roses*, p. 154.

BLESS, an old verb meaning to guard, preserve, must be distinguished from *bless*, A. Sax. *bletsian*, i.e. *bliŏ-sian*, to make *blithe* or *bliss*-ful, with which it has sometimes been confounded. It is old Eng. *blessen*, *blissen*, *blecen*, to preserve, turn aside, lessen; Dut. *bleschen*, to quench (Morris), for *be-leschen*, cf. Ger. *löschen*, to quench, discharge.

From alle uuele he scal *blecen* us.—*Old Eng. Homilies*, 1st ser. p. 57, l. 64.

[Aaron] Ran and stod tuen liues and dead,
And ðis fier *blessede* and wiŏ-drog.
Genesis and Exodus, l. 3803 (ab. 1250).

So sorely he her strooke, that thence it glaunst
Adowne her backe, the which it fairly *blest*
From foule mischance.
Spenser, F. Queene, IV. vi. 13.

Their father calls them [Simeon and Levi] "brethren in evil" for it, *blesseth* his honour from their company, and his soul from their secrecy, *Gen.* xlix. 6.—*T. Adams, The City of Peace, Works*, ii. 322.

Heaven *bless* us from such landlords.—*Country Farmer's Catechism*, 1703 [Nares].

Bless, to brandish (Spenser) seems to be akin to Fr. *blesser*, to wound, slash.

Burning blades about their heades doe *blesse*.
F. Queene, I. v. 6.

BLINDFOLD seems to have no allusion to the *fold* (A. Sax. *feald*) of material that covers or *blinds* the eyes, but is a corruption of the old Eng. *blindfellede*, from the verb *blindfellen*. Oliphant, *Old and Mid. Eng.*, p. 280.

He þolede al þuldeliche þet me hine *blindfellede*, hwon his eien weren þus ine schendlac *iblinfelled*, vor to ȝiuen þe ancre brihte sihðe of heouene.—*Ancren Riwle*, p. 105.

He suffered all patiently that men him blindfolded, when his eyes were thus in derision blindfolded for to give the anchorite bright sight of heaven.

Buffetes, spotlunge, *blindfellunge*, þornene crununge.—*Id.* p. 188.

þe Gywes þat heolde ihesu crist. Muchele schome him dude.
Blyndfellede. and spatten him on. in þen ilke stude.
Old Eng. Miscellany, p. 45, l. 272.

Blyndefylde, excecatus.—*Prompt. Parvulorum.*

Where the Heber MS. has *blyndfellyd*. *Blynáfellen*, or make blynde, exceco.—*Id.*

Prof. Skeat says *blindfellen* is for *blind-fyllan*, to strike blind; Mod. Eng. *fell*.

BLIND-MAN'S-BUFF seems to be a corruption of *blind-man-buck*, as "in the Scandinavian *Julbock*, from which this sport is said to have originated,

the principal actor was disguised in the skin of a *buck* or goat" (Jamieson). The name of the game in German is *blinde-Kuh*, "blind-cow;" in Scotch, *blind-harie*, *belly-blind*, *bellie-mantie*, *Chacke-blynd-man*, *Jockie-blind-man*; in Danish *blindebuk*. The *Promptorium Parvulorum* (ab. 1440) gives "*Pleyȝn, buk hyde*, Angulo," which, however, may perhaps be the game of hide and seek. *Bough*, in Martin Parker's poem entitled *Blind Mans Bough*, 1641, may be regarded as the transitional form.

The Dorset name is *blind-buck-o'-Deävy* (Davy's blind buck). In most countries it is an *animal*, not a person, that is represented as being blind in this game—*e.g.* in addition to those already mentioned, Portg. *cabra ciega*, (blind goat), Sp. *gallina ciega* (blind hen), It. *gatta orba* (blind cat), *mosca cieca* (blind fly).—(*Philolog.Soc.Trans.* 1864, *Dorset Glossary*, p. 43).

Similarly the game of hide and seek is in the Dorset dialect *hidy-buck*: cf. *hide-fox*, *Hamlet* iv. 2.

He has a natural desire to play at *blind-man-buff* all his lifetime.—*Randolph, Works*, p. 394 (1651) ed. Hazlitt.

Bloody Mars, a popular name for a kind of wheat, is a curious corruption of Fr. *Blé de Mars*.—Britten and Holland, *Eng. Plant-Names*, p. 52 (E. D. Soc.)

Bloomery, a melting-furnace, a foundry, an Anglicized form of Welsh *plymuriaeth*, lead-work (Garnett, *Philolog. Soc. Proc.* vol. i. p. 173), from Welsh *plwm* = Lat. *plumbum*. But O. Eng. *bloma* is a lump of metal taken from the ore.

Massa, daȝ vel *bloma*.—*Wright's Vocabularies* (10th cent.), p. 34.

Blooming-Sally, a North of Ireland name for the flowering (Lat.) *salix*, or willow (Epilobium angustifolium).—Britten and Holland. So *Sweet Cicely* and *Sweet Alison* have no connexion with the similar woman's names.

Blot, in the phrase "to hit a *blot*," to find out a defect or weak point in anything, is not, as one might suppose, the same word as *blotch*, a stain or mark on a fair surface, but taken from the game of backgammon, where *blot* is a man left *uncovered*, and so liable to be taken—a vulnerable point. Exactly equivalent is Ger. *eine blösze treffen*: cf. Swed. *göra blott*, to make a *blot*, or exposed point. It is the Ger. *blozs*, Dan. and Swed. *blott*, Scot. *blout*, *blait*, all meaning naked. Vid. Blackley, *Word Gossip*, p. 84. Cf. Icel. *blautr*, soft, and so defenceless.

Quarles says that Vengeance

Doth wisely frame
Her backward tables for an after-game:
She gives thee leave to venture many a *blot*;
And, for her own advantage, hits thee not.
Emblems, Bk. iv. 4 (1635).

Blue as a Razor, a proverbial expression, which Bailey explains to be for *blue as azure* (*Dictionary*, s.v.).

Blue-bottle: Dr. Adams believes that *bottle* in this word for a fly is a diminutive of *bot*, a grub or maggot (Gael. *botus*;—? from its producing these)—O.Eng. *Wor-bottles* being found for *wor-bots*.—*Philolog. Soc. Trans.* 1859, p. 226.

Now, *blue-bottle*? what flutter you for, sea-pie!—*Webster, Northward Ho*, i. 3.

Blue-mange, a vulgar Scotch corruption of *blancmange*.

No to count Jeelies and coosturd, and *blue-mange*.—*Noctes Ambrosianæ*, vol. i. p. 64.

Blunderbus, which seems to be a later name for the old *harquebus*, which was fired from a rest fixed in the ground, is not probably (as generally stated) a corruption of Dutch *donder-bus*, Ger. *donnerbüchse*, but another form of the word *blanter-bus*. *Blanter-bus* seems originally to have been *plantier-bus*, a derivative doubtless of Lat. *plantare*, Fr. *planter*, It. *piantare*, denoting the firearm that is planted or fixed on a rest before being discharged. *Blunyierd* is a Scotch word for an old gun.

King James, in 1617, granted the gunmakers a charter empowering them to prove all arms—"harquesbusse (*plantier-busse*, alias *blanter-busse*), and musquettoon, and every calliver, musquet, carbine," &c.—*Original Ordnance Accounts*, quoted by Sir S. D. Scott, *The British Army*, vol. i. p. 405.

I do believe the word is corrupted, for I guess it is a German term, and should be *Donnerbuchs*, and that is thundering guns; *Donner* signifying thunder, and *Buchs* a gun.—*Sir James Turner, Pallas Armata*, p. 173 (1683).

Sir S. D. Scott, strangely enough, adopts this later account, explaining *blunder* in the old sense of stupefying or confounding.—(*British Army*, vol. ii. p. 303.)

BLUNT, money (cant), is said to be from the French *blond*, used in the sense of silver; so "*browns*" for halfpence, and "*wyn*," a very old cant term for a penny = Welsh *gwyn* (white), a silver coin. "Blank," an old Eng. word for a kind of base silver money, is from the French *blanc*, white—"*monnoye blanche*, white money, coyne of brasse or copper silvered over:" Cotgrave. "3 *blanckes* is a shilling:" *The Post of the World*, 1576, p. 86 (in Nares).

BLUSH, in the phrase "at the first *blush*," is a distinct word from *blush*, to be suffused with redness, being the old Eng. *blusch*, look, view, glance. Thus, when Campion, in his *Historie of Ireland*, 1571, speaks of "A man of straw that *at a blush* seemeth to carry some proportion" (Reprint, p. 167), he means *at a glance*, at first sight. This *b-lush* is, perhaps, related to A. Sax. *lócian*, to look; Gk. *leusso*, to behold; as *b-lush*, A. Sax. *blyscan*, to redden, Dut. *blosc*, are to Dan. *blusse*, to blaze; Lat. *lucere*, Icel. *lysa*—both being traceable to the Sansk. root *ruch*, to shine (Benfey).

A good instance is this concerning Lot's wife:—

Bot þe balleful burde, þat neuer bode keped,
Blusched by-hynden her bak, þat bale forto herkken.
Alliterative Poems, p. 65, l. 980 (ed. Morris).

þenne com Ihesu crist· so cler in him seluen,
after þe furste *blusch*· we ne miȝte him biholden.
Joseph of Arimathie, ab. 1350, l. 656 (E.E.T.S. ed.).

Thou durst not *blushe* once backe for better or worse,
but drew thee downe ffull· in that deepe hell.
Death and Liffe, *Percy Folio MS.* vol. iii. p. 72, l. 388.

Methinks, at a *blush*, thou shouldest be one of my occupation.—*Lilly*, *Gallathea*, ii. 3 (vol. i. p. 234, ed. Fairholt).

A "Contemporary Review"-er lately (Dec. 1878) singled out for remark the following sentence: "In the garden lay a dead Jackal, which, at the first *blush*, I took to be a fox," from a book entitled *West and East*, and affixed a *sic!* to the word *blush*, as if to say, "Utterly incredible as it may appear, it actually stands so!" Evidently he did not know that *blush* means a look or glance.

BOAR THISTLE, a widely-spread popular name for the *carduus lanceolatus*, is a corruption of *Bur Thistle*.—Britten and Holland, *Eng. Plant-Names*, p. 54 (E. D. Soc.)

Similarly, *bores* is a Somersetshire word for *burs* (*Id.* p. 58).

BOARD, TO, a vessel, so spelt as if the original conception was to go on *board* and take possession of the deck, whereas it meant at first simply to come alongside, Fr. *aborder*, "to approach, accoast, abboord; boord, or lay aboord; come, or draw near unto; also to arrive, or land at:" Cotgrave. Fr. *bord*, Icel. *borð*, a margin or border, esp. the side of a ship (*e.g. leggja borð við borð*, to lay a ship alongside of another so as to *board* it); O. Eng. *to boord* = to approach, address (Spenser, Lillie). "Board," a plank, is, however, a word nearly akin. Cf. "accost," Fr. *costoyer*, "to accoast, side, abbord, to be by the side of:" Cotgrave (*ad costam*). "Lapland . . . so much as *accosts* the sea" (Fuller, *Worthies*, i. 257).

Spenser speaks of the river

Newre whose waters gray
By faire Kilkenny and Rosseponté *boord* [*i.e.* flow by the side of].—*Faerie Queene*, IV. xi. 43.

They both yfere
Forth passed on their way in fayre accord,
Till him the Prince with gentle court did *bord* [= accost].
Id. II. ix. 2.

Affect in things about thee cleanlinesse
That all may gladly *board* thee, as a flowre.
Geo. Herbert, *The Church-Porch*.

Mrs. Page. Unless he know some strain in me . . . . he would never have *boarded* me in this fury.
Mrs. Ford. "*Boarding*," call you it? I'll be sure to keep him above deck.
Shakespeare, *Merry Wives of Windsor*, ii. 1, 94.

BODKIN, an old word for a species of rich cloth, a tissue of silk and gold, is a corruption of *baudkin* (Gascoigne), or *baudequin*, Fr. *baldaquin*, Sp. *baldaquino*, It. *baldacchino*, from *Baldach*, Bagdad, where it was manufactured.

The Icelanders corrupted the word into *Baldrsskinn, i.e.* "Balder's skin."

The better sort have *vestes polymitæ* garments of party-coloured silks; some being Satten, some Gold and Silver Chamlets, and some of *Bodkin* and rich cloth of gold, figured.—*Sir Thos. Herbert, Travels*, p. 313 (1665).

At this day [Bagdad] is called *Valdac* or *Baldach.*—*Id.* p. 242.

He hanged all the walls of the gallery . . . with riche clothe of *bodkin* of divers colours.—*Cavendish, Life of Wolsey*, Wordsworth, *Eccles Biog.*, vol. i. p. 447.

Bog-bean, a popular name for *menyanthes trifoliata.* Notwithstanding its French synonym, *tréfle des marais*, Dr. Prior holds it to be a corruption of the older forms *buck-bean* or *buckes-beane.*

Bolt-sprit, a frequent spelling of *bow-sprit* (Bailey, Richardson), the *sprit* or spar projecting from the *bow* of a ship; Dutch *boeg-spriet*, Dan. *bug-spryd*, as if one straight as a *bolt* or arrow. The French have corrupted the word into *beaupré.*

Kennett explains *boltsprit* as the sprit or mast that *bolts* out (1695): Eng. Dialect Soc., B. 18.

Bond-grace, an old name for a hanging border or curtain attached to a bonnet or other head-dress to shade the complexion from the sun, is a corruption of the older word *bongrace*, Fr. *bonne-grace.*

You think me a very desperate man . . . for coming near so bright a sun as you are without a parasol, umbrellia, or a *bondgrace.*—*Sir Wm. Davenant, The Man's the Master* (1669).

Bonne-grace. The uppermost flap of the down-hanging taile of a French-hood; (whence belike our *Boongrace*).—*Cotgrave.*

The attire of her head, her carole, her borders, her peruke of hair, her *bon-grace* and chaplet.—*Holland, Trans. of Pliny.*

The *Nomenclator*, 1585, defines *umbella* to be a *bone-grace.*

Bone-fire, an old spelling of *bonfire*, from a belief that it was made of *bones.*

Baldória, a great *bonefire* or *feude* ioy.—*Florio.*

The word is still vulgarly pronounced so in Ireland, and probably elsewhere.

Some deduce it from fires made of *bone*, relating it to the burning of martyrs, first fashionable in England in the reign of King Henry the Fourth. But others derive the word (more truly in my mind) from *Boon*, that is *good* and Fires; whether *good* be taken for *merry* and *chearfull*, such fires being always made on welcome occasions.—*Fuller, Good Thoughts in Bad Times*, p. 181 (ed. Pickering).

Drayton's spelling is *boon-fire* (*Poly-olbion*, 1622, song 27), and so Fuller, *Mixt Contemplations*, 1660, Part i. xvi. 26.

In worshipp of Saint Iohann, the people wake at home, and make three maner of fyres: oone is *clene bones*, and noo woode, and that is called a *bone-fyre;* another is clene woode, and no bones, and that is called a woode fyre, for people to sit and wake thereby; the thirde is made of wode and bones, and it is called Saynt Iohannys fyre. . . . . Wyse clerkes knoweth well that dragons hate nothyng more than the stench of brennynge bones, and therefore they gaderyd as many as they mighte fynde and brent them; and so with the stenche thereof they drove away the dragons, and so they were brought out of greete dysease.—*Old Homily*, quoted in Hampson's *Med. Kalendarium*, vol. i. p. 303.

A slightly different version of this quotation is given in Brand's *Popular Antiquities*, vol. i. p. 299 (ed. Bohn).

The best *bone-fire* of all is to have our hearts kindled with love to God.—*Richard Sibbes, Works* (ed. Nichol), vol. iii. p. 198.

Stowe gives the same account as Fuller:—

These were called *bonfires*, as well of good amity amongst neighbours, that, being before at controversy, were there by the labour of others reconciled, and made of bitter enemies loving friends; as also for the virtue that a great fire hath to purge the infection of the air.—*Survey of London*, p. 307, ed. 1754.

Mr. Fleay observes:—

The singular words "everlasting bonfire" [in *Macbeth*, ii. 3] have been misunderstood by the commentators. A bonfire at that date is invariably given in the Latin Dictionaries as equivalent to *pyra* or *rogus;* it was the fire for consuming the human body after death: and the hell-fire differed from the earth-fire only in being everlasting.—*Shakespeare Manual*, p. 247.

Whether the word be spelt *bone-fire*, as if from *bone*, or, as at present, *bon-fire*, as if a fire made on the receipt of *good* (Fr. *bon*) news (Skinner, Johnson), it has superseded A. Sax. *bǽl-fyr* [? Scot. *bane-fire*], from *bǽl*, a burning, a funeral pile: cf. Icel. *bál*, a flame, a funeral pile; Scot. *bale*, a beacon-fagot. So *Bell-taine*, the Irish name for the 1st of

May, according to Cormac's *Glossary*, is *bil-tene, the goodly fire* then made by the Druids (Joyce, *Irish Names of Places*, p. 193); as if from *bil*, good, and *tene*, a fire. *Bil* here is probably akin to *bœl, bál*. The A. Sax. *bœl-blœse* still survives in the Cleveland *bally-bleeze*, a bon-fire.

Mr. Wedgwood identifies the first part of the word with Dan. *baun*, a beacon, comparing Welsh *bàn*, high, lofty, whence *ban-ffagl*, a bonfire.

Bone-shave, a provincial word for the sciatica, is a corruption of the old Eng. "*bonschawe*, sekenesse, Tessedo, Sciasis:" *Prompt. Parvulorum*. Other forms are *boneshawe, boonschaw, baneschawe*, perhaps from A. Sax. *bán* and *sceorfa* (Way).

Bonny-clabber — an Anglo-Irish word for thickened milk or buttermilk, used by Swift, Jonson, and others—is from the Irish *baine, bainne*, milk; and *claba*, thick. Ford spells it *bonny-clabbore*, and Harington (*Epigrams*, 1633) *bony-clabo*.

It is against my freehold, my inheritance, . . .
To drink such balderdash or *bonnyclabber*.
Jonson, The New Inn, act. i. sc. 1.

O Marafastot shamrocks are no meat,
Nor *bonny clabbo*, nor green water-cresses.
The Famous History of Captain Thos. Stukeley, l. 844 (1605).

Boon, in such phrases as "to ask a boon," is derived from Icel. *bón* (A. Sax. *bene, bén*), a prayer or petition: with a collateral reference in popular etymology to *boon* (as in *boon companion*, = Fr. *bon compagnon*), Fr. *bon*, a good thing, a benefit.

Bone or graunte of prayer, Precarium.—*Prompt. Parvulorum*.

And yif ye shulde at god aske yow a *bone*.
—*The Babees Book*, p. 5, l. 117 (E. E. T. S.).

What is good for a bootless *bene*?
Wordsworth, Works, vol. v. p. 52, ed. 1837.

Howell, in his *Letters*, has *boon voyage* for Fr. *bon voyage*.

Boot and Saddle, a military term, the signal to cavalry for mounting, is explained by Mr. Wedgwood to be a corruption of Fr. *boute-selle*, put on saddle, one half the expression being adopted bodily, and the other translated (*Philolog. Trans.* 1855, p. 70).

Boute-selle, the word for horsemen to prepare themselves to horse.

Bouter selle, to clap a saddle on a horse's back.—*Cotgrave*.

Stand to your horses! It's time to begin:
Boots and Saddles! the pickets are in!
G. J. Whyte-Melville, Songs and Verses, p. 154 (5th ed.).

Boots, or *Bouts*, quoted by Dr. Prior as a popular name for the marsh marigold, is a corruption from the French name *boutons d'or*, "golden buds."

Boots, in the old phrase, "Such a man is got in his *boots*"—*i.e.* he is very drunk, or has been at a drinking-bout: Kennett, 1695 (E. Dialect. Soc. B. 18)—seems to be corrupted from *bouts*, as we still say, "He is in his cups."

Boozing-ken, an old slang term for a beer-shop or public-house, as if a *drinking*-house, from the old verb *booze, bouse*, to drink deeply; Dut. *buysen, buyzen*, to tipple, which Wedgwood deduces from *buyse* (Scot. *boss*, old Fr. *bous, bout*), a jar or flagon. Cf. old Eng. *bous*, drink.

Wilt thou stoop to their puddle waters . . . *bousing*, carding, dicing, whoring, &c.—*Sam. Ward, Life of Faith*, ch. viii. (1636).

The word was introduced by the Gypsies, and is identically the Hindustani *būze-khāna, i.e.* "beer-shop," from *būzā*, beer (Duncan Forbes).

In Jonson's Masque of *The Metamorphosed Gipsies*, 1621, a gipsy says:

Captain, if ever at the *Bowzing Ken*
You have in draughts of Darby drill'd your men . . . .
Now lend your ear but to the Patrico.
My doxy stays for me in a *bousing ken*.
The Roaring Girl (1611), *Old Plays*, vol. vi. p. 90 (ed. 1825).

As Tom, or Tib, or Jack, or Jill,
When they at *bowsing ken* do swill.
Brome, The Merry Beggars, 1652 (O.P. x. 315).

Bouzing-can, a drinking cup, occurs in dignified poetry (*Faerie Queene*, I. iv. 22).

To crowne the *bouzing kan* from day to night.—*G. Fletcher, Christ's Victorie on Earth*, 52.

Bore-cole, an old name for a species of cabbage, is perhaps a corruption of *broccoli*; but compare Dut. *boerekool*, peasant cabbage (Prior).

Bosh Butter—a name given to a spurious imitation of the genuine com-

modity (sometimes called Butterine), lately introduced into the London market from Holland, as if from *bosh!* an exclamation of contempt—is an Anglicized form of Dutch *Bossche Boter*, from *Hertogenbosch* (Fr. *Bois-le-Duc*), the place where the stuff was manufactured. So *Bosjesman*, a man from the Bush (Dut. *bosch*, *boschje*).

Boss, used by Bp. John King for an elephant's trunk, as if the same word as *boss*, a protuberance; Fr. *bosse*, seems to be merely the accented syllable of *proboscis*.

> Curtius writeth of the elephant that he taketh an armed man with his *hand*. . . He meaneth the *boss* of the elephant, which he useth as men their hands.—*Lectures on Jonah*, 1594, p. 238 (ed. Grosart).

Bothery-three, a Yorkshire name for the elder (*sambucus nigra*)—*i.e. bottery-tree*; *bottery* being for *bor-tree* (pronounced *bortery*) or *bore-tree*, perhaps with reference to the *bored* or hollow appearance of the pithless wood. So *bottery-tree* = *bore-tree tree*. Compare *beem-tree* = *tree-tree*, and Ass-parsley, above.

Bottle, in the proverbial saying, "To look for a needle in a *bottle* of hay," is old Eng. *botel*, a bundle, from Fr. *botte*.

> Botelle of hey, Fenifascis.—*Prompt. Parv.*
>
> Methinks I have a great desire to a *bottle* of hay.—*Midsummer N. Dream*, iv. 1, l. 37.
>
> *Tailor.* What dowry has she [a mare]?
> *Daugh.* Some two hundred *bottles*,
> And twenty strike of oates.
> *The Two Noble Kinsmen*, v. 2, l. 64.

Bottom, in the old phrase, "to be in the same bottom," *i.e.* to have a community of interests, is the A. Sax. *bytme*, a ship (Ettmüller, 304, al. *bytne*), connected with *byt*, *butt*, *boat*. Hence *bottomry*, the insurance of a ship.

> We venture in the same *bottom* that all good men of all nations have done before us.—*Bp. Bull, Sermons*, vol. ii. p. 216.

Bottom, an old word for a cotton ball, still in provincial use (see Peacock, *Lincolnshire Glossary*), originally the spool or knob of wood on which it was wound, is another form of *button*, Old Eng. and O. Fr. *boton* (Fr. *bouton*), Welsh *botwm*, a boss. Hence the name of Bottom the weaver.

> *Botme* of threde (al. botym).
> *Botwn*, Boto, fibula, nodulus.
> *Prompt Parv.*

George Herbert, writing to his mother (1622) says:—

> Happy is he whose *bottom* is wound up, and laid ready for work in the New Jerusalem.—*I. Walton, Lives*, p. 304 (ed. 1858).

Bound, in such expressions as "outward *bound*," "homeward *bound*" (generally applied to vessels), "I am bound for London," is a corruption of the old Eng. word *boun*, *bowne*, *boon*, or *bone*, meaning, prepared, equipped, or ready (for a journey or enterprise), Icel. *búinn*, past partc. of *búa*, to make ready, which is akin to Ger. *bauen* (to till).

> Brother, I am readye *bowne*,
> Hye that we were at the towne.
> *Chester Mysteries* (Shaks. Soc.), vol. ii. p. 7.
>
> Sir, we bene heare all and some,
> As boulde men, readye *bonne*
> To drive your enemyes all downe.
> *Id.* p. 87.

Bouen, a boundary (*Hamlet*, iii. 1), is a corruption of old Fr. *bonne* (Fr. *borne*), a *boun*-d-ary, assimilated to *bourn*, a (limitary) stream.

Bower, an American term for the highest card in the game of Euchre, is the German *bauer* or peasant, corresponding to our knave (Tylor).

Bower, originally meaning a chamber, N. Eng. *boor*, A. Sax. *bûr*, Icel. *búr*, Ger. *bauer*, owes its modern signification of an arbour made by interlacing branches to a supposed connection with *bough*, A. Sax. *boh* and *bog*.

Bowyer's Mustard, as if the Bowmaker's Mustard, an old name for the plant *Thlaspi arvense*, is a corruption of *Bowers-*, *Boures-*, or *Boor's*-Mustard, from Dutch *Bauren-senfe*. Compare its name *Churl's Mustard* (Britten and Holland, *Eng. Plant-Names*, p. 58).

Box, the front seat of a coach, as if originally the chest or receptacle in which parcels were stowed away, is the same word as Ger. *bock*, Dan. *buk*, denoting (1) a buck or he-goat, (2) a trestle or support on which anything rests, (3) a coach-box in particular. Wedgwood compares Polish *koziel* (1) a buck, (2) a coach-box, *kozly*, a trestle. For similar transitions of

meaning see my *Wordhunter's Note-Book*, pp. 230 *seq.*

Box, in the phrase "to box the compass," *i.e.* to go round the points naming them in their proper order, has not been explained. It has probably nothing to do with *box*, the old name for the case of the compass. It may have been borrowed from the Spanish mariners, and be the same as the nautical word *to box* = to sail around, Sp. *boxar*, *boxear* (Stevens, 1706); cf. Sp. *boxo*, roundness, compass, circuit.

Boxage, used by Evelyn for shrubbery, wooded land, is apparently a corrupt form of *boscage*. See Davies, *Supp. Eng. Glossary*, s.v.

Bran-new, an incorrect spelling of *brand-new*, *i.e.* "fire new," fresh from the forge, just made. Shakespeare has the expression *fire-new*. Burns spells it *brent new*, *i.e.* burnt new.

> Nae cotillon *brent new* frae France.
> *Tam O'Shanter* (Globe ed. p. 93).

Compare *flam-new* (*W. Cornwall Glossary*, E.D.S.); *span-new* (*Havelok the Dane*), O. Norse *spán-nýr*, *i.e.* "chip-new," fresh from the carpenter's bench (A. Sax. *spón*), and Swed. *spillerny*, "splinter-new."

Brass, a vulgar and colloquial term for impudence, effrontery, is generally regarded as a figurative usage derived from the composite metal so called, just as we speak of "a brazen hussy," a "face of brass," *i.e.* hard, shameless, unblushing. The word occurs in the Cleveland dialect, where Mr. Atkinson identifies it with the old Norse *brass* of the same meaning (not in Cleasby). Compare Icel. *brasta*, to bluster, Ger. *brasten*, Dan. *braske*, to boast, brag, Ir. *bras*, a lie, *brasa*, boasting, *brasaire*, a liar. North uses it in his *Examen*, see Davies, *Supp. Eng. Glossary*.

Brawn, a West of England word for the smut in wheat, is a corruption or contraction of old Eng. *brancorn*, which has the same meaning (*Ustilago segetum*), *i.e.* *bren-corn*, what *burns* or blasts the corn.

Bread-stitch, in Goldsmith, an incorrect form of *braid-stitch*. Davies, *Supp. Eng. Glossary*.

Break, in the expression "to break in a horse," as if to crush his spirit, has probably no direct connexion with *break* (= *frangere*).

Brake is a bit for horses, also a wooden frame to confine their feet. Compare Icel. *brák*, a tanner's implement for rubbing leather, Dutch *braake*, a twitch to hold an animal by the nose. A *brake* to check the motion of a carriage is the same word. The correct form, therefore, would be "to brake."

Breast-Summer, an architectural term for a beam employed like a lintel to support the front of a building, is a corruption of *bressumer* (*Glossary of Architecture*, Parker), where *bres-* seems to be for *brace*, as in Scotch *bress* is another form of *brace*, a chimney-piece, and *-sumer*, is O. Eng. *somer*, a beam.

> *Brest Summers*, are the pieces in the outward part of any building, and in the middle floors, into which the girders are framed.—*Bailey*.
>
> *Contrefrontail*, . . . a haunse or *breast summer*.—*Cotgrave*.

Bred, in the expression "a well-*bred* man," is probably not the past participle of the verb to *breed* (A. Sax. *brêdan*), as if gentle birth, not manners, maketh man, but akin to Icel. *bragð*, manners, fashion (= *bragr*, habit of life, manner), also look, expression, whence old Eng. *bread*, appearance (Bailey), and Prov. Eng. "*to braid* of a person," meaning to resemble him, have his appearance or the trick of his favour, Scotch *to breed*, as "ye *breed* o' the gowk, ye have ne'er a rime but ane" (= Icel. *bregðr*). So when Diana protests in *All's Well that Ends Well*, act iv. sc. 2:—

> Since Frenchmen are so *braid*,
> Marry that will, I live and die a maid.

The meaning seems to be that which Mr. Wedgwood assigns to it, "Since Frenchmen are so mannered." Cf. A. Sax. *brëdian*, to adorn, *brägd*, *bregd*, a device, &c., Ettmüller, 318. In the same way "a *well-bred* person" is one, not necessarily well born, but well-mannered. *Breeding* was formerly used for the education or bringing up of a child, and *bred* for educated.

> My eldest son George was *bred* at Oxford.—*Vicar of Wakefield*, ch. i.

Thanks to my friends, who took care of my *breeding*,
And taught me betimes to love working and reading.
Dr. Watts, The Sluggard.

You wer to be sent to my Ladye Dromond, your Cousine germaine . . . . to be *bredde* in the Protestant religion . . . . I resolved to go to France, wher your grandmother had retired herself . . . . with the intention to work upon her to send for you, and *bread* you with herself in France.—*A breiffe narration of the services done to Three Noble Ladyes by Gilbert Blakhall.* See *Presbytery Book of Strathbogie*, p. xxi (Spalding Club).

Perhaps the most that should be said is that *bred* here has been assimilated to, or confounded with, *braid* (*braid-ed*), mannered.

BREECH, a verb formerly in use meaning to flog, as if to strike on that portion of the body so named, is, according to Mr. Wedgwood (*Etymological Dict.* s.v.), the same word as Prov. Ger. *britschen*, *pritschen*, to strike with a flat board (in Low Dutch called a *britze*); Dutch *bridsen*, Swiss *brätschen*, to smack.

I view the prince with Aristarchus' eyes,
Whose looks were as a *breeching* to a boy.
Marlowe, Edward the Second (p. 218, ed. Dyce).

Had not a courteous serving-man convey'd me away while he went to fetch whips, I think in my conscience . . . he would have *breech'd* me.—*R. Tailor, The Hog hath Lost His Pearl* (O. Plays, vi. 369, ed. 1825).

BREECHES, so spelt as if denoting clothing for the *breech*, that part of the body where its continuity is *broken* (! as if *breach*). Compare *breche*, an old word for the hinder part of a deer (Wright).

þe water dude vorth hys kunde, & waxe euere vaste . . .
þat yt watte hys *brych* al aboute.
Robert of Gloucester, Chronicle, p. 322 (ed. 1810).

Here's one would be a flea (jest comicall!)
Another, his sweet ladies verdingall,
To clip her tender *breech*.
Marston, Works, vol. iii. p. 290 (ed. Halliwell).

This has actually been regarded as the true etymology of the word by Richardson and others. It is really the same as North Eng. *breeks*, A. Sax. *brêc*, *brœc*, plural of *brôc*, Icel. *brœkr*, plu. of *brók*; old Fr. *bragues*, *braies*, Span. *bragas*, Breton *bragez*, Welsh *brycan*, Gaelic *briogis*, Lat. *bracæ*, trowsers; Irish *brócc* (also *brog*), a shoe, whence Anglo-Irish *brogue* (Whitley Stokes, *Irish Glosses*, p. 119). Compare the two meanings of Fr. *chausse*, and our *hose*.

Breeches, *bracæ*, &c., are of Celtic origin, being identical with the Gaelic *brœcan*, tartan, from *breac*, party-coloured, variegated, describing the plaid or striped cloth worn from time immemorial by the Celts (Cleasby, *Icel. Dict.* s. v. *Brók*). Cf. "Versicolore sagulo, *bracas*, tegmen barbarum indutus," Tac. Hist. 2, 20; "bracæ virgatæ," Propert. iv. 10, 43.

It may be observed that *breeches* is really a double plural. For the Celtic *broc* or *brog*, having been adopted into old English, was treated as a native word, and had its plural formed by internal vowel change. Just as O. Eng. *fôt*, *bôc*, *gôs* become in the plural *fêt* (feet), *bêc* (books), *gês* (geese), so *brôc* became *brêc* (breek); and accordingly we find *braccæ* in the *Promptorium Parvulorum* (c. 1440) defined in English by "*breche* or *breke*;" cf. "*breche* of hosen, braies," Palsgrave (1530). Wycliffe has *bregirdle*, breeches-band (Jer. xiii. 1, 4, 6), for *breke-girdle*.

Thou *breech* of cloth, thou weede of lowlines,
Thou hast not feared to mayntayne thy cause.
Thynne, Debate between Pride & Lowliness, p. 63 (Shaks. Soc.).

BRIAR-ROOT PIPES are really made from the roots of the white heath, Fr. *bruyère*, of which *briar* is a corruption, being imported chiefly from Corsica. *Bruyère*, Milan *brughiera*, Low Lat. *bruarium*, are akin to Breton *brug*, heath, Welsh *brwg*. *Briar* is A. Sax. *brér*.

BRICK, a slang term of approval, as, "He is a regular brick," a thoroughly good fellow. Some wonderful nonsense about this word is vented in *The Slang Dictionary* (Hotten), and Brewer's *Dictionary of Phrase and Fable*.

It is, perhaps, a survival of A. Sax. *brýce*, useful, profitable, and so good, which is the philological counterpart of Lat. *frugi*, worthy, honest. *Bryce* is from *brûcan*, to enjoy or profit, whence O. Eng. *brouke*, Scot. *bruick*, to use, enjoy (Mod. Eng. *to brook*, cf. Ger. *brauchen*), corresponding to Lat. *frug* in *fru(g)or*, *fructus*, *fruges*. Compare

also A. Sax. *brice*, use, old Eng. *briche* (*Old Eng. Miscellany*, E.E.T.S. p. 12), Goth. *bruks*. An amusing coincidence is presented by Heb. *tôb*, good, and Arab. *tob*, a brick, Coptic and Egyptian *tôbi*.

BRICK-WALL, a corruption of *bricoll* or *bricole*, a term at tennis.

Bricole, a *brick-wall*; a side stroake at tennis, wherein the ball goes not right forward, but hits one of the wals of the court, and thence bounds towards the adverse party. *Bricoler*, to toss or strike a ball sidewaies, to give it a *brick-wall*.—*Cotgrave*.

What are these ships but tennis balls for the wind to play withal? tost from one wave to another; . . . sometimes *brick-wal'd* against a rocke.—*Marston, Eastward Hoe*, ii. 1, 1605 (vol. iii. p. 24, ed. Halliwell).

Heer, th' Enginer begins his Ram to reare, . . .
Bends heer his *Bricol*, there his boysterous Bowe,
Brings heer his Fly-bridge, there his batt'ring Crowe.
J. Sylvester, Works, p. 976 (1621).

These words are from the Mid. H. German *brëchel*, a "breaker." Compare It. *briccola*, Sp. *brigola*, Low Lat. *bricola*, a catapult.

BRIDAL, so spelt as if it were a similar formation to "espousal," "betrayal," "denial," &c., is corrupted from the old form *bride-ale*, the *ale*-drinking or carousal in honour of the *bride*. *Bride-ale* is still, in the Cleveland dialect, the name of the draught presented to the wedding party on its return from church.

Harrison, in his *Description of England* in the time of Elizabeth, rejoices that the Reformation had swept away

. . idle wakes, guilds, fraternities, church-ales, helpe-ales, and soule-ales, called also dirge-ales, and heathenish rioting at *bride-ales*.

O. Norse *brúd-öl*, A. Sax. *brýd-eala*.

Ale was even used as a synonym for a festival or holiday, as in the Prologue to the Play of *Pericles*, l. 6, "ember eves and *holy ales*." In addition to those already mentioned, we find *Easter ales*, *Whitsun ales*, *Leet ales*, *Clerk ales*, *Lamb ales*, *Midsummer ales*, &c. *Arval*, a funeral feast, old Scand. *arföl* (inheritance ale), Hampson, *Medii Aevi Kalend*, vol i. p. 283.

None of these martial, and cloudy, and whining marriages can say that godliness was invited to their *Bride-ale*.—*Henry Smith, Sermons*, 1657, p. 23.

A man that's bid to a *bride-ale*, if he have cake
And drink enough, he need not vear his stake.
B. Jonson, Tale of a Tub, ii. 1.

The Presbyterie Buik of Aberdeen, 1606, speaks of the "intollerable abominations that falls out at the penny *brydellis*, speciallie of drunkennes and murder" (Dalzell, *Darker Superstitions of Scotland*, p. 293).

BRIDE-GROOM is a corruption of *bride-gome*, old Eng. *bridgome*, A. Sax. *brýd-guma*, i.e. the bride's man, from a confusion of *gome*, a man (Goth. *guma*, Lat. *homo*), with *grome*, a groom, a servant, O. Fr. *gromme*.

Ffor it es bryde, and God es *brydegome*.—*Hampole, Pricke of Conscience*, l. 8809, ab. 1340.

And þe wyse maydines . . . yeden in mid þe *bredgome* to þe *bredale*.—*Ayenbite of Inwyt*, p. 233 (1340).

BRIEF, a provincial word, meaning prevalent, frequent, plentiful, is probably a corruption of *rife*.

"Wipers are wery *brief*" (vipers are very plentiful), Pegge, *Alphabet of Kenticisms*, 1736. I have heard a County Wicklow woman remark: "The small-pox, I hear, sir, is very *brief* in Dublin." A use of the word in 1730 is quoted in Planché's *Corner of Kent*, p. 171, and see Sternberg, *Northampton Glossary*, s. v.

BRIMSTONE, a corrupted form of the old Eng. *bren-stone* or *bryn-stone*, i.e. "burn-stone," from O. Eng. *brenne*, A. Sax. *bryne*, a burning, *byrnan*, to burn; Icel. *brennistein*.

The word is also found as *brunstan* (*Northumbrian Psalter*, 1250); *brinstan* in the *Cursor Mundi* (14th century):—

Our lauerd raind o þam o-nan,
Dun o lift, fire and *brinstun*.
l. 2841, Cotton, MS.;

where the other versions have *brimstane* and *brimston*; *brumston* in the *Debate between Body and Soul* (xiii. century):—

Bothe pich and *brumston*, men myȝte fif mile have the smel.
Mupes, Poems (Camden Soc.), p. 339.

Wycliffe (1389) has *brenstoon*, *brynstoon*, *brunston*, and *brymstoon*.

BROOK-LIME, a popular name for the plant *Veronica Beccabunga*, seems to be a corruption of the older names

broklembe, *broklemp*, *broclempe* (whatever may be the origin of these), as if it was so called from growing in the *lime* or mud (Lat. *limus*) of *brooks*. Markham (1637) spells the word *brockellhempe*, as if = "brittle-hemp" (*English Housewife's Houshold Physicke*, p. 23).

Mr. Cockayne says *broclempe* is for *broclemke*, and *lemke* = Icel. *lemiki*, Dan. *lemmike* [?], old Eng. *hleomoc* in *Leechdoms*.

BROOK-TONGUE, an old name for the hemlock (*cicuta virosa*), is a corruption of old Eng. *brocþung*.—Britten and Holland, *Eng. Plant-Names*, p. 66 (E. D. Soc.).

BROTH, in the Anglo-Irish expression, "the *broth* of a boy," is probably from the Irish *bruth*, power, strength, heat, adjectivally, pure, unalloyed; which is akin to *bruithim*, to boil, *bruith*, *broth*, boiling, broth. Cf. *brigh*, essence, power, strength, Eng. "brew;" It. *brio*, spirit.

BROTHERLINGE, an old word for a nincompoop, as if a younger brother, is a corrupted form of *britheling*, *brethe-ling*, a rascal, or worthless fellow, connected with O. Eng. *brothel*, a blackguard.

> Quod Achab thanne: There is one,
> A *brothel*, which Micheas hight.
> *Gower, Conf. Amantis*, iii. 173 (ed. Pauli).

> Aþelyng, *bryþeling*,/ Lond wiþ-vten lawe.
> *Old Eng. Miscellany*, p. 185, l. 12.

> Ete þi mete by smalle morselles;
> Fylle not thy mouth as done *brothellis*,
> *The Babees Book*, ab. 1480, p. 18 (E.E.T.S.).

> Thé said Moyne their young King
> was but a *Brotherlinge*,
> & said if Vortiger King were,
> he wold bring them out of care.
> *Percy Folio MS.* vol. i. p. 426, l. 133.

BROWN BESS, a familiar name for the old-fashioned regulation musket.

Bess is the equivalent of *-buss* in *blunder-buss*, *arque-buss*; Ger. *büchse*, Flemish *buis*, Low Ger. *büsse*, Dut. *bus*, Fr. *buse*, tube, barrel; and so is equivalent to "Brown barrel."

> You should lay *brown Bess* ower the garden-dike, and send the hail into their brains for them.—*Noctes Ambrosianæ*, vol. i. p. 171.

This is the *bix* of the Americo-German lingo of the *Breitmann Ballads*, "Shoot at dat eagle mit your *bix*" (p. 37, ed. 1871). A picture of the old Brown Bess is given by Sir S. D. Scott, *The British Army*, vol. ii. p. 327.

If we had not the cognate words It. *busare*, *bugiare*, to perforate, *buso*, *bu-gio*, perforated; O. Sp. *buso*, a hole (Diez), we should have been tempted to connect Fr. *buse*, a gun-barrel (cf. *busine*, a pipe—Cotgrave), with *buse*, a falcon or buzzard (Ger. *buse*, Lat. *buteo*), the names of firearms being most commonly derived from birds.

BROWN-BREAD, bread made with bran, is not improbably a corrupted form of the old word *bran-bread*.—Skeat, *Etym. Dict.*

> They drew his *brown-bread* face on pretty gins.
> *Bp. Corbet, Poems*, 1648, p. 211 (ed. 1807).

BROWNGETUS. A poor Irish woman, suffering from *bronchitis*, always spoke of her complaint as an attack of *brown-getus*. The form *brown-typhus* has also been heard, and in Sussex *brown-titus*.

The German *bräune* (brown), as a name for the quinsy or croup, is a curious parallel. This disease is said to have been so named from being attended with blackness (see Kilian, s.v. *Bruyne*).

BROWN STUDY. This somewhat peculiar expression for deep contemplation, total pre-occupation, and absent-mindedness, is one of considerable antiquity. It is supposed to be a perversion of the old Fr. *embronc*, (1) bent, with head bowed down; (2) sad, pensive, moody, thoughtful. Compare old Span. *broncar*, to bend; It. *bronciare*, to stumble, probably from Lat. *pronus*, through a form *pronicare* (Diez). Cotgrave gives an old verb, "*embroncher*, to bow or hold down the neck and head, as one that is stonied . . ., also to hide the face or eyes with hands, a cloth, &c." The French and Provençal *embron*, thoughtful, was perhaps confounded with *embruni*, embrowned, darkened, obscured. But cf. "Si les pensées n'y sont pas tout-à-fait noires, elles y sont au moins *gris-brun*."—Madame Sevigné, *Lettres*, tom. iv. p. 9. Compare *gris*, dull, fuddled.

Le *noir* dit la fermeté des cueurs,
Gris le travail, et *tanné* les langueurs;
Par ainsi c'est langueur en travail ferme,
Gris, tanné, noir.
Clement Marot, Rondeaux, xliii.

Compare Ger. *biester*, Swed. *bister* = (1) brown, "bistre;" (2) gloomy, grim, dismal. Compare also Gk. *kalchaínō*, (1) to empurple, (2) to be troubled and anxious; *porphúrō*, (1) to be dark-coloured, (2) ponder, be thoughtful, perplexed (*Il.* xxi. 551, *Od.* iv. 427); *phrénes mélainai, amphimélainai*, black thoughts, painful ruminations.

Lack of company will soon lead a man into a *brown study*.—*Manifest Detection of Use of Dice, &c.*, 1532, p. 6 (Percy Soc.).

It seems to me (said she) that you are in some *brown study* what coulours you might best wear.—*Lyly, Euphues*, 1579, p. 80 (ed. Arber).

Another commeth to muze, so soon as hee is set, hee falleth into a *brown study*, sometimes his mind runnes on his market, sometime on his journey.—*Henry Smith, Sermons*, 1657, p. 308.

I must be firme to bring him out of his *Browne stodie*, on this fashion.—*The Mariage of Witt and Wisdome*, p. 13 (Shaks. Soc. ed.).

Faith, this *brown study* suits not with your black,
Your habit and your thoughts are of two colours.
Ben Jonson, The Case is Altered.

Donner la muse à, to amuse, or put into dumps; to drive into a *brown study*.—*Cotgrave.*

Songe-creux, one that's in his dumps, or in a *brown study*.—*Id.*

At last breaking out of a *brown study*, he cried out, *Conclusum est contra Manichæos*.—*Howell, Familiar Letters*, bk. iii. 8 (1646).

They live retir'd, and then they doze away their time in drowsiness and *brown studies*.—*Norris, Miscellanies*, 1678, p. 126 (ed 8th).

He often puts me into a *brown study* how to answer him.—*The Spectator*, No. 286 (1711-12).

A zeem'd in a *brown stiddy*.—*Mrs. Palmer, Devonshire Courtship*, p. 4.

Unconnected, perhaps, are Ir. *bron*, mourning, grief; *bronach*, sad, sorrowful.

BUBBLE, to cheat, corresponds both in form and meaning to Ital. *bubbolare*, to cheat, derived from *bubbola*, a hoopoe, a bird which in many languages has been selected as a synonym for a fool or simpleton; *e.g.* Fr. *dupe, duppe* (whence our "dupe"), Bret. *houperik*, Polish *dudek*, = (1) a hoopoe, (2) a simpleton. Thus *to bubble* is "to gull," or "pigeon," or "woodcockize," or make a *goose* or *booby* of one; cf. It. *pippionare*, Fr. *dindonner*. The older form of *bubbola* is *pupola, puppula* (Florio) for *upupula*, dim. of Lat. *upupa*, the hoopoe, so called apparently from its cry, supposed in Greek to be *poû, poû* (where, where!). Its Persian name is *pupu*. However, we find in English "*Bubble*, a bladder in water, also *a silly fellow*, a cully" (Bailey); (cf. Manx *bleb*, an inflated pustule, also a fool; and *fool* itself, from *follis*, an inflated ball), and *bubble*, a cheating scheme of speculation, which would seem to show that the word is of native origin.

And so here I am *bubbled* and choused out of my money.—*Murphy, The Citizen*, ii. 1.

Hume, a man who has so much conceit as to tell all mankind that they have been *bubbled* for ages!—*Boswell, Tour to the Hebrides*, p. 13.

The dustman, *bubbled* flat,
Thinks 'tis for him, and doffs his fan-tailed hat.
Jas. and Hor. Smith, Rejected Addresses, p. 142.

T. L. O. Davies quotes an instance of *bubbleable* = cheatable, 1669 (*Supp. Eng. Glossary*).

BUCK-BEAN. } The plant so called,
BUCKES-BEANE } (*menyanthes trifoliata*), is the Dutch *bocks-boonen*, German *bocksbohne*. The latter words, however, are corruptions, it would seem, of *scharbock's -boonen* or *-bohne*, "scurvy-bean," the plant being considered a remedy for the *scharbock*, or scurvy, Lat. *scorbut-us* (Prior).

BUCKLES, HORSE, a Kentish name for cowslips (*primula veris*), is probably a corruption of *paigles*, the E. Anglian name for that plant.—Britten and Holland, *Eng. Plant-Names*, p. 70 (E. D. Soc.).

BUCK-MAST, the *mast* or nuts of the *beech*, A. Sax. *bóc*, Ger. *buche*, Swed. *bok*, Dut. *beuke, boeke*.

BUCKRAM. This pleonastically masculine word is a corruption of Fr. *bougran* or *bourgrain*, Prov. *bocaran, boqueran*, It. *bucherame* (apparently from *bucherare*, to pierce with holes) a coarse, loosely-woven stuff. "*Bourgrain*, Buckeram," Cotgrave. It has been

suggested that *Bokharan* was the original form, stuff from *Bokhara*; but this needs confirmation.

BUCKSOME, an old spelling of *buxom* (bending, pliant, obedient), as if "spirited, or lively as a *buck*" (vid. Nares, s.v.); old Eng. *buhsum*, "bowsome," from A. Sax. *bûgan*, to bow.

Vago, louely-faire, ... handsome and *buckesome.—Florio, It. Dict.*

Bucksome, brisk and jocund.
Kennett, 1695 (E. Dialect Soc. B. 18).

Shee now begins to grow *bucksome* as a lightning before death.—*Armin, Nest of Ninnies*, p. 5 (Shaks. Soc.).

And if he be til God *bousom*,
Til endeles blis at þe last to com.
Hampole, Pricke of Conscience, l. 85 (ab. 1340).

Lorde, þou make me to be *buxsome* euer mare to þi byddynges.—*Religious Pieces in Prose and Verse*, p. 19 (E.E.T. Soc.).

BUCK-THORN, Mid. Lat. *spina cervina*, a popular name for the plant *rhamnus catharticus*, seems to have originated in a blunder, the German *bux-dorn* (= Gk. *pux-akantha*) being mistaken for *bocksdorn*, *i.e.* "box-thorn" for "buck's-thorn" (Prior).

BUCK-WHEAT, the name of the *polygonum fagopyrum*, is a corruption of Dut. *boek-weit*, Ger. *buch-weizen*, *i.e.* "beech-wheat," so called from the resemblance of its three-cornered seeds to beech-nuts. Another corrupted form is the older German *bauch-weizen*, as if "belly-wheat." The French have transformed it into *bouquette*. In the Montois dialect of French, *boucan-couque* (as if "griddle-cake") is for Flem. *boekweit-koek* (Sigart).

BUDGE, an old adjective, meaning pompous, grave, severe, solemn, has never been satisfactorily explained.

While the great Macedonian youth in nonage grew, . . .
No tutor, but the *budge* philosophers he knew,
And well enough the grave and useful tools
Might serve to read him lectures.
Oldham, Praise of Homer, stanza 4.

The solemn fop, significant and *budge*,
A fool with judges, amongst fools a judge.
Cowper, Conversation, p. 123 (ed. Routledge).

O foolishness of men! that lend their ears
To those *budge* doctors of the Stoick fur.
Milton, Comus, l. 706.

Poore *budge* face, bow-case sleeve: but let him passe,
Once furre and beard shall priviledge an asse.
Marston, Scourge of Villanie (1599), III. x.

From the context in which *budge* occurs in the two latter passages, a far-fetched connexion has been imagined with *budge*, an old word for lamb's-wool, or fur, with which university hoods used to be trimmed (Warton, Richardson, Nares), and so the word was conceived to mean grave as a doctor, or wearer of budge, scholastic, pedantic. Bailey actually defines *Budge-Bachelors* as "a company of men cloathed in long gowns, lin'd with Lamb's Fur, who accompany the Lord Mayor of London, etc."

These explanations, I believe, are altogether on the wrong scent. That the word has no such learned origin is proved by the fact that it still lives in the mouths of the peasantry in Sussex, where one may hear a sentence like this: "He looked very *budge* [*i.e.* grave, solemn] when I asked him who stole the apples" (Parish, *Sussex Glossary*). This is the softened form of the old and Prov. Eng. word *bug*, proud, pompous, conceited, tumid, great. (Cf. *brig* and *bridge*, *rig* and *ridge*, *to egg* and *edge*, *dog* and *dodge*, *drag* and *dredge*, etc.).

Bug as a lord (*Halliwell*).

As *bug* as a lad wiv a leather knife; As *bug* as a dog wi' two tails (*Holderness Dialect*, E. Yorks. E.D.S.).

You need-na be so *bug*, you're non of the quality (*Brogden, Lincolns. Glossary*).

"To be quite *buggy* about a thing," *i.e.* proud; also self-important, churlish (East Anglia, E. Dialect. Soc. B. 20).

These are *bugg-words* that aw'd the women in former ages, and still fool a great many in this.—*Ravenscroft, Careless Lovers*, 1673.

Another form of the word is *bog*:—

The cuckooe, seeing him so *bog*, waxt also wondrous wrothe.
Warner, Albions England, 1592 (Wright).

The thought of this should cause . . . thy *bog* and bold heart to be abashed.—*Rogers, Naaman the Syrian*, p. 18 (*Trench, Deficiencies*, &c., p. 17).

East Anglia, "*Boggy*, self-important, churlish" (E. Dialect. Soc. B. 20).

Still another form is *big*, which from meaning proud, puffed-up, tumid, now only means great, though we still say "to look big," meaning to look proud. Similarly *stout* (Ger. *stolz*) once meant proud, but now fat, corpulent.

The Bischope . . with a grait pontificalitie and *big* countenance . . braggit he was in his awin citie.—*James Melville, Diary*, 1586, p. 245 (Wodrow Soc.).

Who ever once discover'd insolency in him, or that he bore himself with a *big* carriage to any man?—*T. Plume, Life of Hacket*, 1675, p. xlvii.

They [the monks] did presently think themselves *alicujus momenti*, and did begin to look *big* and scornfully on their brethren.—*Farindon, Sermons*, vol. iv. p. 447 (ed. Tegg).

Cheval de trompette, one that's not afraid of shadowes; one whom no *big* nor *bug* words can terrifie.—*Cotgrave*.

Paroloni, high, *big*, roving, long or *bug* wordes.—*Florio*.

The primitive meaning underlying all these words, whether *budge*, or *bug*, or *bog*, or *big*, is awe-inspiring, just as *huge* was originally *awe-full*, terrifying, and *awful* in modern slang means great of its kind. Near akin, therefore, is old Eng. *bug* or *bugge*, anything that frightens or scares, a ghost or spectre, *boggart*, *bogle*, Welsh *bwg*, a hobgoblin, Wallon *bouga*, a monster to terrify infants.

These *bogies* of the nursery are degraded survivals of a word once full of dignity, its congeners being—Slavonic *bog*, God, lord; old Pers. *baga*, a lord; Zend *bagha*, Sansk. *bhaga*, a lord, a liberal master, "apportioner of food," from *bhaj*, to share or distribute. Compare our own *lord*, A. Sax. *hláford*, "loaf-provider," and It. *Frangipani*, as a family name.

BUDGE OF COURT, an old English phrase for a gratuitous allowance of provisions, originally, "*Avoir bouche à Court*, to eat and drink Scot-free; to have *budge-a-court*, to be in ordinary at Court."—Cotgrave.

Bowge of courte, whyche was a liverye of meate and dryncke.—*Huloet*.

Ben Jonson spells it *boudge of court* (*Masque of Augurs*); Stowe, *bouch of court* (*Survey of London*), Wright.

See also Sir S. D. Scott, *The British Army*, vol. ii. p. 364, who quotes *Bouche de Courte* from an indenture between the Earl of Salisbury and William Bedyk, his retainer, to whom it is guaranteed.

BUGLE, small glass pipes, sometimes made like little trumpets, used as ornaments on women's dresses, is Low Lat. *bugulus*, prob. from M. H. Ger. *bouc* (Icel. *baugr*), a circular ornament (Skeat); and so the same word as old Eng. *buckle*, a curl (Yorks. *buckle-horns*, curved horns); Fr. *boucle*, Dan. *bugle*, a boss or bulge, and distinct from *bugle*, the horn of the *buculus* or bullock. Cf. Fr. *baucal*, a glass violl . . long necked and narrow mouthed (Cotgrave).

BULFIST, a provincial name for the puff-ball fungus, = the Swedish and German *bofist*, whence also the Low Latin *bovista*. ? for *ball-foist*, *i.e.* puff-ball. See FUZZ-BALL.

Turma de tierra, a puffe, a *bull fist*.—*Minsheu, Span. Dict.*, 1623.

Pissaulict, a furse-ball, puckfusse, puffist, or *bulfist*.—*Cotgrave*.

BULL, a blunder, an absurd or self-contradictory statement made with the most unconscious *naïveté*, supposed incorrectly to be indigenous in Ireland (*Bos Hibernicus*).

An Irishman may be described as a sort of Minotaur, half man and half *bull*; "semibovemque virum, semivirumque bovem," as Ovid has it.—*Horace Smith, The Tin Trumpet*, s.v.

It is doubtless the same word as Mod. Icel. *bull*, nonsense, *bulla*, to talk nonsense, literally *bubbles*, inflated, empty talk, from Fr. *bulle*, Lat. *bulla*, a bubble; It. *bolla*, a bubble, a round glass bottle (cf. *fiasco*, in Italian a flask of thin glass easily smashed). Nowell says, "Life is as a *bull* rising on the water" (Davies, *Supp. E. Glossary*). When the German students flung a Papal bull into the river saying, *Bulla est!* (It's a *bull* or bubble,) Let's see if it can swim! (Michelet, *Life of Luther*,) they meant it was empty verbiage, "full of sound and fury, signifying nothing." So Lat. *ampulla*, a globular flask, in Horace is used for bombast, and *ampullari* is to talk bombastic nonsense.

Compare Eng. *blather*, to talk nonsense, Icel. *blaðr*, nonsense, and *blaðra*, a bladder. Sir Thomas Overbury writes of "a poet that speaks nothing but *bladders*."

She was brought to bed upon chairs, if that is not a *bull*.—*Reliquiæ Hearnianæ*, Feb. 14, 1720-21.

Every in order was to speake some pretty apothegme, or make a jest or *bull*, or speake some eloquent nonsense to make the company laugh.—*Athenæ Oxonienses, Life of Wood*, sub ann. 1647, ed. Bliss, p. 35.

The word is found as early as the fourteenth century in the *Cursor Mundi*:

Quilk man, quilk calf, quilk leon, quilk fuxul [= fowl]
I sal you tel, wit-vten *bul*.
l. 21269 (E.E.T.S. ed.).

I may say (without a *Bull*) this controversy of yours is so much the more needless, by how much that about which it is (Reformation) is so without all controversy needful.—*Chas. Herle, Ahab's Fall*, 1644, Dedication.

"Why, Friend," says he [Baron Trevers], . . . "I myself have knowne a beast winter'd one whole summer for a noble." "That was a *Bull*, my Lord, I beleeve," says the fellow. —*Thoms, Anecdotes and Traditions*, p. 79 (Camden Soc.).

Coleridge (*Biographia Literaria*, ch. iv. p. 36) has a philosophical disquisition on "the well-known *bull*, 'I was a fine child, but they changed me.'" He says: "The *bull* consists in the bringing together two incompatible thoughts, with the sensation, but without the sense, of their connection."

Sydney Smith says: "A *bull* is an apparent congruity, and real incongruity of ideas, suddenly discovered." It is "the very reverse of wit; for as wit discovers real relations that are not apparent, bulls admit apparent relations that are not real."—*Works*, vol. i. p. 69.

BULL-BEGGAR, a terrifier of children (Bailey), is, according to Wedgwood, a corruption of Welsh *bwbach*, a scarecrow or goblin, and with this he compares Dut. *bulle-bak*, a bugbear.

Children be afraid of bear-bugs and *bull-beggars*.—*Sir Thomas Smith*.

He also gives Dut. *bullemann*, Low Dut. *bu-mann*, = Eng. *bo-man*.

Kaltschmidt explains the word as "der Bettler mit einer *Bulle*," [? with a papal license to beg]! (*German Dict.*, s.v.) Compare Ger. *popanz*, a bugbear, apparently connected with *pope*.

Mr. Wirt Sikes says the *bwbach* is the house-goblin whom the Welsh maids propitiate with a bowl of cream set on the hob the last thing at night (*British Goblins*).

Sigart compares Montois *beubeu*, Languedoc *babau*, a ghost to frighten children, Fr. *babeau* (*Glossaire Montois*, p. 85).

BULL-FINCH, is probably not a native compound of *bull*, significant of largeness, with *finch*, but the same word as Swedish *bo-fink*, the bull-finch or chaffinch, apparently the *house-finch*, the bird that frequents the *bo*, or homestead; Icel. *ból*, Dan. *bol*. Compare *bull-fist* = Swed. *bofist*, a puff-ball. The Cleveland name of the chaffinch is *bull-spink*; in Danish it is called *bog-finke*, *i.e.* the beech- (or mast-) finch, which is perhaps a fresh corruption.

BULL-FINCH, a term well known in the hunting-field for a stiff fence, is a corruption of *bull-fence*, one strong enough to keep in a bull apparently (see T. L. O. Davies, *Supp. Eng. Glossary*, s. v.).

When I see those delicate fragile forms [sc. ladies] crashing through strong *bull-finches* I am struck with admiration.—*G. J. Whyte-Melville, Riding Recollections*, p. 122 (7th ed.).

The same writer has a rebus on the word in his *Songs and Verses*, p. 127.

My first is the point of an Irishman's tale;
My second's a tail of its own to disclose;. . .
The longer you look at my whole in the vale,
The bigger, and blacker, and bitterer it grows.

BULLIES, a Lincolnshire form of BULLACE, a wild plum, otherwise spelt *bullis* (Skinner), *bulles* (Turner), *bolas* (*Prompt. Parv.*), *bolays* (*Grete Herball*), and *bullions*, as if to denote the *bullet*-like shape of the fruit (Sp. *bolas*, Lat. *bulla*, a bullet): Prior. It is probably a corruption of the French name *bellocier*, "a bullace tree, or wild plum-tree" (Cotgrave). Professor Skeat, in a note to Tusser's *Five Hundred Pointes* (where it is spelt *boollesse*), thinks the word is of Celtic origin, akin to Ir. *bulos*, a prune. —E. D. Soc. ed. *Glossary*, s.v. Davies quotes "haws and *bullies*" from Smollett, and *bull-plum* from Foote. (*Supp. Eng. Glossary*.)

BULL-TREE, a Cumberland word for the elder (*Sambucus nigra*), is a corruption of the word *bur-tree* or *bore-tree*, which is frequently applied to it.

BULLY-ROOK, an old Eng. word for a noisy, swaggering fellow.

What says my *bully-rook*? Speak scholarly and wisely.—*Merry Wives of Windsor*, act i. sc. 3.

The word, as Mr. Atkinson remarks,

is doubtless essentially identical with the Cleveland *bullyrag*, *ballyrag*, *balrag*, to scold or abuse soundly (cf. Low Ger. *buller-brook*). In modern English the word has shrunk into *bully*.

Dorset, *ballywrag*, Hereford *bellrag*—perhaps, says Mr. Barnes, from A. Sax. *bealu*, evil, and *wrégan*, to accuse.—(*Philolog. Soc. Transactions*, 1864).

BULRUSH, the *scirpus lacustris*, O. Eng. *bolerush*, *i.e.* the rush with a *bole* or stem (Dan. *bul*, Icel. *bulr*, *bolr*); so *bulwark*, originally an erection of *boles* or logs.—Skeat. Messrs. Britten and Holland, however, consider it as being merely *bull-rush*, the large rush.

They are deceived in the name of horse-radish, horse-mint, *bull-rush*, and many more: conceiving therein some prenominal consideration, whereas, indeed, that expression is but a Grecism, by the prefix of *hippos* and *bous*; that is, horse and bull, implying no more than great.—*Sir Thomas Browne, Works*, vol. i. p. 215 (ed. Bohn).

BUMBAILIFF, a sheriff's officer, a corruption of "bound bailiff" (Blackstone). But see Skeat, *Etym. Dict.* s. v.

BUM-BOAT, a long-shore boat, Dan. *bombaad* (Ferrall and Repp, pt. 2, p. 58), seems to be from Dut. *boom*, a harbour-bar (? a harbour), Swed. *bom*. Cf. another Eng. word=Dut. *boôm*, another form of *bodem*, bottom (Sewel).

The prototype of the river beer-seller of the present day is the bumboat-man. *Bum-boats* (or rather *Baum-boats*, that is to say, the boats of the harbour, from the German *Baum*, a haven or bar) are known in every port where ships are obliged to anchor at a distance from the shore. — *Mayhew, London Labour and London Poor*, vol. ii. p. 107.

BUMPER, a full glass, as if a brimmer when the liquor *bumps* or swells above the brim (Lat. *vinum coronare*), is really a corrupted form of *bumbard* or *bombard*, used formerly for a large goblet (Shakes. *Tempest*, ii. 2), properly a mortar to cast bombs (see Skeat, *Etym. Dict.*).

Compare Fr. *bourrabaquin*, a great carousing glass fashioned like a cannon.—Cotgrave.

Then Rhenish rummers walk the round,
In *bumpers* every king is crowned.
Dryden, To Sir G. Etherege, l. 46.

The bright-headed *bumper* shall sparkle as well,
Though Cupid be cruel, and Venus be coy . . . .
Then *crown* the tall goblet once more with champagne!
G. J. Whyte-Melville, Songs and Verses, p. 244.

The old word *bumpsie*, tipsy, may have contributed to this use of *bumbard*.

Tarlton, being a carousing, drunk so long to the watermen that one of them was *bumpsie*.—*Tarlton's Jests*, p. 8 (Shaks. Soc.).

BURDEN, the refrain or recurring part of a song, is a corrupt spelling of the old English *bordon*, Sp. *bordon*, It. *bordone*,

The *burdon* of a song, or a tenor and keeping of time in musicke. Also a humming noise or sound.—*Florio*.

Fr. *bourdon*, "a drone, or dorre-bee, also the humming or buzzing of bees" (Cotgrave); Low Lat. *burdo(n)*, a drone, an organ-pipe.

Yng. But there is a *bordon*, thou must bere it,
Or ellys it wyll not be.
Hu. Than begyn and care not to . . . .
Downe, downe, downe, &c.
Interlude of the Four Elements, p. 51 (c. 1510), Percy Soc.

The wife of the snoring miller
Bare him a *burdon* a ful strong,
Men might hir routing heren a furlong.
Chaucer, The Reves Tale, l. 4162.

O moaning Sea, I know your *burden* well,
'Tis but the old dull tale, filled full of pain.
Songs of Two Worlds, p. 219.

The word has been further corrupted into *burthen*. An anonymous poet sang of "Christmas Good Will," in 1879, as follows:—

It sounds from Angels' voices,
It sounds o'er hill and dale,
The echoes take the *burthen* up,
Repeat the gladsome tale.

BURNET, another name for the herb pimpernel, "so called of *Burn*, which it is good against" (Bailey), is a slightly disguised form of Fr. *brunette*, from *brun*, brown, according to Dr. Prior, with allusion to its dark flowers; whence also one species of it was called *prunella*, *i.e. brunella*.

BURNISH, an old word for to prosper, flourish, or grow fat, as if to shine or be sleek, in fine condition (not registered in the dictionaries), is perhaps a violent transposition of the verb *burgen* (into *burnege*, *burnish*), sometimes spelt *burgeon*, to grow big or prosperous,

to swell or bud forth. In Leicestershire and Northampton, *barnish* is to grow fat (Sternberg). Cf. Northampt. *frez* for *furze*, *waps* for *wasps*, *burnish* for *brunish*.

Her hath a' feathered her nest and *burnish'd* well a' fine since her com'd here.—*Mrs. Palmer, Devonshire Courtship*, p. 42.

Breake off the toppes of the *hoppes* . . . . bicause thereby they *barnish* and stocke exceedingly.—*R. Scot, Platforme of a Hop-Garden.*

Fuller prophesied of London:

It will be found to *burnish* round about to every point of the compasse with new structures daily added thereunto.—*Worthies*, ii. 49 (ed. 1811).

The clustering nuts for you
The lover finds amid the secret shade;
And where they *burnish* on the topmost bough,
With active vigour crushes down the tree.
Thomson, Seasons, Autumn.

According to Bailey, *burnish* "is also used of Harts spreading their Horns after they are fray'd or new rubb'd;" and *burgeon* "to grow big about, or gross, also to bud forth." From Fr. *bourgeon*, a bud, which appears to be from O. H. Ger. *burjan*, to lift, push up (Diez).

When first on trees *bourgeon* the blossoms soft. *Fairfax, Tasso*, vii. 76.

It may be that *barnish* was the orig. form, a derivation of *barn* (*bairn*), meaning "to child," teem, or be productive.

BURSTER, a Surrey word for a drain under a road to carry off water, is a corruption of old Eng. *burstow*, a covered-in place, from A. Sax. *beorgan* and *stow*.

BURY-PEAR. The first part of the word is corrupted from Fr. *beurré*, from *beurre*, butter, which this pear was compared to for softness, just as we speak of vegetable-marrows and marrow-fat peas (vid. ed. Müller, *Etymologische Woerterbuch*, s.v.).

"*Poire de beurée*, the butter Peare, a tender and delicate fruit."—Cotgrave.

Another corruption is "*Burrel Pear*, the Red Butter Pear" (Bailey), as if a *russeting*, from O. Eng. *borel*, O. Fr. *burel*, Prov. *burel*, reddish-brown, russet.

The Germans have popularly corrupted Fr. *beurré blanc*, the beurre pear, into *beerblang*.

BUSKIN, a half-boot, bears a deceptive resemblance to Scot. *busking*, dress, as if clothing for the legs (O. Eng. *busk*, to dress oneself). It is really for *burskin*, Dutch *broosken* (Sewel, 1708), It. *borzacchini*, from *borsa* (Fr. *bourse*), Lat. and Gk. *bursa*, a leathern case, also a "purse," and so = *pursekin*, a small leathern receptacle.

A payre of *buskings* thay did bringe
Of the cow ladyes currall winge.
Herrick, Poems, p. 475 (ed. Hazlitt).

BUSY, used in W. Cornwall in the sense of needs, requires, *e.g.* "It es *busy* all my money to keep house," "It es *busy* all my time" (Miss Courtney, E. D. S.), seems to have been influenced by Fr. *besoin*.

BUSY-SACK, a slang term for a carpet bag (Hotten), is no doubt a corrupt form of *by-sack*, French *bissac*, *bésace*, a bag opening into two parts (Lat. *bisaccium*), It. *bisaccia*, Sp. *bisaza*.

BUTCH, To: a verb manufactured by the Lancashire folk out of the word butcher, to denote the act of slaughtering cattle (*Glossary of Lancashire Dialect*, Nodal and Milner). As "player," "runner," and other words significant of agency, are derivatives from verbs, it was supposed, by a false analogy, that "butcher" (O. Eng. and O. Fr. *bocher*, a *buck*-slayer,) implied a verbal form also, and to *butch* was devised accordingly (*see* BUTTLE). To *buch* or *butch* is in use also in the Cleveland dialect.

I shall be *butching* thee from nape to rump.
Sir H. Taylor, Philip van Artevelde, II. iii. 1.

Similarly Quarles has inferred a verb *to haberdash* from *haberdasher*.

What mean dull souls in this high measure
To haberdash
In Earth's base wares, whose greatest treasure
Is dross and trash.
Emblems, Bk. ii. Emb. 5 (1634).

Cf. *to burgle* from *burglar* (Bartlett, *Dict. of Americanisms; Daily News, Oct.* 28, 1880).

In the northern counties of England, *to datle* or *daitle* = to work by the day, *to go a datling*, are verbal usages evolved out of *dataler*, a day workman, also *daitle-man*, which words are for *day-*

taler, *day-tale-man*, *i.e.* one who works by *day tale* (Icel. *dagatal*), whose labour is *told* or reckoned by the day.—*Notes and Queries*, 5th S. viii. 456.

Step into that bookseller's shop and call me a *day-tall* critic.—*Sterne*, *Tristram Shandy*, vol. iv. chap. xiii.

BUTTER-BUMP, BITTERN. The name of this bird, also called *bitour*, O. Eng. *bittour*, *botor*, Scot. *bewter*, Fr. *butor*, It. *bittore*, is said to be a corruption of its Latin name *botaurus*, so called from its *bull bellowing*, *boatus tauri*. Cf. the names *rohr-trummel*, O. Eng. *mire-drumble* [*bump*=to boom].—John's *British Birds in their Haunts*, p. 414.

Butaurus quasi *bootaurus* dicitur eo quod mugitum tauri imitari videtur.—*Alex. Neckam*, *De Nat. Rerum*, cap. liv. (died 1217).

Botowre, byrde, onocroculus, *botorius*.—*Prompt. Parv.*

In Guy Mannering it is called the *Bull of the bog*.

Then blushed the *Byttur* in the fenne.
The Parlament of Byrdes, l. 87.

And as a *bittour* bumps within a reed,
"To thee alone, O lake," she said, "I tell."
Dryden, *Wife of Bath*, l. 194 (Globe ed. p. 598).

Many a fertile cornfield . . . has resounded far and wide with the deep, *booming*, *bellowing* cry of the *Bittern*.—*J. C. Atkinson*, *Brit. Birds' Eggs*, p. 82.

Another corruption is *bottle-bump* (Wright).

BUTTER-CUP. Dr. Prior thinks that this word is a corruption of *button-cop*, *i.e.* button-head, comparing the French *bouton d'or*, the bachelor's button. The form *button-cop*, however, seems altogether hypothetical.

BUTTERY is not the place where *butter* is kept, as *larder* is the place for *lard*, and *pantry* for *panis*, bread, but a store for *butts* or *bottles*, Sp. *boteria* and *botilleria*, a "butlery."

Bedwer þe botyler, Kyng of Normandye,
Nom al so in ys half a uayr companye
Of on sywyte, vorto seruy of þe *botelerye*.
Robt. of Gloucester, p. 191 (ed. 1810), ab. 1295.

In to the *Buttry*.
Beare, two tonne hoggesheads a xlviii^{s} the tonne, vi^{li}.
The Losely Manuscripts (1556), p. 11.

In the nonage of the world Men and Beasts had but one *Buttery*, which was the Fountain and River.—*Howell*, *Familiar Letters*, Bk. ii. 54 (1639).

To it [the *fonda*] frequently is attached a café, or *botilleria*, a bottlery, and a place for the sale of liqueurs.—*Ford*, *Gatherings from Spain*, p. 168.

Butt, Fr. *botte*, is the same word as Sp. *bota*, a large, pear-shaped leathern bottle (whence Sp. *botilla*, Fr. *bouteille*, our "bottle"); and so very nearly akin to *boot*, a leathern covering for the foot.

Bóta, a *boot* to weare, a *bottle*, a buskinne.—*Minsheu*, *Spanish Dict.* 1623.

For a description of the Spanish *bota*, see Ford's *Gatherings from Spain*, pp. 97-98.

The Welsh *bwytty*, a pantry or buttery, if the same word, has been assimilated to *bwyta*, to eat, take food.

BUTTERY, a Yorkshire word for the elder tree (*Sambucus nigra*), is a corruption of its common name, *bortree*, or *bore-tree*. *See* BOTHERY-THREE.

BUTTLE, To, a Lancashire verb, to act as butler, and developed out of that word, as if *butler* were one who *buttles*. So BUTCH is a feigned verb, to perform the functions of a *butcher*; and *tynke*, to play the *tinker*, occurs in the curious old play of *The Worlde and the Chylde* (1522).

Manhode. But herke, felowe, art thou ony craftes man?
Folye. Ye, syr, I can bynde a syue and *tynke* a pan.
Old Plays, vol. xii. p. 324.

So the Scotch have made a verb *to airch* or *arch*, to take aim or shoot, out of *archer*.

BUTTRESS, apparently a support that *butts* up, or props, the main building, as if from Fr. *bouter*, to support (*boutant*, a buttress)—older forms *butrasse*, *boterace* (Wycliffe), *boteras*, *bretasce*, is really the same word as old Fr. *bretesse*—the battlements of a wall (Cotgrave), *bretesche*, *bretesque*, also *brutesche* (Matt. Paris), It. *bertesca*, a rampart, all seemingly for *brettice*, a boarding (Ger. *brett*, a board), like *lattice*, from Fr. *latte*, a lath. *Brattice*, a fence of boards, is therefore the same word (*see* Skeat and Wedgwood). "*Betrax* of a walle (al. *bretasce*, *bretays*), Propugnaculum."—*Prompt. Parv.*

Bigge *brutage* of borde, bulde on þe walles.
Alliterative Poems, p. 71, l. 1190.

To patch the flaws and *buttress* up the wall.
Dryden, Absalom and Achitophel, l. 802.

By-law, the law of a company for the regulation of their traffic, as if, like "by-word," "by-play," something *beside*, or subordinate to, the State law (Dan. *bylov*), is only another form of "*byrlaw*, *burlaw*, laws established in Scotland with consent of Neighbours chosen unanimously in the courts called Burlaw Courts."—Bailey. Icel. *bœjarlög*, "byre-law," *i.e.* the law (*lög*) of the *bœr*, town (also farm-yard). *See* Cleasby, p. 92; also Spelman, who quotes *Bellagines*, a medieval corruption (=*bilagen*), *Glossarium*, p. 94.

C.

Cabbage, for old Eng. *caboche* (old Fr. *cabuce*, It. *cappuccio*, a little head), simulates the common termination *-age* (Fr. *-age*, It. *-aggio*, Lat. *-aticus*, Haldeman, p. 109) in *voyage*, *savage*, &c.

Cabbage, to pilfer or purloin (slang), especially applied to the pilfering of cloth by tailors, is a corrupted form of Belgian *kabassen*, to steal; Dutch *kabassen*, to hide, to steal (Sewel), originally to put in one's basket; Dut. *kabas*, a basket; Fr. *cabas*, Portg. *cabaz*, Sp. *cabacho*, Arab. *qafas*, a cage; and so to bag, to pocket; cf. Fr. *empocher* (perhaps, our "poach"). Cumberland "*cabbish*, to purloin" (Dickenson, Supplement, E. D. S.).

Not to be confounded with this is the old heraldic and hunting term, *to cabbage* = to take the head off.

As the hounds are surbated and weary, the head of the stag should be *cabbaged* in order to reward them.—*Scott, Bride of Lammermoor*, ch. ix.

This is another form of *to caboshe*, from Fr. *caboche*, the head.

Caboshed, is when the Beast's Head is cut off close just behind the ears, by a section parallel to the face, or by a perpendicular downright section.—*Bailey*.

Cachecope Bell. I quote this word, not having found it anywhere else, on the very insufficient authority of Dr. Brewer (*Dict. of Phrase and Fable*, s.v.), who explains it as a bell rung at funerals when the pall was thrown over the coffin, from Fr. *cache corps*, "cover-corpse" (?).

Calender, old Eng. *calendre* (*Leechdoms, Wortcunning and Starcraft*, ed. Cockayne, vol. i. p. 218), an old name for the plant coriander, is a corruption of *coliander*, *coliaundre* (Wycliffe, Ex. xvi. 31), another form of "coriander," still named *col.* by apothecaries. Compare *coronel* and *colonel*.

Calf, the fleshy part of the leg behind the tibia, is the Irish *calpa*, *colpa*, and *colbhtha* (while *colbthac* is a calf or heifer, and *colpa*, a cow or calf!).

Hæc tibia, colpa.—*Medieval Tract on Latin Declension* (ed. W. Stokes), p. 7.

Near akin are *collop*, and Lat. *pulpa*, flesh (Wedgwood). It is curious to note *tarb*, the *bull* (of the thigh, or the loin), glossing *exugia* in the Lorica of Gildas, which elsewhere is glossed *gescinco* (shank).—Stokes, *Irish Glosses*, pp. 139, 144 (Irish Archæolog. Soc.). Cf., perhaps, Lat. *taurus*, interfeminеum.

Calm. The *l* has no more right to be in this word than in *could*. It was probably assimilated to *balm*, *halm*, *palm*, *psalm*, &c., in English; though the word in other languages also has the *l*: *e.g.* Fr. *calme*, It., Span., Portg., and Prov. *calma*, denoting sultry weather, when no breeze is stirring; all from Low Lat. *cauma*, the heat of the sun; Greek *kauma*, heat, burning. In Provençal, *chaume* signifies the time when the flocks repose in the heat of the day, and *caumas* = heat (J. D. Craig, *Handbook to Prov.*); cf. "*caumas*, hot, Gascon" (Cotgrave). In old Eng. the form *cawme* is found.

For a similar intrusion of an *l*, compare It. *aldace*, from Lat. *audax*, *aldire* from *audire*, *palmento* from *paumento* (*pavimentum*); so we find in Scottish *walx* (G. Douglas) for *waux* = *wax*, and *wolx* for *woux* = *wox*; *walken* for *wauken*, to waken, and *awalk* (Dunbar) for *awake*. *Al* is often pronounced as *au*, *e.g. talk*, *stalk*, *walk*, *falcon*, *cawk* (Bailey) for *calk*, O. Eng. *faute* for *falt*, *caudron* (Wycliffe) for *caldron*, *Hawkins* for *Hal-kins*, *Maukin* for *Malkin*.

Cauma may have become *calma*, from a supposed connexion with Lat. *calor*, heat; Span. "*Calina*, a thick, sweltry air, rising like a fog in hot

weather" (Stevens, *Sp. Dict.* 1706), Langued. *calimas*.

Swed. *qualm*, sultry weather, is perhaps the same word assimilated to Dut. and Ger. *qualm*, steam, exhalation; Dan. *qualm*, close, oppressive; *qualme*, to feel sickish; Eng. *qualm*, Dan. *quœle*, to stifle, torment, *quell*. Cf. Mrs. Quickly, "sick of a *calm*," 2 *Hen. IV.* ii. 4, 40.

Forto behald, It was a glore to se
The stablit wyndis and the *cawmyt* see.
G. Douglas, Eneados, Bk. xii. *Prolouge*, l. 52 (1513).

Calme or softe, wythe-owte wynde, Calmus, tranquillus.—*Prompt. Parvulorum*, ab. 1440.

All these stormes, which now his beauty blend
Shall turne to *caulmes*, and tymely cleare away.
Spenser, Sonnets, lxii. p. 582 (Globe ed.).

A blont hede in a *caulme* or downe a wind is very good.—*R. Ascham, Toxophilus*, 1545, p. 137 (ed. Arber).

CAMEL LEOPARD, an occasional misspelling and vulgar pronunciation of *camelo-pard*, the animal which was regarded as partaking of the nature of the *camel* and the *pard*, Lat. *camelopardalis*.

All who remember the old staircase of Montague house have felt that there is limit to the exhibition of a giraffe which had been received at a period so remote that it was described as a "*camel leopard*."—*The Athenæum*, Oct. 13, 1877.

CAMELS, a W. Cornish word for *camomile* flowers (E. D. Soc.).

CAMLET, a stuff made of wool and goats' hair, Fr. *camelot*, anciently called *camellotti*, is not named from the *camel*, out of whose hair it was supposed originally to have been woven, but is derived from Arab. *khamlat*, which is from *khaml*, pile or plush.—Yule, *Ser Marco Polo*, vol. i. p. 248.

In Scotch the word was corrupted into *chalmillett*.

For *chamelot* the *camel* full of hare.—*Jas. I. of Scotland, The Kingis Quhair*, stanza 157 (ab. 1423).

And then present the mornings-light
Cloath'd in her *chamlets* of delight.
Herrick, Hesperides, Poems, vol. i. p. 48 (ed. Hazlitt).

Damaske, *chamolets*, lined with sables and other costly furres . . . are worne according to their seuerall qualities.—*G. Sandys, Travels*, p. 64.

CANARY, a corruption of *quandary*, which Mrs. Quickly employs, confounding it, probably, with *canary*, an old name for a quick dance.

The best courtier of them all could never have brought her to such a *canary*.—*Merry Wives of Windsor*, ii. 2, 63.

Quandary itself seems to be a corruption of O. Eng. *wandreth*, difficulty, perplexity; Icel. *vandrœði* (Wedgwood).

CANDLEGOSTES, a curious old name for a plant, probably the *orchis mascula*, which Gerarde (*Herball*) calls *gandlegosses* (Britten and Holland, *Eng. Plant-Names*, p. 85). On account of its double bulb or tuber, and two-coloured flowers, this plant is often popularly known by names expressive of a pair, or of the two sexes, *e.g. Lords and Ladies*, *Adam and Eve*, *Cain and Abel*. It would seem, then, that the original of *gandle-gosses* was *gander-gosses*, *i.e. gander and goose*.

Kandlegostes is goosegrasse.—*Gerarde, Supplement unto the Generall Table.*

In Dorset and Gloucester the orchis is called *goosey-gander*.

CANE-APPLE, an old word for the *arbutus unedo*, which "hath come to us from Ireland by the name of the *Cane*-apple" (Parkinson). The first part of the word is the Irish *Caihne*. —Britten and Holland, *Eng. Plant-Names*, p. 14 (E. D. Soc.). No such word, however, occurs in O'Donovan's edition of O'Reilly's *Irish Dict.*, nor in W. Stokes's *Irish Glosses*.

CANNIBAL, formerly *canibal*, Span. *canibal*, a corrupted form of *caribal*, a native of the Caribbean islands, as if savages of a *canine* voracity (*see* Skeat, *Etym. Dict.*).

They are people too were never christened;
They know no law nor conscience; they'll devour thee,
. . . . . they're *cannibals!*
Beaumont and Fletcher, Wit without Money, v. 2.

CANNON, as a term at billiards, is said to have denoted originally a stroke on the red ball and a white, and to be a corruption of *carrom* or *carom*, a contracted form of Fr. *carambole*, the red ball; *caramboler*, to make a double stroke, or ricochet; Sp. *carambola*.

CANTANKEROUS. This curious popular word, meaning peevish, cross-grained, ill-tempered (Sheridan; *see* T. L. O. Davies, *Sup. Eng. Glossary*), would seem to be a compromise between *cant*, to whine, and *rancorous*. It is really, I think, for *contekorous*, or *contakerous*, quarrelsome, from O. Eng. *contekour*, a quarrelsome person; *contek*, *contake*, a quarrel.

Contek so as the bokes sain
Foolhast hath to his chamberlain,
By whose counseil all unavised
Is pacience most despised.
Gower, Confessio Amantis, vol. i. p. 318 (ed. Pauli).

That *contek* sprong bituene hom mani volde. —*Robert of Gloucester, Chronicle*, p. 470 (ed. Hearne).

To þise boȝe belongeþ alle ualshedes and þe gyles and þe *contackes*.—*Ayenbite of Inwyt*, 1340, p. 63 (ed. Morris).

Wycliffe has *contake* and *contek*.

The other helden his seruauntis, and slowen hem, ponished with *contek*.—*Matt.* xxii. 6 (1389).

A Coward, and *Contacowre*, manhod is þe mene.
The Abce of Aristotill, l. 36.

CAPER CORNER WAY, a Cumberland word for diagonally (Dickinson); a corruption of *cater corner way* (*see* CATER). So "*caper-cousins*, great friends (Lanc.)"—Wright, for *cater-cousins*.

CAP-STERN, sometimes found for *capstan*, Fr. *cabestan*, Sp. *cabrestante* (a standing goat?), a windlass. Horace Walpole spells it *capstand*.

He invented the drum *capstands* for weighing heavy anchors.—*Anecdotes of Painting*, (ed. Murray), p. 267.

Capstring in the following description of a sea-fight seems to be the same word.

I pierced them with my chace-piece through and through. Part of their *capstring* too I, with a piece abaft, shot overboard.—*Heywood and Rowley, Fortune by Land and Sea*, act iv. sc. 3 (1655).

Compare Ger. *bock*, a buck or he-goat, also a trestle or support; the "*box*" of a coach. So Pol. *koziel*, a buck; *kozly*, a trestle (Wedgwood).

Sp. *cabra*, Fr. *chèvre*, (1) a goat (Lat. *capra*), (2) a machine for raising weights, &c., a "crab."

"*Chevron*," Fr. *chevron*, Sp. *cabrio*, a rafter, from *chèvre*, &c., a goat. Compare *aries*, a battering-*ram*.

Mahn and Professor Skeat, however, who think the original form is Sp. *cabestrante*, deduce the word from Sp. *cabestrar*, Lat. *capistrare*, to tie with a halter (Lat. *capistrum*).

CARC-ÆRN, the A. Saxon name for a prison, as if the *house* (*ærn*) of *cark* or care (*carc*), (cf. O. Eng. *cwalm huse*, "death-house," a prison: *Ancren Riwle*, p. 140), is a manifest corruption of Lat. *carcer*, which also appears as a borrowed word in Gothic *karkara* (Matt. xi. 2).

CARE-AWAYES, caraways (Fr. *carvi*), as if they were good for dispelling *cares*. Gerarde spells it *caruwaie*, and says, "it groweth in Caria, as Dioscorides sheweth, from whence it took its name."—*Herball*, p. 879.

Haile of *care-a-wayes*.—*Davies, Scourge of Folly*, 1611 (Wright).

Cf. "*care-awey*, sorowles."—*Prompt. Parv.* Thos. Adams, in his sermon, *A Contemplation of the Herbs*, under the heading *care-away*, has: "Solicitous thoughtfulness can give him no hurt but this herb *care-away* shall easily cure it" (*Works*, ii. 467, ed. Nichol). *Caraway*, itself an altered form of *carwy* (*Prompt. Parv.* p. 62), Fr. *carvi*, cf. Portg. *cherivia*, (*al*)-*caravia*, is from Arab. *karawiā*, from a Greek *karuia* (Devic).

CARE-SUNDAY, a provincial name for the fifth Sunday in Lent, like the related words *Chare Thursday*, the day before Good Friday, Ger. *char-freitag*, Good Friday, *Charwoche*, Passion week, all said to be derived from an old Teutonic word *cara*, preparation [? *gara*], because the day of the crucifixion was *Dies Parasceves*, Gk. *paraskeuê*, the preparation day of the Jews. See Hampson, *Med. Aevi Kalendarium*, i. p. 178; Grimm, however, connects old Ger. *karfreitag* with O. H. Ger. *chara*, grief, suffering, Old Sax. *cara*, Goth. *kara* (*Wörterbuch*, s.v.). So old Eng. *care*, A. Sax. *cearu*, mean grief. The proper meaning, therefore, of *Care-Sunday* and *Chare-Thursday* is the Sunday and Thursday of mourning (see Diefenbach, *Goth. Sprache*, ii. 444). *Carling Sunday*, as if the day on which *carlings*, or grey-peas, are eaten, seems a popu-

lar corruption (Atkinson, *Cleveland Glossary*, s. v.).

CARNATION, so called now as if it derived its name from its flowers being of a *flesh* colour (Lat. *caro*, *carnis*, flesh), was formerly more correctly spelt *coronation*, being commonly employed in chaplets, *coronæ* (Prior).

So in German *cornice* has become *karniesz:* cf. CARNELIAN. Gerarde, however (1597), spells it *Carnation*, and identifies it with "Cloue Gilliflower" (*Herball*, p. 472), which suggests that *coronation* may be itself the corruption.

Bring *Coronations*, and Sops in wine,
Worne of Paramoures.
Spenser, Shepheards Calender, April, l. 139.

CARNELIAN, a mis-spelling of *cornelian* sometimes found, as if it meant the flesh-coloured stone (*carn-*, flesh), Ger. *karneol*, whereas it is Fr. *cornaline*, It. *cornalino*, *corniola*, from *cornu*, so called on account of its *horn*-like semi-transparency. Cf. Ger. *hornstein*, and "onyx," Gk. *onux*, the finger-nail; perhaps also Fr. *nacre*, It. *naccaro*, mother-of-pearl, connected with Sansk. *nakhara*, a nail.

CARNIVAL, the festivity preceding Lent, Fr. and Sp. *carnaval*, It. *carnevale*, "Shrovetide, shroving time, when flesh is *bidden farewell*" (Florio), as if from *caro* (*carnis*) and *vale*—"Flesh farewell!"—is really an accommodation of *carnelevale*, a corrupt form of Low Lat. *carne-levamen*, a solace of the flesh. The Sunday before the beginning of Lent was called *Dominica ad carnes levandas*. Compare also the names of Shrovetide, *Carnicapium*, *Carnivora*, *Mardi-gras*, &c.—Hampson, *Medii Aevi Kalendarium*, i. p. 158.

This feast is named the *Carnival*, which being
Interpreted, implies "farewell to flesh:"
So call'd, because the name and thing agreeing,
Through Lent they live on fish both salt and fresh.
Byron, Beppo, vi.

CAROL, an architectural term for a small closet, or enclosure, to sit in (Parker, *Glossary of Architecture*, s.v.). It is also spelt *carrol*, *carrel*, *carole*, *carola*, *quarrel;* and is corrupted from Low Lat. *quadrellus*, a square pew.

Carola, a little Pew or Closet.—*Bailey.*

Carrel, a Closet or Pew in a Monastery.—*Id.*

Carola is applied to any place enclosed with skreens or partitions. In Normandy and elsewhere in France the rails themselves are termed *caroles*. Also this term was applied to the aisles of French churches which have skreened chapels on one side.—*Parker, Glossary of Architecture.*

In the west walk [of the cloisters] are the places prepared for the *carols* of the monks, or their studies, to sit and write in; . . . . . they were so called probably from their being square, *carrels*, or *quarrés*.—*Id.*

So *quarrel*, a square of glass, and anciently a square-headed arrow, is from *quadrellus;* and *carillon*, a chime, is literally a peal of four bells, L. Lat. *quadrillio;* like *quadrille*, a dance of four.

CAROUSAL: strange as it may seem, this word has probably no connexion with *carouse*, a drinking-bout. Prof. Skeat says that in its older form, *carousel*, it meant a pageant or festival, being derived from Fr. *carrousel*, It. *carosello*, a tilting-match or tournament, corrupted (under the influence of *carro*, a chariot), from *garosello*, a diminutive form of *garoso*, quarrelsome (cf. *gara*, strife, perhaps = Fr. *guerre*). *Carouse*, formerly *garouse*, is from Ger. *gar aus* (a bumper drained), "right out."

CARP, Mid. Eng. *carpen*, old Eng. *karpe*, to speak, to tell (Icel. *karpa*, to boast), owes its modern sense of speaking with sinister intent, fault-finding or cavilling, to a supposed connexion with Lat. *carpere*, to pluck, to calumniate.

Other of your insolent retinue
Do hourly *carp* and quarrel.
King Lear, i. 4, l. 221.

Bi crist, sone, quaþ þe King, to *carpe* þe soþe.
William of Palerne, l. 4581.

(See Prof. Skeat, *Etym. Dict.* s.v.)

Carpyn, or talkyn, Fabulor, confabulor, garrulo.—*Prompt. Parv.*

So gone thei forthe, *carpende* fast
On this, on that.
Gower, Conf. Amantis, vii.

Many was the bird did sweetly *carpe*,
Emong the thornes, the bushes, and the greves.
F. Thynn, Pride and Lowliness, ab. 1570, p. 8 (Shaks. Soc.).

CARRIAGE, which appears to be a similar formation to *voyage*, *wharfage*,

parentage, *tonnage*, *marriage*, is a more thoroughly naturalized form of *caroch* (Jonson), Fr. *carosse*, Sp. *carroza*, It. *carrozza*, *caroccio*. To the latter has been assimilated It. *baroccio*, *biroccio*, our "barouche," which originally meant a two-wheeled vehicle, from Lat. *bi-rotus*. Cf. Fr. *brouette*, for *birouette* (Diez). *Carriage*, the carrying of a parcel, "*caryage*, vectura, cariagium" (*Prompt. Parv.*), or the thing carried, baggage (A. V. 1 Sam. xvii. 22), is a distinct word, O. Fr. *cariage*, It. *carriaggio*.

Madam . . . . must be allow'd
Her footmen, her *caroch*, her ushers, pages.
Massinger, The Renegado, i. 2 (p. 136, ed. Cunningham).

At this time, 1605, began the ordinary use of *caroches*.—*Stow, Annales*, p. 867 (1615).

They harnessed the Grand Signiors *Caroach*, mounted his Cauallery vpon Curtals, and so sent him most pompously . . . . into the Citty.—*Dekker, Seuen deadly Sinnes of London*, 1606, p. 20 (ed. Arber).

He hurries up and down . . . as a gallant in his new *caroch*, driving as if he were mad. —*T. Adams, Mystical Bedlam, Sermons*, i. 284.

CARRY-ALL (American), a waggon, corrupted from *Cariole*.

CARTRIDGE is an Anglicized form of Fr. *cartouche*, It. *cartoccio*, a case made of paper (It. *carta*, Lat. *charta*), assimilated to such words as *partridge*, or mistaken for *carte* (=card) and *ridge*. G. Markham further corrupts the word to *cartalage* (*The Souldier's Accidence*, p. 36).

"Cartridges" seem to be found first in the works of Lord Orrery in 1677. Sir James Turner in 1671 calls them *patrons*.

CASEMENT—"Make the doors upon a woman's wit and it will out at the *casement*" (*As You Like It*, a. iv. sc. 1) —seems to be confounded sometimes with "casemate," a loophole.

At Mochrum . . . a medieval castle long in ruins has been partly rebuilt on the old lines, nothing being altered in the thickness of the walls . . . and very little in the holes or "*casements*" which admit the light.—*Sat. Review*, vol. 50, p. 542.

The tumid bladder bounds at every kick, bursts the withstanding *casements*.—*Shaftesbury, Characteristicks*, vol. iii. p. 14 (1749).

The Eye, by which as through a cleare christall *Casement* wee discerne the various works of Art and Nature.—*J. Howell, Forrein Travell*, 1642, p. 12 (ed. Arber).

Casemate, Fr. *casemate*, Sp. *casamata*, It. *casa-matta*, (1) a house of slaughter (from *casa*, and Sp. *matar*, It. *mazzare*, Lat. *mactare*, to slaughter)—*i.e.* a chamber in a fortress from which the enemy may be securely slaughtered, (2) a loophole or opening to fire on the enemy. "*Casamatta*, a casamat, a canonrie or slaughter-house, so called of Engineers, which is a place built low under the wall or bulwarke not arriving unto the height of the ditch, and serves to annoy or hinder the enemie when he entreth the ditch to skale the wall"—(Florio, 1611). Compare Fr. *meurtrière*, Ger. *mord-keller*, a loophole.

CASH, the name which we give to the Chinese copper coins which are strung together on strings through a hole in the middle, is the same word as the Russian *chek* or *chokh*, and a corruption of the Mongol *jos*, Chinese *t'sien*, from a false analogy to the English word "cash," Fr. *caisse*. *Vid.* Prejevalsky, *Mongolia*, vol. ii. p. 3.

CASHIER, to dismiss one from his office, is a corruption of the older word *casseer*, Ger. *cassiren*, Dut. *kasseren*, all from French *casser*, "to cass, *casseere*, discharge" (Cotgrave); Sp. *cassar*, to *casseer* (Minsheu); Lat. *cassare*, to render null (*cassus*): see CAST. The phrase "to break an officer" seems to have originated in a misunderstanding of this word.

Excepting the main point of *cashiering* the Popes pretended Authority over the whole Church, those two abuses were the first things corrected by Authority in our Realm. —*Bp. Hacket, Century of Sermons*, p. 124 (1675).

CAST, in the idiom "to cast about," to look for a plan, to contrive, plot, meditate, search—"He *cast* about how to escape"—as if he turned or cast his eyes every way—looked round, seems to be only a modern usage of old Eng. *cost*, to contrive (A. Sax. *costian*, to try, prove, tempt, old Swed. *kosta*, Dut. *koste*, try, attempt), which was sometimes written *cast* (= conceive, consider). See Dr. R. Morris, *E. E. Alliterative Poems*, p. 137. But query.

Caste for to goōn', or purpose for to dōn' any othyr thynge, Tendo, intendo.

Caste warke or disposyn', Dispono.—*Prompt. Parv.*

A mare payne couthe na man in hert *cast* þan þis war, als lang als it suld last.

Pricke of Conscience, l. 1918 (ab. 1340).

Alle mans lyfe *casten* may be
Principaly in þis partes thre.

Ibid. l. 432.

Bi a coynt compacement · *caste* sche sone,
How bold ȝhe miȝt hire bere · hire best to excuse.

William of Palerne, l. 1981, ab. 1350 (ed. Skeat).

Than *cast* I all the worlde *about*
And thenk, howe I at home in dout
Have all my time in vein despended.

Gower, Conf. Amantis, vol. i. p. 317 (ed. Pauli).

Who ever *casts* to compasse weightye prise
And thinks to throwe out thondering words of threate,
Let powre in lavish cups and thriftie bitts of meate.

Spenser, Shepheards Calender, Oct. l. 105.

She *cast* in her mind what manner of salutation this should be.—*A. V. S. Luke*, i. 29 (1611).

And ever in her mind she *cast about*
For that unnoticed failing in herself,
Which made him look so cloudy and so cold.

Tennyson, Enid, l. 892.

Hence, no doubt, *cast* = to calculate, as "to cast a horoscope," or "to cast up a sum in addition."

[He] arsmetrike radde in cours: in Oxenford wel faste
& his figours drouȝ aldai: & his numbre *caste*.

S. Edmund the Confessor, l. 222 (Philolog. Soc. Trans. 1858).

CAST, applied to old clothes, as if something thrown aside as useless, is probably for *cassed*, found in old writers —French, *casser*, "to casse, casseere [cashier], discharge, turne out of service" (Cotgrave); which is from Lat. *cassare*, to render null and void (*cassus*). See CASHIER. North and Holland speak of soldiers being *cassed*; and in *Othello* (ii. 3) Iago says to the "cashier'd Cassio" (l. 381), "You are but now *cast* in his mood," l. 273.

We will raise
A noise enough to wake an alderman,
Or a *cast* captain, when the reck'ning is
About to pay.

W. Cartwright, The Ordinary, iii. 4 (1651).

Put now these old *cast* clouts . . . under thine armholes.—*A. V. Jerem.* xxxviii. 12.

He hath bought a pair of *cast* lips of Diana. —*As You Like It*, iii. 4, 16.

CASTLE, the chess piece, It. *castello* and *torre*, so called from *rocco*, its proper name, being confounded with *rocca*, a rock, fortress, or castle. The Italian *rocco*, our "rook," is the French *roc*, Sp. *roque*, Persian *rukh*, all variations of the Sanskrit *roka*, a boat or ship, that being the original form of the piece.—D. Forbes, *History of Chess*, pp. 161, 211. Devic connects the word with old Pers. *rokh*, a warrior or knight.

CASTLE, as used in Shakespeare (*Tro. and Cres.* v. 2, l. 187) and Holinshed (ii. p. 815) for a helmet, must be a representative of the Latin *cassida*, *cassis*, a helmet.

Stand fast, and wear a *castle* on thy head. —*Shakespeare*, l. c.

CAST-ME-DOWN, a corruption of the word *cassidone*, *cassidonia*, a species of lavender, which is itself a corruption of its Latin name, *stœchas Sidonia* (*'chas-Sidonia*), the *stœchas* from *Sidon*, where it is indigenous.

Stechados, Steckado, or Stickadove, Cassidonia or *Castmedown.*—*Cotgrave.*

Some simple people imitating the said name doe call it *cast-me-downe.*—*Gerarde, Herball*, p. 470.

CASTOR OIL, a corruption of *castus-oil*, the plant (*ricinus communis*) from the nuts or seeds of which it is expressed having formerly been called *Agnus castus* (Mahn, in *Webster's Dict.*). The word was doubtless confounded with, or assimilated to, *castoreum*, "a medicine made of the liquor contained in the small bags which are next to the beaver's [or castor's] groin, oily, and of a strong scent" (Bailey).

CAT, a nautical term applied to various parts of the gear connected with an anchor, *e.g.* "*Cat*, a piece of timber to raise up the anchor from the hawse to the forecastle;" *cat-head*, "*catt-rope*, the rope used in hauling up the cat" (Bailey); *to cat*, to draw up the anchor (Smith, *Nautical Dict*; Falconer, *Marine Dict.*). Compare Dutch *kat*, a small anchor; *katten*, to cast out such; *katrol*, a pulley. It is beyond doubt the same word as Lith. *kátas*, Bohem. *kotew*, Russ. and old Slav. *kotva*, an anchor,

meaning at first probably a large stone; cf. Sansk. *kâtha*, a stone (Pictet, *Origines I. Europ.* i. 133), and the Homeric *eunaí*, stones used as anchors.

CAT, in the story of *Whittington and his Cat*, it has been considered with some reason, is a corruption of the old substantive *acat* or *achat*, trading (*e.g.* Le Grand, *Fabliaux*, tom. i. p. 305), from *acheter*, to buy (Riley).—Schele de Vere, *Studies in English*, p. 205; M. Müller.

CAT or DOG-WOOL, "of which *cotto* or coarse Blankets were formerly made" (Bailey, s. v. *cottum*). *Cat* here is a corruption of the old Eng. *cot*, a matted lock; Ger. *kotze*, a shaggy covering; Wal. *cote*, a fleece. "*Cot-gare*, refuse wool so clotted together that it cannot be pulled asunder" (Bailey).

Dog-wool is for *dag-wool*, cf. *dag-locks*, the tail-wool of sheep (see Wedgwood); and old Eng. *dagswain*, a bed-covering, "*daggysweyne*, lodix," *Prompt. Parvulorum.*

CATCH, a word used by Howell and Pepys for a small vessel (see T. L. O. Davies, *Sup. Eng. Glossary*), as if like *yacht* (Dut. *jagt*), a vessel for pursuit, is a corruption of *ketch*, It. *caicchio*, "a little cocke bote, skiffe or scallop" (Florio); from Turk. *qaíq*, a skiff or *caïque*.

CATCH-POLE, CACHE-POLE, CATCHPULE, Scotch terms for the game of tennis, are corrupted forms of Belgian *kaetsspel*, *i.e.* "chase-game," the game of ball: cf. *kaetsbal*, a tennis-ball.

CATEKUMLYNG, an old Eng. corruption of *catechumen*, a person catechized or under instruction preparatory to baptism, as if compounded with *komelyng* (*Robt. of Gloucester*, p. 18)—*i.e. comeling*, a stranger, new arrival, a proselyte—occurs in Langland's *Vision of Piers Plowman*, 1377.

Why ȝowre couent coueytath· to confesse and to burye,
Rather þan to baptise barnes· þat ben *catekumelynges.*
Pass. xi. l. 77, text B. (ed. Skeat);

where another MS. has *cathecumynys.*

CATER, to cross diagonally, or *caterways*, in the Surrey dialect (*Notes and Queries*, 5th S. i. 361), is evidently a corruption of Fr. *quatre*, as in *cater-cousins* and *cater-cap*. Compare Fr. *cartayer* (which Littré derives from *quatre*), corresponding to our verb *to quarter*, to drive so as to avoid the ruts in the road.

CATER-COUSIN, an intimate friend, a parasite, as if a friend for the sake of the *catering*, is really a *fourth* cousin, Fr. *quatre*.

Es havn't a' be *cater cousins* since last hay-harvest.—*Mrs. Palmer, Devonshire Courtship*, p. 61.

Sleep! What have we to do with
Death's *cater-cousin?*
Randolph, Aristippus, Works, p. 23 (ed. Hazlitt).

So O. Eng. *catereyns* = *quadrains*, farthings. See CATER.

CATERPILLER—old Eng. "*catyrpel*, wyrm amonge frute," *Prompt. Parv.*—is corrupted from old Fr. *chatte peleuse* (Palsgrave, 1530), "hairy cat." Cf. Norman *carpleuse* (? = *cater-peleuse*), It. *gattola*, Swiss *teufels-katz*, "devil's cat" (Adams, *Philog. Soc. Trans.* 1860, p. 90). The last part of the word was probably assimilated to *piller*, a robber or despoiler.

Latimer actually uses it in this sense—

They that be children of this worlde (as couetous persons, extorcioners, oppressours, *caterpillers*, usurers), thynke you they come to Gods storehouse?—*Sermons*, p. 158, recto.

Cater, moreover, being an old name for a glutton, the whole compound would be understood as a "gluttonous-robber."

Horace writes of an outragious *cater* in his time, Quicquid quæsierat ventri donabat avaro, whatsoever he could rap or rend, he confiscated to his couetous gut.—*Nash, Pierce Penilesse*, 1592, p. 49 (Shaks. Soc.).

CATGUT, the technical name for the material of which the strings of the guitar, harp, &c. are made. It is really manufactured from *sheep*-gut (*vide* Chappell's *History of Music*, vol. i. p. 26).

That *sheep's guts* should hale souls out of men's bodies.—*Much Ado about Nothing*, ii. 3.

So it may be conjectured that the word is a corruption of *kit-gut*, *kit* being an old word for a small violin. Com-

pare Ger. *kitt*, *kütt*, a lute, and *kitze*, *katze*, a cat. Or *catlings*, small strings for musical instruments (Bailey), may be connected with *chitterlings*, Ger. *kuttelen*, "guts."

Hearsay. Do you not hear her guts already squeak
Like *kit-strings*?
Slicer. They must come to that within
This two or three years: by that time she'll be
True perfect *cat*.
W. Cartwright, The Ordinary, i. 2 (1651).

Unless the fidler Apollo get his sinews to make *catlings* on.—*Troilus and Cress.* act iii. sc. 3.

Play, fiddler, or I'll cut your *cat's guts* into chitterlings.—*Marlowe, Jew of Malta*, act iv. (1633).

Mr. Timbs (*Popular Errors Explained*, p. 64) points out that the old reading for *cat's-guts* in *Cymbeline* is *calves'-guts*.

CAT-HANDED, a Devonshire term for awkward, is a corruption of the word which appears in Northamptonshire as *keck-handed*, left-handed (Sternberg); in the Craven dialect *gauk-handed*, in Yorkshire *gawk*, awkward; *gawkshaw*, a left-handed man, Fr. *gauche*.

Gingerly, gingerly; how unvitty and *cat-handed* you go about it, you dough-cake.—*Mrs. Palmer, Devonshire Courtship*, p. 33.

CAT IN THE PAN, *to turn cat in the pan*, or *cat in pan*, are ancient phrases for becoming a turn-coat or time-server, changing with the times and circumstances. They are evident corruptions, but of what? Not likely of the name *Catapan*, a title which was assigned to the chief governor of the metropolis of Lombardy in the tenth century, when the "policy of Church and State in that province was modelled in exact subordination to the throne of Constantinople" (Gibbon, *Decline and Fall*, ch. lvi.); *Notes and Queries*, 5th S. viii. 148. The original was perhaps "to turn a *cate*" or cake.

In W. Cornwall "to turn cat-in-the-pan" is literally to turn head over heels while holding on to a bar (E. D. S.).

I am as very a turncote as the wethercoke of Poles [Paul's];
For now I will call my name Due
Disporte, fit for all soules, ye.
So, so, findly I can *turne the catt in the pane*.
The Mariage of Witt and Wisdome (Shaks. Soc. ed.), p. 24.

Damon smatters as well as he of craftie philosophie
And can *tourne cat in the panne* very pretily.
R. Edwards, Damon and Pithias, 1571 (O. P. i. 206, ed. 1827).

When George in pudding time came o'er
And moderate men look'd big, Sir,
I turn'd a *cat-in-pan* once more,
And so became a Whig, Sir.
The Vicar of Bray.

Minsheu, in his *Spanish Dict.* 1623, gives "Trastrocádas palábras, words turned, *the cat into the pan*."

Lord Bacon, in his *Essays*, uses the phrase in a different sense:—

There is a Cunning, which we in England call, *The Turning of the Cat* [Latin *felem*] *in the Pan*; which is, when that which a man sayes to another, he laies it, as if another had said it to him.—*Of Cunning*, 1625 (Arber's ed. p. 441).

"To savour," or "smell, of the pan," seems to have been a common cant phrase in the time of the Reformation for to change one's views—*e.g.* West, Bishop of Ely, said of Latimer: "I perceive that you *smell somewhat of the pan*."

I hear of no clerk that hath come out lately of that College, but savoureth of the frying pan, though he speak never so holily.—*Bp. Nikke*, 1530 (see Eadie, *The English Bible*, vol. i. p. 183).

CATS AND DOGS, TO RAIN: the origin of this expression has never been satisfactorily explained. A correspondent of *Notes and Queries* (5th S. viii. p. 183) suggests that it is a perversion of an Italian *acqua a catinelle e dogli*, rain in basins and casks. The phrase *acqua a catinelle* is used by Massimo d'Azeglio in his *Niccolo de' Lapi*, vol. i. p. 97, ed. 1841, Paris; *Acqua a bigonce*, "rain in tuns," buckets of rain, is also found. But is such a popular expression likely to be of foreign origin? *Chien*, in the French phrase, *une pluie de chien* (a heavy shower), has the same depreciatory and intensive force as in *bruit de chien*, *querelle de chien*. Probably this is just one of those strong intensive phrases in which the populace delights. In the dialect of the Wallon de Mons, *pleuvoi à dik et dak* is to rain in tor-

rents (corresponding to a German *regnen dick und* [*? an*] *dach*, "thick on thatch:" cf. *risch und rasch*, *kling und klang*, &c.).

CAT'S-CRADLE, the children's game of weaving a cord into various figures from one to the other's hands alternately, is a corruption of *cratch-cradle*, the word cratch being the usual term formerly for a manger, rack, or crib (Fr. *crèche*), of interlaced wickerwork. Lat. *craticius*, *crates*. If, as Nares affirms, the game was also called *scratch-cradle*, this account may be received without hesitation, and an allusion may be traced to the manger-cradle of the Sacred History.

These men found a child in a *cratch*, the poorest and most unlikely birth that ever was to prove a King.—*Bp. Hacket, Century of Sermons*, 1675, p. 143.

Sche childide her firste born sone, ... and puttide him in a *cracche*.—*Wycliffe, Luke*, ii. 7 (1389).

This game in the London Schools is called *Scratch-scratch*, or *Scratch-cradle*.—*Britton, Beauties of Wiltshire*, 1825.

CAT-STONES, *i.e.* battle-stones, erected in various parts of England, and especially in Derbyshire, in commemoration of battles having been fought there. From the Celtic *cath*, a battle; cf. Ardcath in the Co. Meath, Lat. *cateia*, &c.

On the east side of [Stanton] Moor were three tall isolated stones, which in Rooke's time [*i.e.* 1780] the natives still called *Cat Stones*, showing clearly that the tradition still remained of a battle fought there.—*Fergusson, Rude Stone Monuments*, p. 146.

CATSUP, or *ketchup*, a corruption of *kitjap*, the oriental name for a similar condiment.

And for our home-bred British cheer,
Botargo, *Catsup*, and Caveer.
Swift, Panegyrick on the Dean, 1730.

CAULIFLOWER is, properly, not the *flower* of the (Lat.) *caulis*, cabbage, but as formerly spelt, *collyflory* (Cotgrave)—*i.e. cole-floris*, Fr. *chou fleuri*, the flowering cole (Skeat).

Cole Florie, or after some *Colieflorie*, hath many large leaves sleightly endented about the edges.—*Gerarde, Herball*, p. 246 (1597).

CAUSED-WAY, Fuller's spelling of *causey*—*e.g. History of Cambridge*, iii. 19 (1656).

Builders of Bridges . . . and makers of *Caused-waies* or Causways (which are Bridges over dirt) . . . are not least in benefit to the Common-wealth.—*Worthies of England*, vol. i. p. 32 (ed. 1811).

CAUSEWAY (Isaiah, vii. 3, marg.), also sometimes written *causey-way*, *caused-way* (q. v.), and *cawcewey*, *cawcy wey* (*Prompt. Parv.* 1440), was originally *causey* (1 Chron. xxvi. 16, 18; Prov. xv. 19, marg.; Milton, *Par. Lost*, x. 415); *causeis* in Camden's *Britain*, fol. pp. 515, 750. It is the French *chaussée*, old Fr. *cauchie*, Norm. Fr. *chaucee*, *Vie de St. Auban*, l. 531; Sp. and Portg. *calzada*, from a Latin *calciata* (sc. *via*), a road laid down with limestone or chalk (*calx*), Low Lat. *calceta*. Compare It. *seliciata*, or slab-pavement. In W. Cornwall *cawnse* is a paved floor, and *cawnse-way*, a paved footpath.

A blazing starr seen by several people in Oxon, and A. W. saw it in few nights after on Botley *Causey* (1664).—*Life of Anthony à Wood* (ed. Bliss), p. 140.

Thé rode on then all 3:
Vpon a ffaire *Causye*.
Percy, Folio MS. vol. ii. p. 428, l. 319.

CELERY, a corruption (through a mistaken analogy to other words beginning in *cel-*) of the older name "*sellery*, a sallad Herb" (Bailey). Cf. Ger. *selleri*, It. *sellari*, plu. of *sellaro*, from Lat. *selinum*, Gk. *sélinon*. The word is comparatively modern, not being found in Gerarde, 1597.

CELERY-LEAVED RANUNCULUS. This expression is said, I know not on what authority, to be a corruption of *sceleratus ranunculus* (*Philolog. Soc. Proc.* vol. v. p. 138).

CELLAR, the canopy of a bed, a corruption of It. *cielo*, Fr. *ciel*, "Cellar for a bedde, *ciel de lit*"—Palsgrave; *Lesclaircissement* (Wright); "*ceele* or *seele*, a canopy" (*Glossary of Architecture*, Parker).

CENTINEL, a corrupt spelling of *sentinel*, Fr. *sentinelle* (one who keeps his beat or path, O. Fr. *sente*), as if like *centurion*, connected with Lat. *centum*. Sir J. Turner speaks of "the forlorn *centinels*, whom the French call *perdus*."—*Pallas Armata*, p. 218 (1683).

Two men who were *centinels* ran away.—*Horace Walpole, Letters* (1752), vol. ii. p. 286.

Coming up to the house where at that time

some *centinells* were placed, and geting out of her coach "she" says, make way there, I am the Duchess of Devonshire.—*Life of Bp. Frampton* (ed. T. S. Evans), p. 194.

Spenser has *centonell* (*F. Q.* I. ix. 41), Marlowe *centronel* (*Dido*, II. i.).

CENTO, a poem made up of scraps of different verses, Lat. *cento*, as if of a *hundred* pieces (*centum*), is a corrupted form of the Greek *kentrón*, of the same meaning, originally a patch-work, from *kentron*, a prick (or stitch ?).

CENTRE, CENTERING, CENTRY, } an architectural term for the wooden mould or frame upon which an arch is built, would seem, naturally enough, to be the *centre* (Lat. *centrum*) around which the masonry is constructed. It is really an alteration of Fr. *cintre*, "a centry or mould for an Arch," Cotgrave; *cintrer*, to mould an arch, from Lat. *cincturare*, to encircle, *cinctura*, a girdle, It. *cintura*.

CENTRY-GARTH, an old name for a burying-ground, is a corruption of *cem'try*, *cemetry*, *cemetery* (*Glossary of Architecture*, Parker).

At Durham the unworthy dean . . . destroyed the tombs in the *Centerie garth*.—*M. E. C. Walcott, Traditions and Customs of Cathedrals*, p. 26.

CESS, a word used in the southern counties of England and in Ireland to call dogs to their food, or to encourage them to eat. "*Cess*, boy, *cess!*" is no doubt another form of the old word *sosse* (Palsgrave, 1530), or *sos*, dogs' meat, Gæl. *sos*, a mess.

Sos, how(nd)ysmete. Cantabrum. — *Prompt. Parvulorum*, ab. 1440.

Cess-pool is of the same origin (see Skeat, *Et. Dict.* s. v.).

CESS, a tax, a mis-spelling of *sess*, from *assess*, under the misleading influence of Lat. *census*, It. *censo*, "a sessing," Florio.

CHAFF, badinage, as if light, fruitless talk, conversational husks (like Ger. *kaff*, (1) chaff, (2) idle words; A. Sax. *ceaf*), would seem to be the same word as Lincolns. *chaff*, to chatter (Dut. *keffen*), old Eng. *chefle*, *cheafle*, idle talk; N. Eng. *chaff*, the jaw; A. Sax. *ceaft*, O. E. *chawl*, to chide, "give jaw;" Cleveland *chaff*, to banter (Icel. *káfa*). The *Ancren Riwle* warns against words that "uleoten ȝeond te world ase deð muchel *cheafle*" (p. 72)—*i.e.* flit over the world as doth much idle-talk, and says that the false anchorers "*chefleð* of idel" (p. 128)—chattereth idly. The phrase "*to chaff* a person," *i.e.* to make fun of him, to ply him with jeering remarks, was probably influenced by *chafe*, to make hot, to exasperate (Fr. *chauffer*), as in the following—

A testy man . . . *chaffs* at every trifle.—*Bp. Hall, Contemplations*, Bk. vii. 2.

The boys watched the stately barques . . . or *chafed* the fishermen whose boats heaved on the waves at the foot of the promontory.—*F. W. Farrar, Eric*, p. 155 (1859).

"Why then," quoth she, "thou drunken ass,
Who bid thee here to prate?" . . .
And thus most tauntingly she *chaft*
Against poor silly Lot.
The Wanton Wife of Bath, l. 40 (*Child's Ballads*, vol. viii. p. 154).

A thirde, perhapps, was hard *chaffing* with the baylie of his husbandry for gevinge viiid. a day this deere yeer to day laborers.—*Sir J. Harington, Treatise on Playe, Nugæ Antiquæ*, vol. ii. p. 176.

CHAMOIS-LEATHER is considered by Wedgwood to have only an accidental resemblance to the name of the *chamois*, or wild goat, and to be a corrupted form of the older word *shammy*. This he compares with Ger. *sämisch*, Swed. *samsk*, which some explain as Samogitian [Icel. *Sám-land* in Russia] leather; but he prefers connecting with Dut. *sam*, soft and pliable, Prov. Eng. *semmit* (Ger. *sämisch*, soft). In most European languages, however, this leather is called by the name of the *chamois* or *shamoy*. See *chamois* and *ysard* in Cotgrave, Ger. *gemsenleder*, Swed. *stengetsläder*; cf. old Eng. *cheverel*, from Fr. *chevreul*, the chamois or wild goat. It is perhaps worth noting that in the Gipsy language *cham* is leather, *chamische*, leathern (Borrow), *tschamm* (Pott).

CHAMPAIGN, a flat or plain country (Deut. xi. 30; Ezek. xxxvii. 2, marg.), a corruption of the older and more correct form, *champian*, or *champion*, in Shakespeare *champain* (*Lear*, i. 1)—the *g* (as in Fr. *champagne*, It. *campagna*) being inserted from perhaps a supposed connexion with *pagus*, *paganus*. Compare Fr. *compagne*, Ger. *kompan*, a companion, one who eats

bread (Lat. *panis*) *with* (*cum*) another, = *commensalis*; and see E. Agnel, *Influence du Langage Populaire*, p. 112.

CHANCE-MEDLEY, an accidental encounter, is said to be a corruption of Fr. *chaude meslée*, or *melée*, a mingling, broil, or skirmish, in the heat of the moment, and not in cold blood. See CHAUDMALLET, L. Lat. *chaudmella* (Spelman).

Joab for obeying the King's letter and putting Uriah but to *chance-medley* is condemned for it.—*Bp. Andrewes, Pattern of Catechistical Doctrine*, 1641 (Anglo-Catholic Lib.), p. 184.

CHANGELING, a child *changed*, also a fool, a silly fellow (Bailey); an oaf or elvish child left in exchange by the fairies for a healthy one they have stolen away. "The word *changeling* implies one almost an idiot, evincing what was once the popular creed on this subject; for as all the fairy children were a little backward of their tongue, and seemingly idiots, therefore stunted and idiotical children were supposed *changelings*" (Brand. *Pop. Antiq.* ii. p. 74). The word is probably not a hybrid, but formed from old Eng. *change*, a fool, *chang*, *cang*, *kang*, foolish, which occur repeatedly in the *Ancren Riwle* (ab. 1225); the popular superstition, as in other cases, being invented afterwards to explain the word.

We beoð *changes* þet weneð mid lihtleapes buggen eche blisse.—*Ancren Riwle*, p. 362 (MS. C.).

(We be fools that ween to buy eternal bliss with trifles.)

þis is al þes *canges* blisse.—*Id.* p. 214.

Compare the following:—

From thence a Faery thee unweeting reft,
There as thou slepst in tender swadling band,
And her base Elfin brood there for thee left:
Such men do *Chaungelinges* call, so chaung'd by Faeries theft.
Spenser, F. Queene, I. x. 65 (ed. Morris).

When larks 'gin sing/ Away we fling,
And babes new-born steal as we go
An Elf instead/ We leave in bed,
And wind out laughing, ho, ho, ho!
Pranks of Puck, Illustrations of Fairy Mythology, p. 169 (Shaks. Soc.).

O that it could be proved
That some night-tripping fairy had exchanged
In cradle-clothes our children where they lay.
Shakespeare, 1 *Hen. IV.* i. 1, l. 86.

Lament, lament, old abbies,
The Faries lost command;
They did but change priests babies,
But some have changd your land:
And all your children sprung from thence
Are now growne Puritanes;
Who live as *changelings* ever since
For love of your demaines.
Bp. Corbet, Poems, 1648, p. 214 (ed. 1807).

Candlelights Coach is made all of Horn, shauen as thin as *Changelinges* are.—*Dekker, Seuen deadly Sinnes of London*, 1606, p. 29 (ed. Arber).

As for a *Changeling*, which is not one child changed for another, but one child on a sudden much changed from it self; and for a Jester . . . . I conceive them not to belong to the present subject.—*T. Fuller, Holy State*, p. 170 (1648).

CHAP, a colloquial and rather vulgar word for a man in a disparaging sense—a fellow, a boy, as if shortened from *chap-man* (just as *merchant* is used in old writers for a fellow, *e.g.* Shakespeare's "saucy merchant:" *Rom. and Jul.* ii. 4; and *customer* in modern parlance has much the same meaning). It is really, however, derived from the Gipsy word for a child or boy, which is variously spelt *chabo*, *tschabo*, *chavo*, and *chabby*. *Cuffen* in *queer-cuffen*, an old slang term for a magistrate, and perhaps *chuff*, "cove," are the same words.

Cofe, a person. *Cuffen*, a manne.—*T. Harman, Caveat for Cursetors*, 1566.

An' ane, a *chap* that's damn'd auldfarran,
Dundas his name.
Burns, Works, Globe ed. p. 11.

CHAR-COAL, a corruption of *chark-coal*, "to chark" being an old word for to burn wood (Bailey).

She burned no lesse through the cinders of too kinde affection, than the logge dooth with the helpe of *charke-coles*.—*Tell-Troth, The Passionate Morrice*, 1593, p. 80 (Shaks. Soc.).

Oh if this Coale could be so *charcked* as to make Iron melt out of the stone.—*Fuller, Worthies*, ii. 253.

To *charke* seacole in such manner as to render it usefull for the making of Iron.—*Id.* ii. 382.

It [peat] is like wood *charked* for the smith.—*Samuel Johnson, A Journey to the Hebrides.*

I saw Sir John Winter's new project of *charring* sea-coale.—*J. Evelyn, Diary*, July 11, 1656.

Chark-coal was no doubt the coal

that *charks* (Prov. Eng.), that is, clinks, or gives a metallic sound; W. Cornwall *cherk* or *charc*, a half-burnt cinder. Cf. *clinker*. Wycliffe has *charkith* = creeks, Amos, ii. 13. Prof. Skeat is, I think, mistaken in giving *char*, to turn, as the first part of the word (*Etym. Dict.*); but *char-k* (like *har-k*, *tal-k*, &c.) may be a frequentative of *char*. Kaltschmidt, in his English-German Dictionary (Leipsic, 1837), gives "Chark-coals, Charks, *Holzkohlen*." "Chark, verkohlen (Holz)." Compare CHIN-COUGH.

CHARE THURSDAY, the Thursday in Passion Week, the day before Good Friday, Ger. *Char-freytag*, from an old word *cara*, grief, mourning; see CARE SUNDAY. Perhaps a connexion was imagined with the French *chair*, flesh, because "Upon Chare Thursday Christ brake bread unto his disciples, and bad them eat it, saying it was his *flesh* and blood."—*Shepherd's Kalendar* [Nares].

CHARLES' WAIN, a corruption of A. Sax. *Carles wœn*, *Ceorles wœn*, the constellation of the *churl's* (or husbandman's) *waggon*, Swed. *Karl-vagnen*, Dan. *Karls-vognen*, Scot. *Charlewan* (G. Douglas, *Æneid*, p. 239, ed. 1710).

Nares says it was so named in honour of Charlemagne! English writers generally twisted it into a compliment to Charles I. or II.; *e.g.* a curious volume bears the title: "The most Gloriovs Star or Celestial Constellation of the Pleiades or *Charles Waine*. Appearing and Shining most brightly in a Miraculous manner in the Face of the Sun at Noon day at the Nativity of our Sacred Soveraign King Charles II. . . . Never any Starre having appeared before at the birth of any (the Highest humane Hero) except our Saviour. By Edw. Mathew, 1662."

May Peace once more
Descend from Heav'n upon our tottering Shore,
And ride in Triumph both in Land and Main,
And with her Milk-white Steeds draw *Charles his Wain*.
J. Howell, The Vote or Poem-Royal, 1641.

In England it goes by the name of "*King Charles' Wain*."—*J. F. Blake, Astronomical Myths*, p. 59.

Septemtrio, þone hataþ læwede menn *carles-wæn*. (Septemtrio, which unlearned men call carl's-wain.)—*Wright, Popular Treatises on Science in the Middle Ages*, p. 16, *Cockayne, Leechdoms*, iii. 270.

Ursa Major is also known as *the Plough*, A. Sax. *þisl*; similarly the Greeks called it *Hámaxa*, the waggon, the Latins *plaustrum*, *septem-triones*, *temo*, the Gauls *Arthur's chariot*; Icel. *vagn* and *Óðin's vagn*; Heb. *ás*, the bier.

Weever says the "Seuen Babaurers [?] in heven" in the epitaph of Archbishop Theodore, are the

Seuen starres in *Charles Waine*.
Funerall Monuments, p. 248 (1631).

Brittaine doth vnder those bright starres remaine,
Which English Shepheards, *Charles his waine*, doe name;
But more this Ile is Charles, his waine,
Since Charles her royall wagoner became.
Sir John Davies, Poems, vol. ii. p. 237 (ed. Grosart).

Augustus had native notes on his body and belly after the order and number in the stars of *Charles' Wain*.—*Sir Thomas Browne, Works*, vol. ii. p. 536.

CHARLOTTE, the name of a confectioner's sweet dish, as a *Charlotte Russe*, seems to have no connexion with the feminine name, but to be a corruption of old Eng. "*Charlet*, dyschemete. *Pepo*."—*Prompt. Parv.* 1440; *Forme of Cary*, p. 27; which is perhaps (as Dr. Pegge thought) a derivation of Fr. *chair*, flesh being one of the chief ingredients of it. Mr. Way supposes it to have been a kind of omelet. But to judge by the following recipe it must have been more like a custard.

Charlet.

Take swettest mylke, þat þou may have,
Colour hit with safron, so God þe save;
Take fresshe porke and sethe hit wele,
And hew hit smalle every dele;
Swyng eyryn, and do þer to;
Set hit over þe fyre, þenne
Boyle hit and sture lest hit brenne;
Whenne hit welles up, þou schalt hit kele
With a litel ale, so have þou cele;
When hit is inoȝe, þou sett hit doune,
And kepe hit lest hit be to broune.
Liber Cure Cocorum, 15th cent. p. 11, ed. Morris.

Hoc omlaccinium, *charlyt*.—*Wright's Vocabularies* (15th cent.) p. 241.

CHARM, applied to the song of birds, as if descriptive of their enchanting or seductive strains (cf. Fr. *serin*, a canary, lit. a "siren"),

Sweet is the breath of Morn, her rising sweet
With *charm* of earliest birds.
Milton, Par. Lost, iv. 641,

has nothing to do with *charm*, an enchantment (from Lat. *carmen*, a song), but is Prov. Eng., *charm*, *chirm*, a confused murmuring noise, as, "They are all in a *charm*" (Wilts. Akerman), "They keep up sitch a *chirm*" (E. Anglia, Spurdens). A. Sax. *cyrm*, *ceorm*, a noise, uproar (cf. *ceorian*, to murmur, O. E. *chirre*, to chirp).

Sparuwe is a cheaterinde brid, cheatereð euer ant *chirmeð*.
(Sparrow is a chattering bird, chattereth ever and *chirmeth*.)
Ancren Riwle, p. 152 (ab. 1225).

How heartsome is't to see the rising plants!
To hear the birds *chirm* o'er their pleasing rants.
A. Ramsay, The Gentle Shepherd, i. 1.

So Spenser speaks of the shepherd,

Charming his oaten pipe unto his peres.
Colin Clout's Come Home Again, l. 5.

Whilest favourable times did us afford
Tru libertie to chaunt our *charmes* at will?
The Teares of the Muses, l. 244.

CHARMED-MILK, or *Charm-milk*, a North Eng. word for sour milk (Wright), is a corruption (not probably of *charn* (*i.e.* churn) *milk*, buttermilk, but) of *char-milk*, *i.e. charred* or turned (sour). Cf. Kentish *charred drink*, drink turned sour, Lincolnshire *charked* (Skinner, 1671). Here the *m* of *milk* has got attached to *char-*, as by a contrary mistake in *char(k)-coal* the *k* has merged into the *-coal*.

Lait beuré, Butter milke; *charme milke*.
Nomenclator, 1585.

CHARTER-HOUSE, a corruption of *Chartreuse* (sc. *maison*), It. *Certosa*, a house or monastery of the *Carthusian* order of monks, so called from the mountain of Chartreuse in Dauphiné, where St. Bruno built his first monastery.

CHASEMATES, in Heywood's *Hierarchie*, is a corruption of *casemates*, q. v.

CHAUDMALLET, an Aberdeen word for a blow or beating, is evidently, as Jamieson observes, a relic of another Scotch word *chaudmellé*, a sudden broil or quarrel, Fr. *chaude melée*.

CHAUMBERLING, an old Anglicized form of Fr. *chamberlain*, O. Fr. *chambrelene* (cf. O. H. Ger. *chamerling*).

Luue is his *chaumberling*.
Ancren Riwle, p. 410 (ab. 1225).

CHAW, a frequent old spelling of *Jaw* (A. V. Ezek. xxix. 4; xxxviii. 4), *chewe* in Surrey's *Sonnets*, as if that which *chaws* or *chews* (*Bible Word-Book*, s. v.) is not probably a derivation of A. Sax. *ceówan*, to chew, having no immediate representative word in A. Saxon, but, like *jowl*, A. Sax. *ceole*, *ceafl*, *geagl*, is in direct relation with O. Dut. *kauwe*, Dan. *kjæve*, a jaw; cf. Scand. *kaf*, Prov. Eng. *chaffs*, "the chaps," Greek *gamphaí*, Sansk. *jambha*, the jaws (see Skeat, s. v. *Champ*), *jabh*, "to gape," (Benfey). The word was probably influenced by Fr. *joue*, the cheek, O. Fr. *joe*. Cf. O. E. "*joue*, or chekebone, Mandibula," *Prompt. Parv.*, and *chaul* (Wycliffe), *chawle*, *iawle*, old forms of *jowl*.

Leuel-ranged teeth be in both *chaws* alike.
—*Holland, Pliny N. Hist.* xi. 37.

Here's a Conqueror that's more violent than them both, he takes a dead man out of my *chaws*, who stinks, and hath been four days in the sepulchre.—*Hacket, Century of Sermons*, p. 569 (1675).

CHECK-LATON, a kind of gilt leather.

In a jacket, quilted richly rare
Upon *checklaton*, he was straungely dight.
Spenser, F. Q. VI. vii. 43.

It is a corruption of the O. Eng. "ciclatoun," as if it were *checkered* or chequered, and adorned with the metal called *laton*. It is the Fr. *ciclaton*, Sp. *ciclaton* and *ciclada*, from Latin *cyclas*, *cycladis*.

CHEERUPPING CUP, an old phrase for an exhilarating glass, which occurs in the old ballad, *The Greenland Voyage*:—

To Ben's, there's a *cheerupping cup*;
Let's comfort our hearts.
(*Nares*, ed. Halliwell and Wright.)

As if "the cup that *cheers*" and inebriates, is a corrupt form of *chirruping cup*, or "*chirping cup*," in Howell, *Fam. Letters*, 1650, *i.e.* which makes one *chirp* or sing (Bailey).

Let no sober bigot here think it a sin,
To push on the *chirping* and moderate bottle.
B. Jonson, Rules for the Tavern Academy (*Works*, p. 726).

CHEESE, in the slang phrase "That's the *cheese*," meaning it is all right, *comme il faut*, is literally "That's the

thing." The expression, like many other cant words, comes to us from the Rommany or Gipsy dialect, in which *cheese*, representing the Hindustani *chiz*, denotes a thing. In the slang of the London streets this is further metamorphosed into "That's the *Stilton*," and "That's the *Cheshire*."

CHEESE-BOWL, an old English name for the poppy (Gerarde, Skinner, &c.). "*Chesebolle, Pavaver.*"—*Promptorium Parvulorum.* It is a corruption of the word *chesbol, chesbowe*, or *chasboll*, so called from the shape of the capsule, Fr. *chasse*, in which its *boll* is enclosed.

Oliette, Poppy, *Chesbols* or *Cheesebowles.*—*Cotgrave.*

Drummond spells it *chasbow.*

The brave carnation speckled pink here shined,
The violet her fainting head declined,
Beneath a drowsy *chasbow.*
Poems, p. 10 (Lib. Old Authors).

CHEQUER-TREE, an old and provincial name for the service tree, is said to be a corruption of the word *choker* (or *choke*-pear), which was also applied to it (Prior).

CHERRYBUM, a provincial word (Devonshire, Holderness, &c.), for a cherub, a corrupted form of *cherubim.*

CHEST-NUT, O. Eng. *chesten*, would more properly bear the form of *chastnut* or *castnut*, as we see when we compare its congeners, Dut., Dan., and Ger. *kastanie*, Fr. *chastagne, châtaigne*, Lat. *castanea*, Greek *kástanon, i.e.* the tree brought from *Castana* in Pontus.

Chaucer correctly spells it *chastein.* The word was probably considered to be a compound of *chest* and *nut*, with some reference to the case within which it is enclosed. Compare

Like as the *Chest-nut* (next the meat) within
Is cover'd (last) with a soft slender skin,
That skin inclos'd in a tough tawny shel,
That shel in-cas't in a thick thistly fell.
Sylvester, Du Bartas, p. 299 (1621).

Bosworth gives an Anglo-Saxon form, *cisten-beám*, which is an evident assimilation to *ciste*, a chest. The Irish understood the word to be *chaste nut, nux casta*, calling it *geanm-chnu.* The following curious form occurs in *Libius Disconius:*—

Sir Lybius noe longer abode,
but after him ffast he rode,
& under a *chest of tree.*
Percy Folio MS., vol. ii. p. 461, l. 1261.

CHESTS, "The playe at *Chests*," was the old name of the game of *chess*, from a false analogy perhaps to "the game at tables," *i.e.* backgammon.

They respect not him except it be to play a game at *Chests*, Primero, Saunt, Maw, or such like.—*Lingua*, sig. E verso, 1632.

The title of a curious old volume is, "The Pleasaunt and wittie Playe of the *Cheasts* renewed, with instructions how to learne it easely, and to play it well. Lately translated out of Italian and French: and now set forth in Englishe by Iames Rowbotham. Printed at London by Roulande Hall." 1562.

CHICKEN-HEARTED is perhaps identical with the Scot. *kicken-* or *kighen-hearted*, faint-hearted, which Jamieson connects with Icel. and Swed. *kikn-a*, to lose spirit. The Cleveland *keckenhearted* means squeamish, and this Mr. Atkinson compares with old Dan. *kiekken*, squeamish, Cleveland, *keck, kecken*, to be fastidious.

CHICKIN, a Venetian coin, *checkin* (Skinner). "An hundred *chickins* of very good golde."—*Passenger of Benvenuto*, 1612. (Nares.)

I am sorry to hear of the Trick that Sir John Ayres put upon the Company by the Box of Hail-shot .... which he made the World believe to be full of *Chequins* and Turky Gold.—*Howell, Letters* (1626), Bk. I. iv. 28.

It is a corruption of the Italian coin, *sequine*, also found in the form *chiquinie*, and *cecchines* (Ben Jonson, *Volpone*, i. 4.). It is the It. *cecchino, zecchino*, from *ceccare, zeccare*, to coin, *zecca*, the mint, Arab. *sikkah*, a stamp or die (cf. Fr. *cichenie* in Cotgrave= *sequenie*, a carter's frock). There is a similar Anglo-Indian term *chickeen, chick*, and *sicca*, equivalent to four rupees. Hence perhaps the slang phrases, *chicken stakes, chicken hazard.*

"And a little *chicken hazard* at the M——, afterwards," said Mr. Marsden.—*Bulwer Lytton, Night and Morning*. ch. ix.

CHICK-PEA, a corruption of O. Eng. *cich-pease*, It. *cece*, Lat. *cicer.*

If the soile be light and lean, feed it with such grain or forage seed as require no great

nourishment ... excepting the *cich-pease*. —*Holland, Pliny's Naturall History*, tom. i. p. 576, fol. 1634.

CHILD, as used for a knight, is not found in the oldest English, though we read of *Child Maurice*, *Child Waters*, and *the Child of Ell*, in the *Percy Folio MS.*

Christ thee saue, good *child* of Ell!
Christ saue thee & thy steede!
Vol. i. p. 133.

It is best remembered by reason of Lord Byron's *Childe Harold's Pilgrimage*. The word is not, as might be supposed, analogous to Span. *infante*, a prince, from Lat. *infans*, a child; or to old Eng. *valet*, *varlet*, a title of honour, originally a boy. It is in all probability the result of confounding two distinct words, A. Sax. *beorn*, a chief, hero, or prince (M. E. *burn*), and A. Sax. *bearn* (M. E. *barn*), a child or "bairn."

The latter word is from A. Sax. *béran*, to bear or bring forth, one who is borne (Lat. *fero*), while *beorn* is akin to Gaulish *brennos*, a king, Ir. *barn*, a nobleman, Pers. *bári*, Sansk. *bharatha*, a sustainer, from the same root *bhar* (Lenormant). *Bearn*, he who is borne (by his mother), and *beorn*, he who bears up or supports (the state, &c.), are thus radically connected. Compare also A. Sax. *bora* (bearer), a king. In the following line we have the two words together:

William þat bold *barn* þat alle *burnes* praisen.
William of Palerne, l. 617, 1350 (ed. Skeat).

CHILDREN'S DAISY, a Yorkshire name for the "hen and chicken" variety of the common daisy, is no doubt a corruption of the *childing daisy*, *i.e.* the daisy producing young ones, just as *childing cudweed* is a name for *filago germanica* (Britten and Holland). Shakespeare, it will be remembered, speaks of "the *childing* autumn," *i.e.* fruit-bearing.

CHIN-COUGH, the whooping cough, has nothing to do with the *chin*, but should properly be spelt *chink-cough*, being the same word as Scot. *kinkhost*, Dutch *kinkhôst*, Ger. *keichhusten*, a cough that takes one with a *kink*, *i.e.* a catch in the breath, a total suspension of it (lit. a hitch or twist in a rope, Icel. *kengr*). Similarly *char-coal* should properly be *chark-coal*, and *pea-goose*, as we see from the early editions of Beaumont and Fletcher, and Ascham's *Scholemaster*, was originally *peak-goose*, *peaking* or *peakish* meaning simple. Compare also *clog-weed*, a corrupt form of the name *keyc-logge* (*i.e. keck-lock*), anciently given to the cow-parsnip.

Quinte, the French word for a severe cough that comes in fits (? as if every *fifth* hour), seems to be for *quinque*, a modification of the same word, Belg. *kincken*, Ger. *keichen*, which gives us our *chincough*; just as in the Rouchi dialect *quintousse* is for *quincousse* = Belg. *kinckhoest*: (compare old Fr. *ainte* for *ainque*, *encre*, and *quintefeuille* for *quinquefeuille*). In the dialect of Bayeux the form is *clinke*, in the Wallon of Liége *caikioule*, *caicoule*, whence perhaps *coqueluche*, whooping-cough (Scheler). It is also spelt *kin-cough* (Lincoln), *king-cough*, or *kink-cough*, a cough that takes one with a paroxysm called a *chink* or *kink*. (Compare Devonshire *kick*, to have an impediment in one's speech.) "þis erbe ydronke in olde wyne helpiþ þe *kynges hoste*," and "skyrewhite" (= skerret) heals "þe *chynke* and þe olde coghe." (15th cent. MS., Way, *Prompt. Parv.* p. 97.)

It was well known that he never had but one brother, who died of the *chin-cough*.—*Graves, The Spiritual Quixote*, vol. i. p. 36.

Here my lord and lady took such a *chink* of laughing, that it was some time before they could recover.—*Henry Brooke, The Fool of Quality*, vol. i. p. 95 [*Hall, Modern English*, p. 220].

Hobhole Hob!
Ma' bairn's gotten 't *kink cough*,
Tak't off! tak't off!
Charm in *Henderson, Folklore of N. Counties*, p. 228.

CHINNER, a word for a grin in use at Winchester College, is an evident corruption of Lat. *cachinnus*. (H. C. Adams, *Wykehamica*, p. 418.)

CHISEL, a slang term for to cheat, as if to take a slice off anything (! *Slang Dict.*), is Scottish *chizzel*, to cheat, to act deceitful, either a frequent. form of *chouse*, or from Belg. *kwezelen*, to play the hypocrite (Jamieson). [?]

CHITTYFACED, a colloquial expression for a baby-faced or lean-faced person (Wright), as if having the *face* of a *chit* —a contemptuous word for a child or

little girl. "*Chitteface*, a meagre starveling young child."—Bailey. Another spelling is *chicheface*. E. Cornwall *chitter-faced*, as if from *chitter*, thin. All these words are corruptions of *Chichevache*, a mediæval monster who was fabled to devour only patient wives, and being therefore in a chronic state of starvation for want of food was made a byword for leanness. Its name is formed from old Eng. and Fr. *chiche*, meagre, starving, and *vache*, a cow. In Lydgate's ballad of *Chichevache and Bicorne* occurs the following description of this "long horned beste,"

Chichevache this is my name;
Hungry, megre, sklendre, and leene,
To show my body I have grete shame,
For hunger I feele so great teene:
On me no fatnesse will be seene;
By cause that pasture I finde none
Therfor I am but skyn and boon.
Dodsley's Old Plays, vol. xii. p. 303, ed. 1827.

Chaucer warns women not to be like Grisilde,

Lest *Chichevache* you swalwe in hir entraille!
The Clerkes Tale, l. 9064 (ed. Tyrwhitt),

where another reading is *Chechiface*; and so in Cotgrave,

Chiche-face, a chichiface, sneake-bill, etc.

CHOKE, a name popularly given to the inner part of the *artichoke* cone (*Cynara Scolymus*), or "flower al of threds" as Gerarde defines it (*Herball*, p. 991), as if the part that would *choke* or stick in one's throat if swallowed, has arisen manifestly from a misunderstanding of the word artichoke.

"The choke" of this vegetable was authoritatively defined in *The Field* (Sept. 21, 1878) to be "the internal or filamentous portion."

CHOKEFUL, completely filled, as if so full that one is likely to *choke*, is a corrupt form of *chock-full*, or *chuck-full*, *i. e.* full to the *chock*, *chuck*, or throat (Prov. Eng.). Cf. O. Scot. *chokkeis*, the jaws, Icel. *kok*, the gullet.

I like a pig's *chuck*.—*M. A. Courtney, W. Cornwall Glossary*, E. D. S.

CHOPS, the jaws, as if the instruments which *chop*, mince, or cut up one's food (Dut. Ger. *kappen*, Gk. *kóptein*, to cut), is an incorrect form of *chaps*, N. Eng. *chaffs*, *chafts*, jaws, Swed. *käft*, Icel. *kjaptr* (Skeat). See CHAW.

CHRYSOBLE, a form of *crucible* (Low Lat. *crucibolum*, a little *cruse* or crock), used by Bishop Jeremy Taylor as if called from the gold, *chrysos* (Gk. *chrusos*), which it served to melt. See Trench, *English, Past and Present*, Lect. V. With *cruse* compare Dutch *kroes*, *kruyse*, Dan. *kruus*. The word *crucible* itself, Lat. *crucibolum* (O. Eng. *croselett*, *croislet*, Chaucer), owes its form to a mistaken connexion with Lat. *cruc-s* (*crux*), a cross, the sign sometimes marked upon the vessel as an omen of good.

Peter. What a life doe I lead with my master, nothing but blowing of bellowes, beating of spirits, and scraping of *croslets!*
Lilly, Gallathea, ii. 2 (Works, i. 233, ed. Fairholt.)

CHURN-OWL, a popular name for the nightjar, seems to be a corruption of its other name *jar-owl*, or *churr-owl*, so called from "the whirring or jarring noise which it makes when flying" (H. G. Adams), with an oblique reference to its reputed habit of milk-stealing, whence its names *caprimulgus* and *goatsucker*. This is supported by the name *night-char*, another form of *night-jar*, Cleveland *eve-churr*. In the latter dialect the bird is said to *churr* in its nocturnal flight, *i. e.* make a whirring sound (A. Sax. *ceorian*).—Atkinson.

Its loud *churring* or jarring note, as it wheels round a tree or clump of trees, is often enough heard by many a one to whom its form and size and plumage are nearly or utterly strange.—*J. C. Atkinson, Brit. Birds' Eggs*, p. 70.

CHYLLE, an old English term for an herb, is defined *cilium vel psillium* [=Gk. *psýllion*, flea-wort] in *Promptorium Parvulorum*, and is evidently corrupted from that word under the influence of "*chyllyn* for colde, *frigucio*."—*Id.*

CHYMIST, a mis-spelling of *chemist*, common among members of the pharmaceutical profession—I have noticed it on two apothecaries' shops within a stone's throw of the Crystal Palace—as if from Gk. *chymos* (χυμος), the art of distilling *juices* from simples, &c. *Chemistry*, as well as *alchemy*, is derived from *chemia*, the science of medicine, literally the Egyptian art, from *Chemi*, Egypt, where the art of medicine was

cultivated in the darkest ages of antiquity (Bunsen, *Egypt*, vol. i. p. 8). *Chemi* means either "the black soil," or the land of *Ham* or *Khem* (the sunburnt or swarthy), from the Shemitic root *ham* or *cham*, to be hot (Rawlinson, *Herodotus*, vol. ii. p. 19). In the Middle Ages books of alchemy, necromancy, and magic were ascribed to *Ham*.—B. Gould, *Old Test. Legends*, vol. i. p. 138; Faber, *Prophetical Dissertations*, vol. ii. p. 368. *Chemia* was the native name of Egypt, also *Kame*, *i.e. Black* (Plutarch, *De Is. et Osir.* xxxiii.) = *Ham* (*Psalms*, lxxviii. cv.). Eupolemos says that the word *Ham* was also used for soot.

Ewald thinks that the name refers to the dark, sooty complexion of the Egyptians (*History of Israel*, vol. i. 281). The Arabs call darkness, "the host of Ham" (*jayshi hām*).

Homer speaks of the infinity of drugs produced in Egypt, Jeremiah of its "many medicines," and Pliny makes frequent allusion to the medicinal plants produced in that country.—Wilkinson, *Ancient Egyptians*, ed. Birch, vol. ii. p. 417.

He must be a good *Chymist* who can extract Martyr out of Malefactor.—*Fuller*, *Worthies*, ii. 497.

Honey, and that either distilled by bees those little *chymists* (and the pasture they fed on was never a whit the barer for their biting) or else rained down from heaven, as that which Jonathan tasted.—*Fuller*, *The Holy Warre*, p. 29 (1647).

When we sin, God, the great *Chymist*, thence
Drawes out th' elixar of true penitence.
Herrick, *Noble Numbers*, Works, ii. 413 (ed. Hazlitt).

T. Adams has *chyme*, to extract chemically.

What antidote against the terror of conscience can be *chymed* from gold?—*God's Bounty*, *Sermons*, i. 153.

CHYMME BELLE, an old English term, is defined in the *Promptorium Parvulorum* (c. 1440) by *cimbalum*, a cymbal (old Eng. *chymbale*), of which word it is probably a corruption, Lat. *cymbalum*, Gk. *kúmbalon*.

His *chymbe-belle* he doth rynge.
K. Alisaunder.

The word being mistaken for a compound, *chymbe* or *chime* acquired an independent existence.

CIDERAGE, an old name for the plant waterpepper, *Polygonum hydropiper*, is the French *cidrage*, which is a corruption of *cul-rage*, also spelt *curage* (Cotgrave).

CIELING, } the former spelling being
CEILING, } that of the authorized version (1 Kings, vi. 15; Ezek. xli. 16 marg.), as if connected with Fr. *ciel*, It. *cielo*, a canopy or tester, Low Lat. *cœlum*, the interior of a roof. It seems to be a corrupted form of *seeling* (Cotgrave, s. v. *Lambris*), from the old verb *to seel*, meaning to pannel, or wainscot, *e. g.* "Plancher, to *seele* or close with boards."—Cotgrave. This is the verb to *ciel* in A. V. 2 Chron. iii. 5, Jer. xxii. 14, *i. e.* to cover with planking. Wedgwood thinks *to seel* here is the same as *seal*= to make close. Cf. "*ceel*, sigillum," "*ceelyñ* wythe syllure, celo."—*Prompt. Parv.* "These wallys shal be *celyd* with cyprusse."—Horman. But Prof. Skeat holds *ciel*, *cœlum*, to be the true origin: *c* and *s* are certainly often confused in early writers, as *searcloth* for *cerecloth*.

Loe how my cottage worships Thee aloofe,
That vnder ground hath hid his head, in proofe
It doth adore Thee with the *seeling* lowe.
G. Fletcher, *Christs Victorie on Earth*, 19 (1610).

As when we see Aurora, passing gay,
With opals paint the *seeling* of Cathay.
Sylvester, *Du Bartas*, p. 25 (1621).

The glory of Israel was laid in a Cratch, . . . and dost thou permit us to live in *sieled* houses?—*Bp. Hacket*, *Century of Sermons*, 1675, p. 9.

CINDER is for O. Eng. *sinder*, *syndyr*, A. Sax. *sinder*, Ger. *sinter*, Icel. *sindr* (with which Cleasby compares Lat. *scintilla*, a spark), but conformed to Fr. *cendre*, Lat. *ciner*. In Welsh *sinidr*, *sindw*, is scoria, dross, cinders. I find that this also is the view of Prof. Skeat, who identified the word with Sansk. *sindhu*, "that which flows," slag, dross. (*Etym. Dict.*)

Scoria, *sinder*.—*Wright's Vocabularies*, ii. 120, col. 1.

[The Glossary here printed is from a MS. of the *eighth* century; almost the oldest English MS. in existence. This takes the word back nearly to A.D. 700.—W. W. S.]

CINGULAR, a wild boar in his fifth year (Wright), as if from Fr. *cinq*, five

(Compare *cincater*, a man in his fiftieth year, *Id.*), is a corrupt form of the Low Lat. *singulâris* (*epur*), a wild boar, so called from its solitary habits (cf. Greek *μόνιος*, the lonely animal, the boar). Hence comes Fr. *sanglier*, It. *cinghiale* (Diez).

When he is foure yere, a boar shall he be,
From the sounder [= herd] of the swyne thenne departyth he;
A *synguler* is he soo, for alone he woll go.
Book of St. Albans, 1496, sig. d. i.

They liue for the most part solitary and alone, and not in heards.—*Topsell, Fourfooted Beasts*, 1608, p. 696.

CITRON, a musical instrument, a corrupted form of *cittern* ("most barbers can play on the *cittern*."—B. Jonson, *Vision of Delight*), or *cither*, Lat. *cithara*, a lyre or "guitar."

Shawms, Sag-buts, *Citrons*, Viols, Cornets, Flutes.—*Sylvester, Du Bartas*, p. 301 (1621).

CIVET, as a term of cookery, Fr. *civet de lièvre*, denotes properly the *chives*, Fr. *cive* (Lat. *cepa*), or small onions with which the hare is jugged, to form this dish.—Kettner, *Book of the Table*, p. 127. Cotgrave gives "*civette*, a chive, little scallion, or chiboll," and "*civé*, a kind of black sauce for a hare."

CIVIL, in the Shakespearian comparison, "*Civil* as an orange" (*Much Ado about Nothing*, ii. 1), is evidently a jocular play on *Seville*, a place famous for its oranges.

He never learned his manners in *Sivill*.
Apius and Virginia, 1575 (O. P. xii. 375, ed. 1827).

ix tonne of good *Ciuill* oyle [*i.e.* Seville oil].—*Arnold's Chron.* (1502); repr. 1811, p. 110.

Thei had freighted dyuers shippis at *Cyuill* with diuers merchaundicis.—*Id.* p. 130.

What *Ciuill*, Spaine, or Portugale affordeth . . .
The boundlesse Seas to London Walles presenteth.
R. Johnson, Londons Description, 1607.

CLEAR-EYE, } old popular names for
SEE-BRIGHT, } the plant *salvia sclarea*, are corruptions of the word *clary*, otherwise called *Godes-eie* or *oculus Christi*. On the strength of these names it was regarded as a proper ingredient for eye-salves (Prior). Gerard says it is called "in high Dutch *scharlach* [scarlet!], in low Dutch *scharleye*, in English *Clarie* or *Cleere eie*."—*Herbal*, p. 627 (1597). See GOODY'S EYE.

CLEFT, a fissure, so spelt as if a direct derivative of *cleave*, is more properly *clift*, O. Eng. *clyft*, *clifte*, Swed. *klyft*, a cave (Skeat, *Et. Dict.*).

þe deuyll stode as lyoun raumpaunt
Many folk he keighte to hell *clifte*.
Legends of the Holy Rood, p. 205, l. 258.

I will put thee in a *clift* of the rock.—*A. V. Exodus*, xxxiii. 22.

Than I loked betwene me and the lyght,
And I spyed a *clyfte* bothe large and wyde.
J. Heywood, A Mery Play between Iohan Iohan the Husband, Tyb his Wife, &c.

CLEVER. There is little doubt, as I have elsewhere contended (*Word-hunter*, ch. x.), that this word is a modern corruption of the very common old Eng. adjective *deliver*, meaning active, nimble, dexterous, Fr. *delivre*, free in action. It is probable that *deliverly* was the form that first underwent contraction in rapid pronunciation—thus, *d'liverly*, *gliverly*, *cleverly*—and that *deliver* then followed suit (*gliver*, *clever*). The word was no doubt influenced by, and assimilated to, old Eng. *cliver*, quick in seizing or grasping (from *cliven*, Stratmann), *capax*. "Te deuel *cliuer* on sinnes" (*O. E. Miscellany*, p. 7, l. 221, Morris), Scottish, *cleverus*, "scho was so *cleverus* of her cluik" (Dunbar). Cf. O. Eng. *cliver*, a claw. This is well illustrated in the ballad of *The Last Dying Words of Bonny Heck*.

Where good stout hares gang fast awa,
So *cliverly* I did it *claw*,
With pith and speed.
But if my puppies ance were ready . . .
They'll be baith *cliver*, keen, and beddy.

It is certain that *clever* did not come into use till *deliver* was already obsolete, and was at first regarded as a somewhat vulgar and colloquial term, like *can't*, *don't*, *sha'n't*, and other contractions. Prof. Skeat could not find an earlier example of the word than *cleverly*, in *Hudibras*, 1663. But Thos. Atkin, a correspondent of Fuller's, writing to him in 1657, says that one Machell Vivan, at the age of 110, "made an excellent good sermon, and went *cleaverly* through, without

the help of any notes" (*Worthies of England*, ii. 195, ed. 1811). Cf. Prov. Eng. *clever through*, uninterrupted, without difficulty.

If it be soo yt all thynge go *clyver* currant. —*Paston Letters*, 1470 (vol. iv. p. 451, ed. Fenn).

That is, *dlyver* (clyver) current, run free and smooth.

His pen went, or pretended to go, as *cleverly* as ever.—*Dickens, David Copperfield*, ch. xv.

So Hood, in his valedictory poem to Dickens on his departure for America:

May he shun all rocks whatever!
And each shallow sand that lurks,
And his passage be as *clever*
As the best among his works.

A deceptive instance of a much earlier date appears in Sir S. D. Scott, *Hist. of the Brit. Army*, vol. i. p. 287, where a letter of Senleger's, 1543, is quoted describing the kernes as "bothe hardy and *clever* to serche woddes or maresses." The word in the original, however, is *delyver* (*State Papers*, vol. iii. p. 444, 1834). This unconscious substitution of the modern form for the earlier is interesting.

In the Prov. dialects *clever* still retains the old meaning of active, dexterous, well-shaped, handsome, as "a *clever* horse," "a *clever* wench." In the 17th century it was used in the sense of fit, proper, suitable, convenient.

It were not impossible to make an original reduction of many words of no general reception in England, but of common use in Norfolk, or peculiar to the East Angle countries; as . . . *clever*, matchly, dere, nicked, stingy, &c.—*Sir T. Browne, Tracts*, 1684 (*Works*, iii. 233).

I can't but think 'twould sound more *clever*,
To me and to my Heirs for ever.
Swift, Imit. of Horace, Bk. ii. sat. 6.

If you could write directly it would be *clever*.—*Gray, Letters*.

These *clever* apartments.—*Cowper, Works*, v. 290.

See Fitzed. Hall, *Modern English*, p. 220.

Clipper, a fast-sailing vessel, as if so named from its *clipping* pace through the water, like *cutter* from its *cutting* along, is derived by a natural metonymy from Ger. *klepper*, a racehorse or quick trotter. Compare Dan. *klepper*, Swed. *klippare*, Icel. *kleppheslr*. Ger. *klepper* (formerly *klöpper*, *kleppher*, and *klöpfer*) gets its name from the pace called *klop* (compare *trot* and *trab*), expressive of the clattering or clapping sound (*klap*) made by the horse's hooves as they go *klipp-klapp* or *klip-und-klap* (Grimm, *Deutsches Wörterbuch*, s. v.). Similarly the Latin poets use *sonipes*, "sounding-foot," as a synonym for a horse.

Clipper is still used in English for a fast-paced hunter.

When the country is deepest, I give you my word,
'Tis a pride and a pleasure to put him along,
O'er fallow and pasture he sweeps like a bird,
And there's nothing too high, nor too wide, nor too strong;
For the ploughs cannot choke, nor the fences can crop,
This *clipper* that stands in the stall at the top.
G. J. W. Melville, Songs and Verses, p. 99.

Mr. Blackmore, writing of the time of the Peninsula War, assigns a different origin, but not a correct one:

The British corvette *Cleopatra-cum-Antonio* was the nimblest little craft of all ever captured from the French; and her name had been reefed into *Clipater* first, and then into *Clipper*, which still holds way.—*Alice Lorraine*, vol. iii. p. 2.

Clock, a name for the common black-beetle in Ireland and the North of England, seems to be a compressed form (*g'loch*) of Scotch *goloch*, a beetle (*Philological Trans.*, 1858, p. 104; Sternberg, *Northampton Glossary*). Cf. *cloak*, a blackbeetle (Dalyell, *Darker Superstitions of Scotland*, p. 564).

In Scotland *gelloch* or *gellock* is a contracted form of *gavelock*, an earwig, so called from its forked tail; *gavelock* also meaning a crowbar slightly divided at the end, A. Sax. *gaflas*, forks, *gafaloc*, a javelin. In the *goloch*, the allusion is to the fork-like antennæ. Jamieson gives *clock-bee* as synonymous with *fleeing goloch*, a species of beetle. See, however, Garnett, *Philological Essays*, p. 68.

Clog-weed, an old name of the cow-parsnip, is a shortened form of *keyc-logge* (Turner), *i.e. keck-lock* (A. Sax. *leac*), or *kex-plant* (Prior).

Close sciences, Gerard's name for the plant *hesperis matronalis*, is a cor-

ruption of *close sciney*, the double variety, as opposed to *single sciney—sciney* having arisen probably from its specific name *Damascena* being understood as *Dame's scena*. Compare its name *Dame's violet* (Prior).

Fr. "*Matrones*, Damask, or Dames Violets, Queens Gilloflowers, Rogues Gilloflowers, *Close Sciences*."—Cotgrave.

CLOUD-BERRIES, a popular name for the plant *rubus chamæmorus*, so called, according to Gerard, because they grow on the summits of high mountains.

Where the *cloudes* are lower than the tops of the same all winter long, whereupon the people of the countrie haue called them *Cloud berries*.—*Herball*, 1597, p. 1568.

More probably they get their name from old Eng. *clúd*, a cliff (Cockayne, *Leechdoms*, &c., vol. iii. Glossary).

CLOUTED CREAM, a corruption of *clotted*, as if it meant fixed or fastened; "clouted" properly meaning fixed with *clouts* or nails (Fr. *clouette*, *clou*). In a manner curiously similar, the Greek verbs *gomphoó* (γομφόω), to nail, and *pêgnunai* (πηγνύναι), to fix, were applied to the thickening or curdling of milk.

CLOVER, is not, as it seems at first sight, and as Gay calls it, "the *cloven* grass," but a mis-spelling of the old Eng. and Scot. *claver*, A. Sax. *clœfre*, "clubs," Lat. *clava*. Cf. Fr. *trèfle*, "clubs" at cards (Prior). "*Ossitriphilone*, a kinde of *Clauer* or Trifolie."—Florio.

And every one her call'd-for dances treads
Along the soft-flow'r of the *claver-grass*.
G. Chapman, Homer's Hymns, To Earth, l. 26.

COCK, an Anglo-Irish verb meaning to bend down and point the ends of a horse's shoes in order to give him a surer footing in frosty weather, as if another usage of *cock*, to turn up, erect, or set upright, is corrupted from old Eng. *calk* or *cauk*, of the same meaning, which occurs in Kennett's *Parochial Antiquities*, 1695 (E. Dialect Soc. Ed. p. 9). The origin is Lat. *calc-s*, the heel, *calceus*, a shoe, *calceare*, to shoe; cf. *calcare*, to tread, whence O. Fr. *cauquer*, O. E. *cauk*, "calk." Horse-shoes so treated were called *calkins*.

On this horse is Arcite
Trotting the stones of Athens, which the *calkins*
Did rather tell than trample.
The Two Noble Kinsmen (1634), v. 4, 55 (ed. Littledale, New Shaks. Soc.).

To cog is, I believe, the form used in modern English.

Ramplón, *cawkes* on a horse-shoe.—*Minsheu, Span. Dict.*, 1623.

Calking, or *cauking*, of horseshoes, *i.e.* to turn up the two corners that a horse may stand the faster upon ice or smooth stones.—*Kennett, Paroch. Antiq.* (1695), E. D. S. B. 18.

Brockett has, "*Cawker*, an iron plate put upon a clog."

COCK, the faucet or stop-cock of a barrel, is perhaps that which *cauks*, or *calks* it, or keeps it from flowing, as a tent (O. Fr. *cauque*) does a wound when thrust into it.

COCK-A-HOOP, exulting, jubilant, has often been understood to mean with crest erect, like a triumphant cock, as if from a potential Fr. *coq à hupe*. Coles, *Lat.-Eng. Dict.*, explains it by *cristas erigere* (cf. Fr. *accresté*, having a great crest, or combe, as a cocke, cockit, proud, saucy, crest-risen, Cotgrave, and *hupé*, proud, pluming oneself on something). The older form however is "Cock on hoop," *i.e.* "the spiggot or *cock* being laid *on* the *hoop*, and the barrel of ale stunn'd, *i.e.* drunk without intermission, and so=at the height of Mirth and Jollity."—Bailey. In Fifeshire it is used for a bumper, or as an adj.= half seas over (Longmuir).

I have good cause to set the *cocke on the hope* and make gaudye chere.—*Palsgrave, Lesclarcissement*, 1530.

Nares quotes from *The Honest Ghost*:

The *cock-on-hoop* is set,
Hoping to drink their lordships out of debt.

Folks, it seems, were grown *cock-on-hoop*—but the heegh leaks of the meety were sean brought laa.—*W. Hutton, A Bran New Wark*, l. 195 (E. D. S.).

However, it is to be noted that the effigy of a *cock* (the fowl) stuck above a *hoop*, was a common tavern sign in the olden time. *The Cock on the Hoop* is mentioned in a Clause Roll, 30 Henry VI., and still existed as a sign in Holborn in 1795.—*Larwood and Hotten, Hist. of Signboards*, p. 504.

COCKAPPAREL, a provincial word, quoted by Skinner (*Etymologicon*, s. v.), as of frequent use in Lincolnshire, and meaning "great pomp, great pride in a small matter;" he identifies with the French *quelqu' appareil*. Compare KICKSHAWS.

COCKATOO, a crested parrot, is not a derivation of *cock*, but a corruption of the older form *cacatoo*, which is from the Malayan *kakatúa*, Hindustani *kákátúá*, a word imitative of its cry, Fr. *cacatoès*, Dut. *kaketoe* (Sewel, 1706).

The Hebrew name *tucciim* seems to resemble the *tutæk*, and *tutyk* of the Persians . . . meaning, perhaps, the crested parrot, which we call *cacatoo*.—*Scripture Illustrated*, Pt. i. p. 108 (1814).

Sir Thos. Herbert says that in Mauritius are

Cacatoes, a sort of Parrat whose nature may well take their name from κακὸν ὠὸν [evil egg] it is so fierce and so indomitable.—*Travels*, p. 403 (1665).

The Physick or Anatomie Schole, adorn'd with some rarities of natural things, but nothing extraordinary save the skin of a Jaccall, a rarely colour'd *Jacatoo* or prodigious large parrot, &c.—*J. Evelyn, Diary*, July 11, 1654.

COCKATRICE, old Eng. *cokedrill*, *cocodrille* (Wycliffe), a fabulous beast supposed to be hatched by a *cock* from the eggs of a *viper* (O. Eng. *atter*), is a corrupted form of Sp. *cocatriz*, *cocadriz*, "a serpent called a Basiliske, or Cockatrice" (Minsheu), and that a corruption of *cocodrillo*, "a serpent, a Crocodill" (Id.), Fr. *cocatrix*. The same word as *crocodile*.

The death-darting eye of *cockatrice*.
Rom. and Jul. act iii. sc. 2.

Cocatryse, *basiliscus*, cocodrillus.—*Prompt. Parv.* (1440).

Idlenis is a *cockadill* and greate mischefe breeds.—*The Mariage of Witt and Wisdome*, p. 58 (Shaks. Soc. ed.).

The Welsh word is *ceiliog-neidr*, exactly = *cock-atter*, or "cock-viper" (Spurrell).

COCK-BRAINED, light-headed, silly, is perhaps from Gaelic *caoch*, empty, hollow, Welsh *coeg*, foolish, empty, and so akin to O. Eng. *cokes*, a fool, "coax," to befool.

Doest thou aske, *cock-braind* fool?
R. Bernard, Terence in English, 1641, p. 162.

COCK-CHAFER, probably a corruption of *clock-chafer*. See CLOCK.

COCK-EYED, squinting, from Gaelic *caog*, to wink, shut one eye, squint (Skeat), akin to Lat. *cæcus*, blind.

COCK-HORSE, in the well-known nursery rhyme

Ride a *cock-horse*
To Banbury cross, &c.,

would seem to be another form of the Lincolnshire word *cop-horse*, (1) a child's name for a horse; (2) a child's toy like a horse (Peacock). As *cop*, *cop!* in that dialect is a call-word for a horse, *cop-horse* would be a similar formation to *puss-cat*, *moo-cow*, *baa-lamb*, and other nursery compounds.

And there he spide
The pamper'd Prodigall on *cockhorse* ride.
Taylor, the Water Poet, Workes, p. 119, ed. 1630.

Sometimes he would ride a *cock horse* with his children—equitare in arundine longâ.—*Burton, Anatomy of Melancholy*, Pt. ii. sec. 2. 6, iv. (1651).

A knave that for his wealth doth worship get
Is like the divell that's *a-cock-horse* set.
Taylor, the Water Poet.

Mr. Dennis thinks he has discovered an early representation of the "cock horse," the *hippolectryon* or "horse cock" of Aristophanes, in a biform chimæra depicted on an ancient Greek vase!—*Cities and Cemeteries of Etruria*, vol. ii. p. 83, ed. 1878.

COCKIE-LEEKIE, } the Scotch name
COCK-A-LEEKIE, } for a soup made apparently of a *cock*, boiled with *leeks*, is said by Kettner to be a corruption of *cock* and *malachi*, a dish of the 14th century, which he regards as compounded of *ma*, a fowl (?), and *lesch*, leached, "licked," or beaten small, Fr. *alachi* (*Book of the Table*).

COCKLE, in the curious phrase "the *cockles* of the heart," has never been explained. It occurs in Eachard's *Observations*, 1671, "This contrivance of his did inwardly . . . rejoice the *cockles of his heart*" (Wright). In default of a better I make the following suggestion. As we find *corke*, a provincial word for the core or heart of fruit (Wright), so *cockle* may be for *corcle*, *corkle*, or *corcule*, an adaptation of the Latin *corculum*, a little heart, and the

expression would mean the core (Fr. *cœur*), or "heart of heart," but why the word occurs in the plural I cannot say. Similarly *cockle*, gith, *cockil*, *cockelis*, *coklis*, Wycliffe, A. Sax. *coccel*, seems to be from Lat. *corchorus*, a wild pulse (but see Skeat, *Etym. Dict.* s. v.). Cf. *buskin* for *burskin*, *gin*, old Eng. *grin*.

Cockle-stairs, a name sometimes given to winding stairs (Wright). The first part of the word is a distinct formation from Lat. *cochlea*, Greek *kochlias*, meaning (1) a snail, (2) a snail-shell, (3) anything spiral like a snail-shell.

Shakespeare correctly describes the "hodmandod," or "house-bearer" (Hesiod) as "*cockled* snails."—*Love's Labour's Lost*, iv. 3.

Cockloach, or *cockloche*, an old word for a fool or a coxcomb, *e.g.* "A couple of *Cockloches*."—Shirley, *Witty Fair One*, ii. 2 [in Wright], is no doubt from Fr. *coqueluche*, a (fool's) hood (like *coquillon*, a fool's hood, or a hooded fool, Cotgrave)—a derivative, not of *coq*, but of Lat. *cucullus*, a hood, It. *cocolla*, *cucula*; compare It. *coccale*, a gull, a noddy (Florio).

Fr. *coqueluche*, whooping-cough, is probably a variety of *coquelicot*, the cry of a cock, from its crowing sound.

Cock-loft, *i.e.* the *cop-* (head-, or top-) *loft* in a house. Wright (*Prov. Dict.*) quotes *coploft* from a MS. Inventory dated 1658. So a "cock" of hay for a cop, A. S. *copp*, a head, apex, and "cock-web," provincial for "cob-web."

"Cockmate," which occurs in Lily's *Euphues*, seems to be a corruption of the more common word "copesmate."

Cockshot, a shot taken at an object resting on the top of a wall, a rock, &c., is probably for *cop-shot*, a top-shot.

He left the *cockleloft* over his brother's chamber in the first quadrangle.—*Life of Anthony à Wood* (sub anno 1650), p. 45, ed. Bliss.

Such who are built four stories high are observed to have little in their *cock-loft*.—*Fuller, Worthies*, vol. ii. p. 104 (ed. 1811).

These are the Tops of their houses indeed, like *cotlofts*, highest and emptiest.—*Fuller, Holy State*, p. 40 (1648).

Cockman, a Scottish word for a sentinel, is a corrupted form of *gockmin* or *gokman*, Gæl. *gochdman*, a watchman (Jamieson).

Cockquean, an impudent beggar, a cheat, originally feminine, is from Fr. *coquine*, the fem. form of *coquin*, a beggar, poor sneak, any base scoundrel or scurvy fellow.

Cot-queun seems to be the same word. Vid. Kennett, *Paroch. Antiquities, Glossary*, s. v. Cock-boat.

Cockqueen is also an old word for a female cuckold, probably the same word as *cot-quean* (q. v.). B. Jonson spells it *cucqueau*.

> Queen Iuno not a little wroth
> Against her husband's crime,
> By whom she was a *cockqueene* made.
> *Warner, Albion's England*, iv. [Latham].

Cockroach. "Without question," says Mr. Fitzedward Hall, "it is from the Portuguese *caroucha*, 'chafer,' 'beetle,' and was introduced into our language by sailors."—*Modern English*, p. 128. However, *kakkerlak* in Dutch is a blackbeetle, "a certain Indian insect" (Sewel, 1706), which Nares would identify with *cocoloch*, an ambiguous term of abuse employed in Beaumont and Fletcher, *Four Plays in One*. *Cocoloch* would readily become *cock-roach*. Cf. Dan. *kakerlak*, a cock-roach.

Cock-rose, a Scotch name for the wild poppy, is probably the same word as Picard. *coqriacot*, Fr. *coquericot*, *coquelicot*, Languedoc *cacaraca*, all denoting (1) the cry of the cock, "*coqueri-co!*" (Wallon *cotcoroco*), (2) the cock, (3) from the red colour of its crest, the poppy. (Cf. Fr. *coquerelles*, red berries of nightshade, &c., *coqueret*, a red apple, Cotgrave.) For this generalizing of the word "cock" in the sense of red, compare the German cant phrase, "Den rothen Hahn auf's Dach setzen," "To make the red cock crow" = to set fire to a house; just as in French argot *rif*, *riffe* (from *ruffo*), "the red" = fire. Diefenbach, however, thinks that *cock* meant originally the red bird, comparing Welsh *coch*, red. It is more likely to have been named from its cry.

Cock's-bones, *cock's passion*, &c., *by cock*, a corruption of the name of the

Deity, slightly disguised, as is common in most languages, to avoid the open profanity of swearing. So *Odd's bodikins*, German *kotz* and *potz*, *Potz leichnam! Herr Je* [sus], Fr. *corbleu*, *ventrebleu*, *mortbleu*, *parbleu* (*i.e. corps de Dieu*, &c.). "Bones a *Dod!*" (*Play of Stucley*, 1605, l. 67); *nom de garce!* (Rabelais) for *nom de grâce!*

Speake on, Iesus, for *cockes bloode*,
For Pilate shall not, by my hoode,
Doe Thee non amysse.
Chester Mysteries, *The Passion* (Shaks. Soc.), vol. ii. p. 41.

Men, for *cockes face!*
Howe longe shall Pewdreas
Stande nacked in that place?
Id. The Crucifixion, p. 57.

A! ffelowe! felowe! for *cockes pittie!*
Are not thes men of Gallalye?
Id. p. 137.

Yes, by *cockes bones* that I can.
The Worlde and the Chylde, 1522 (O. P. xii. 324, ed. 1827).

Cock-stool, a corrupt form of *cucking-stool*, a seat of ignominy, old Eng. *cokstole*, *cokestole*, *cuckestole*, in which scolding or immoral women used to be placed formerly as a punishment. It is from old Eng. "*cakkyn*, or fyystyn, *caco.*"—*Prompt. Parv.*; cf. *goging-stoole*, sedes stercoraria. See Chambers' *Book of Days*, i. p. 211, and Way's note on *Cukstole* (*Prompt. Parvulorum*). An old Scotch law against thieves declares that "for a payr of shone of iiij. penÿs he aw to be put on the *cuk stull.*" —C. Innes, *Scotland in the Mid. Ages*, p. 190.

Cocksure. This expression, which is now obsolescent and vulgar, was formerly in general use even in the most dignified writings. Whatever be its origin, whether it be compounded with the Irish *coc*, manifest, or with Welsh *cocs*, the *cogs* or indentations on a wheel (and the certainty and exactness with which *cog* meets and fits into *cog* strikes every observer of machinery in motion), or whether, and this is only a particular case of a *cog*, and indeed the most probable theory, the expression be taken from the certainty with which the *cock* of a gun discharges its function, in any case it can scarcely be anything to do with the farmyard cock. "As sure as a gun" is a colloquial phrase often heard among the lower orders. The *cock* of a gun is the modern representative of Fr. *coche*, the nick or notch of an arrow, or "the nut-hole of a crossbow" (Cotgrave), Prov. *coca*, It. *cocca*, Bret. *coch*, Gael. *sgoch*.

We steal as in a castle, *cock-sure*.
Shakespeare, 1 *Hen. IV.* ii. 1.

For looke whome he iudgeth to be good, he is sure, he is safe, he is *cocke sure.*—*Latimer*, *Sermons*, p. 55, verso.

Now did Orandia laugh within her sleeve,
Thinking all was *cock-sure*.
Thalina and Clearchus, p. 89.

Whiles the red hat doth endure,
He maketh himself *cocksure*.
Skelton.

I thought myself *cocksure* of his horse.—*Pope*, *Letters* [Latham].

It occurs also in George Herbert's *Country Parson*.

Cockward, an old corruption of *cuckold*, O. Eng. *kokewold*, *kukwald*, orig. one *cokol-ed*, *i.e.*, *cuckoo-d*, wronged as a hedge-sparrow is by a cuckoo, Lat. *cuculus*, O. Fr. *coucoul*.

Her happy lord is *cuckol'd* by Spadil.—*Young*, *Satire VI.*

King Arthur, that kindly *cockward*,
hath none such in his bower.
Percy Folio M.S. vol. i. p. 65, l. 94.

Then maried men might vild reproaches scorne, ...
Then should no olde-Cocks, nor no *cocke-olds* crow,
But euerie man might in his owne ground sow.
Tom Tel-Troths Message, 1600, l. 677, (Shaks. Soc.)

Cock-web (North), a corruption of *cob-web* (A. S. *coppa*, Dut. *kop*, a spider), just as a *cock* of hay is for *cop*.

Cocky, a colloquial word for pert, brisk, saucy, swaggering (provincial Eng. *to cock*, to swagger impudently, apparently as a *cock* does in his own yard), is probably another form of Lancashire *cocket*, lively, vivacious, also *keck*, pert, lively, which is nearly related to A. Sax. *cuc*, *cweoc*, *cwic*, quick, alive. Cf. Dan. *kiek*, hardy, pert, Ger. *keck* (*Philological Transactions*, 1855, p. 270). In old English *cocken* seems to mean to be impudent, and *cocker*, an insolent fellow, *e.g.* in *The Proverbs of Alfred* the little man, it is said, "wole grennen, *cocken*, and chiden" (l. 688), while the red man "is

cocker, þef, and horeling" (l. 704).—*Old Eng. Miscellany*, p. 138 (Morris).

COCOA. The beverage so called is a mis-spelling of the Mexican word *cacao*, from a confusion with *cocoa*, the fruit of the nut-bearing palm.

COD, a vulgar word in Ireland for a silly, contemptible fellow, an ass, and as a verb, to hoax or humbug (Patterson, *Antrim and Down Glossary*), is a clipped form of *codger*, an old hunx, a queer old fellow, Prov. Eng. *cadger* and *codger*, a tramp, a packman or pedlar, from *cadge*, to carry, also to beg.

The Cistercian lads called these old gentlemen [pensioners] *Codds.*—*Thackeray, The Newcomes*, ch. lxxv.

See Davies, *Supp. Glossary*.

COD-ÆPPEL, an A. Saxon name for the quince (Somner), is possibly a corruption of its classical name *cydonium*, Gk. *kudónia (mêla)*, so called from *Cydon*, a place in Crete. Hence It. and Sp. *cotogna*, Fr. *coing*, O. Eng. *coine*, "quince."

CODLING, } a species of hard apple,
CODLIN, } as if one that requires *codling* (*coddling*) or stewing before it can be eaten, *pomum coctile* (so Skinner, Bailey, Richardson, Wedgwood, Prior), was formerly spelt *quodling*, Norfolk *quadling*.

In Iuly come . . . . Ginnitings, *Quadlins.*—*Bacon, Essays* (1625), p. 556 (ed. Arber).

Quadlin is evidently shortened from the older *querdling*, denoting a kind of hard apple, probably (like "warden pear") one fit for keeping, from the old adjective *quert*, *quarte*, sound, firm, lasting. For the interchange of *qu* and *c*, cf. Prov. Eng. *cothy*, sickly, A. Sax. *cóð*, akin to Fris. *quâd*, bad (Etmüller, 391); *queasy* = A. Sax. *cŷse*, squeamish.

Querdlynge, appulle. Duracenum.—*Promptorium Parvulorum* (1440).

Whose linnen-drapery is a thin
Subtile and ductile *codlin's* skin.
Herrick, Hesperides, Poems, vol. i. p. 97 (ed. Hazlitt).

COHORT, a division of the Roman army, Lat. *cohors*, the tenth part of a legion, originally an enclosed yard. *Co-hor(t)s*, *co-hort-is*, in its primitive signification was probably understood to be a yard or garden (*hort-us*) going with (*co-*, *cum*) a house, it being a corrupted form of the older word *chor(t)s*, or *cor(t)s*. That the prefix *co-* is no organic part of the word is evident from its congeners in other languages, *e.g.* Greek *chórtos*, Lat. *hortus*, Goth. *garda*, Scand. *gardr*, A. Sax. *geard*, Eng. *gard-en*, *yard*; cf. also It. *corte*, Welsh *cwrt*, Eng. *court*. See, however, Pictet, *Origines Indo-Europ.*, tom. ii. p. 265; *Curtius, Griech. Etymol.* i. p. 168.

COLD-PROPHET, a corruption apparently of the older forms "col-prophet" and "cole-prophet," a false prophet. *Cole* is an old Eng. word meaning falsehood, deceit, or craftiness. It may be recognized probably in the old French word *cole*, given by Boyer in his *French Dict.*, 1753, as equivalent to "*bourde, mensonge, Sham, Bam, Fun.*" *Cold-prophet* occurs in Knolles' *History of the Turks*, 1014 (1603), and Scot's *Discovery of Witches* (1665). In thieves' cant,

Cole Prophet is he, that when his maister sendeth him on his errand, he wyl tel his answer thereof to his maister or he depart from hym.—*The XXV. Orders of Knaues*, 1575.

The older form is *col-prophet*, where the prefix *col* means false, deceitful, as in *col-fox*, a crafty fox (Chaucer). Cf. O. Eng. *kolsipe* (col-ship), deceit, and *colwarde*, deceitful, "*colwarde* and croked dede."—*Alliterative Poems*, p. 42, l. 181 (ed. Morris).

And cast it be *colis* with her conceill at euene.
Richard the Redeles, iv. 24 (1399), ed. Skeat.

Nor colour crafte by swearing precious *coles*.
Gascoigne, Steel Glas, l. 1114, p. 80 (ed. Arber).

COLLEAGUE, for Lat. *collega*, one *chosen with* another (*con* and *legere*), Fr. *collègue*, so spelt as if it denoted one *leagued* with another.

COLONEL, a corrupt spelling of *coronel*, *i.e.* the chief or *coronal* captain of a regiment, as if it meant the commander of a column (It. *colonna*).

Theyr *coronell*, named Don Sebastian, came foorth to intreate that they might parte with theyr armes like souldiours.—*Spenser, State of Ireland*, p. 656 (Globe ed.).

We took our spelling seemingly from It. "*colonello*, a *Coronell* of a Regiment" (Florio, 1611). Cf. Sp. "*coronel*, a *collo-*

nell ouer a regiment" (Minsheu, 1623). See CROWNER.

On this word Sir S. D. Scott remarks,

We probably received it from the Spaniards. It was *Coronell* and *Crownell* here at first, and *Coronello* is still the Spanish for that rank.—*The British Army*, vol. ii. p. 383.

François, Erle of Bothewall, tuk upe bands of men of weare under the conduct of *Coronell* Hakerston.—*James Melville, Diary*, 1589, p. 276 (Wodrow Soc.).

Thus Anneus Serenus . . . came by his death, with diuers *coronels* and centurions, at one dinner.—*Holland, Pliny Nat. Hist.*, ii. 133 (1634).

Coronell, Coronell;
Th' enemie's at hand, kils all the *centries*.
Sir John Suckling, Brennoralt (1648), p. 2.

COLOURBINE, the *columbine* (*aquilegia vulgaris*) is said to be so called in Lincoln (*Note to Tusser, Fiue Hundred Points*, &c.—E. D. Soc. Ed. p. 272). A further distortion of this again is the Cheshire *curranbine* (Britten and Holland).

COLTSTAFF, otherwise called a *stang*, a provincial word for a long pole on which a husband who had been ill-used by his wife was compelled to ride, amidst the jeers of his neighbours, is a corruption of *colestaff* or *cowlstaff*, a staff used for carrying a tub called a *cowl*. Burton speaks of witches "riding in the air upon a *coulstaff*, out of a chimney-top." (Wedgwood, in *N. & Q.* 5th S. vii. p. 212.) Richardson observes that Holland renders *fustes* by clubs and *coul-staves*.

Cowle tre, or soo tre, Falanga, vectatorium. —*Prompt. Parvulorum.*

Go take up these clothes here quickly. Where's the *cowl-staff*?—*Merry Wives of Windsor*, act iii. sc. 3.

Fr. *tiné* a *Colestaff* or stang.—*Cotgrave.*

The Gyants spitt sickerlye
was more then a *cowle tree*
that he rosted on the bore.
Libius Disconius, Percy, Fol. MS. vol. ii. p. 440, l. 679.

Mounting him upon a *cole-staff* which . . . he apprehended to be Pegasus.—*Sir J. Suckling, The Goblins*, iii. 1.

COMB, To, the modern form of the old English *kemb* or *cemb*, A. Sax. *cemban*, perhaps owes its present spelling to a desire to assimilate it to the Latin *comere*, to dress the hair. But it may be only a verbalized form of the substantive *comb*, A. Sax. *camb*. "*Combe* for *kemynge*, Pecten."—*Prompt. Parv.*

Every line, he says, that a proctor writes . . . is a long black hair, *kemb'd* out of the tail of Antichrist.—*B. Jonson, Bartholomew Fair*, i. 1.

My ship shall *kemb* the Oceans curled backe.
Jacke Drums Entertainement, act iii., l. 325 (1616).

He, not able to *kembe* his own head, became distracted.—*Fuller, Worthies*, ii. 539.

With silver locks *vnkemb'd* about her face. —*Sylvester, Du Bartas*, p. 399.

COMB, a West country word meaning to sprout or germinate (Wright). It is the old Eng. *come*, Ger. *keimen*, to germinate, Icel. *keima*, O. H. Ger. *archinit* (= germinat).—*Vocab. of S. Gall.* 7th cent.

Comys, of malte, pululata.—*Prompt. Parv.*

To shoote at the root end, which malsters call *commyng*.—*Harrison, Description of England*. (Vid. Way, *Prompt. Parv.* p. 324.)

Lincolnshire *malt-comb*, dried sprouts (Peacock).

COMESSATION—a word for revelling found in old writers (*e. g.* Bp. Hall), Lat. *comessatio*, so spelt as if from *comedo*, an eating together—in strict propriety should be *comissation*, from *comissari* (=Gk. *kómázein*), to revel.—Trench, *English Past and Present*, p. 345 (ed. 10th).

Latimer complains of the old translation of Romans xiii. 13, "Not in *eatyng* and drinkyng."

I maruell that the English is so translated, in eating and drinkyng; the Latine Exemplar hath, *Non commessationibus*, that is to say, Not in to much eating and drinkyng.—*Sermons* (1552), p. 229.

COMFORT is the form that *comfit* assumes in N. W. Lincolnshire (Peacock).

COMMISSION, an ancient slang term for a shirt, Italian *camicia*, Low Lat. *camisia* (whence also Fr. *chemise*). It occurs in Harman's *Caveat or Warening for Common Cursetors*, 1573.

Which is a garment shifting in condition,
And in the canting tongue is a *Commission*.
Taylor, the Water Poet, 1630 (in *Slang Dict*).

COMMODOR, a corrupted form of Span. and Portg. *comendador*, one put in charge, from Lat. *commendare*, has acquired a deceptive resemblance to Lat.

commodus, commodare. Mr. George Marsh (*Lectures on the English Language*, p. 100) holds it to be a corruption of Portg. *capitão mor*, or "chief-captain." Southey (*Letters*, vol. ii. p. 70) quotes the form *comdor* from an old Catalan author who claims it to be a native word of his own country.

COMMON, an Anglo-Irish term for a stick crooked at the end, used for striking the ball in the game of hurling (C. Croker, *Ballads of Ireland*, p. 155), is a corrupted form of Ir. *caman* (pronounced *comaun*), from the wide-spread root *cam*, crooked, bent.

The game itself is called *commony*, Ir. *camanachd*.

Compare Welsh *cam*, crooked; "clean *kam*" (Shakes. *Cor.* iii. 1. Cotgrave s.v. *Rebours.*); Lat. *camurus*; "a *camber* nose, a crooked nose," Kennett, *Parochial Antiquities* (E. D. Soc. ed.).

COMMON PLACE was anciently a frequent corruption of *Common Pleas*, the court so called.

Unto the *common place* I yode thoo,
Where sat one with a sylken hoode.
J. Lydgate, London Lyckpeny, stanza 4 (ab. 1420).

He sayeth they are to seke
In pletynge of theyr case
At the *Commune Place*,
Or at the Kynges Benche.
J. Skelton, Why come ye nat to Courte, l. 315 (1522).

COMPANION-LADDER, on board ship, was originally the stairs that led up to the quarter-deck (above the cabin), Dutch *kompanje* or *kampanje* (Sewel), the quarter-deck (? the fighting deck, from *kampen*).

COMPASANT, a sailor's word for the electric flame which hovers around the mast-head, is a corruption of the Spanish name *cuerpo santo*.—Smyth, *Sailor's Word-Book*.

COMPLAISANCE. Sir Henry Ellis mentions this name as having been given to the electrical light, sometimes called *St. Elmo's Fire*, or *Castor and Pollux*, by the captain of a vessel, when he observed it playing around the mast-head.—Brand, *Pop. Antiquities*, iii. 400. It was a further perversion of *corpusanse, corposants*, which is a sailor's corruption of the Spanish name *cuerpo santo*.

While baleful tritons to the shipwreck guide,
And *corposants* along the tacklings slide.
Maxwell, Poems, p. 103 (Murray repr.).

COMPOUND, an Anglo-Indian term for the enclosure around a bungalow, is probably of Portuguese origin.

Compare Sp. *campaña*, a field.

COMPTROLLER, an old and incorrect spelling in Thomas Fuller and others of *controller*, one who keeps a *counter-roll* (Fr. *controlle*, or *countre-rolle*) of the accounts of others, and so checks and overrules them.

Cownt rollare, (*countrolloure*), contrarotulator.—*Prompt. Parvulorum.*

Richardson quotes *counterrolment* from Bacon, and *conteroler* from Langland.

Know I have a *controul* and check upon you.—*Sir M. Hale, The Great Audit.*

The spelling *comptroller* assumes a connexion with "compt," Fr. *compter*, "accomptant," &c. (=accountant, &c.), Lat. *computare*.

COMROGUE, a conscious corruption by the Elizabethan dramatists of the word *comrade*, which is itself a warped form of "*camrade*," Fr. *camerade*, a chamber-fellow, from *camera* (cf. Lat. *contubernalis*). The word was adopted into Irish as *comrada*, and probably regarded as a derivative of *com*, with, and *radh*, speech (whence *comhradh*, discourse), as if a gossip or talk-mate.

You and the rest of your *comrogues* shall sit disguised in the stocks.—*Ben Jonson, The Masque of Augurs* (ed. Moxon, p. 630).

Tho' you and your *come-rogues* keep him out so late in your wicked college.—*Swift, Mary, the cook-maid, to Dr. Sheridan.*

CONDOG, an old humorous corruption of *concur*, as if *cur* here meant a worthless dog.

Alcumust. So is it, and often doth it happen, that the just proportion of the fire and all things concurre.

Raffe. Concurre? *Condogge!* I will away.—*Lilly, Gallathea*, iii. 3 (*Works*, i. 247, ed. Fairholt).

Nares says that in Cockeram's *Dictionary* "agree" is defined "concurre, cohere, *condog*."

CONNECTION, REFLECTION, a very common mis-spelling of *connexion*, Fr.

connexion, from Lat. *connexio*; *reflexion*, Fr. *réflexion*, Lat. *reflexio*; from the mistaken analogy of words like *affection*, Fr. *affection*, Lat. *affectio*; *collection*, Fr. *collection*, Lat. *collectio*.

CONNYNG ERTHE, an old perversion of the word *cony garth*, an enclosure for rabbits, a rabbit warren, as if compounded of *conig*, cony, and *erthe*, earth.

Connyngere or *connynge erthe*. *Cuniculatium*.—*Prompt. Parvulorum*, c. 1440.

Conigare, or *cony earth*, or clapper for conies. *Vivarium*.—*Huloet*.

"The *conyngerthe* pale," MS. 1493, quoted by Way. Other corruptions are *conyger*, *connynger*, *conigree*, *conigreen*.

CONSORT, the usual spelling in old writers of *concert*, a musical entertainment, as if from Lat. *consor(t)s*, and denoting an harmonious union, a marriage of sweet sounds, is from It. *conserto*, an agreement, accord, *consertare*, more commonly written (borrowing the *c* from *concento*, harmony) *concertare*, "to proportion or accord together, to agree or tune together, to sing or play in *consort*."—Florio, (Lat. *consero*, *consertus*).

The music
Of man's fair composition best accords
When 'tis in *consort*, not in single strains.
Ford (in Richardson).

There birds sing *consorts*, garlands grow,
Cool winds do whisper, springs do flow.
Marvell, *Poems*, p. 65 (Murray repr.).

Compare also the following :—

Jubal first made the wilder notes agree, . . .
He called the echoes from their sullen cell,
And built the Organ's city, where they dwell;
Each sought a *consort* in that lovely place,
And virgin trebles wed the manly base.
Marvell, *Poems*, p. 73.

If good as *single* instruments, they will be the better as tuned in a *Consort*.—*Fuller*, *Worthies of England*, vol. i. p. 2 (ed. 1811).

CONTRIVE, a modern corrupt spelling of old Eng. *controve* (O. Fr. *con-trover* = *con-trouver*, to find out, invent), assimilated to *arrive*, *derive*, *survive*, &c.

þis may be said, als þe boke proves
Be þam þat new gyses *controves*.
Hampole, *Pricke of Conscience* (1340), l. 1560.

COOK-EEL, a provincial term for a certain kind of bun used in East Anglia, is no doubt (as Forby suggests) a corruption of the French *coquille*, it being so called from its being shaped like a scallop-shell. Compare "*Pain Coquillé*. A fashion of an hardcrusted loafe, somewhat like our Stillyard Bunne."—Cotgrave.

In the Wallon dialect *coquille* is a very small cake (Sigart).

COOKIES, a Scotch word for a certain sort of tea-cakes, is probably, like *cookeels*, a corruption of Fr. *coquille*.

Selkirk bannocks, *cookies*, and petticoat-tails,—delicacies little known to the present generation.—*Scott*, *Bride of Lammermoor*, ch. xxvi.

COOL. In Ireland a *cool of butter* is a small tub of that commodity, and *cool-butter*, as opposed to fresh, is butter salted slightly and packed into a tub. *Cool* here is clearly the same word as the Prov. Eng. *cowl*, a tub, altered somewhat so as to convey the idea of *freshness* (Scot. *caller*); W. Cornwall *cool*, a large tub to salt meat in. We may perhaps compare A. Sax. *couuel*, *cowel*, *cawl*, a basket. Compare COLT-STAFF, O. Eng. *cuuel-staf*, *Gen. and Exodus*, l. 3710.

Soo, or *cowl*, vessel. Tina.—*Prompt. Parvulorum*, ab. 1440.

Cowle, vessel, Tina.—*Id.*

Cowl or *Coul* (1) a tub with two ears to be carried between two persons on a coul-staff; (2) any tub (Essex).—*Kennett*, *Parochial Antiquities* (E. Dialect Soc. ed.).

Cheese 11*d.* per pound, and *tub butter* 15*d.*—*Register of Streat*, *Sussex* (Sussex Archæolog. Coll. vol. xxv. p. 129).

Quaffe up a bowle/ As big as a *cowle*
To beer drinkers.
Herrick, *Hesperides*, *Works*, ii. 343 (ed. Hazlitt).

COPPIN-TANK, or *copped tanke*, a common term in old authors for a high-crowned or *copped* hat, is a corruption of the expression "a *copatain* hat," found in the *Taming of the Shrew*, act v. sc. 1. The form *cop-tank* occurs in North (*Translation of Plutarch*) and *coppled hat* in Henry More.

CORDWAINER. This very English-looking word for a shoemaker is a naturalized form of Fr. *cordonnier*, O. Fr. *cordoannier*, literally one that works in *Cordwayne* (Spenser, *F. Q.*, VI. ii. 6), or

Spanish leather, leather of *Cordova*, Fr. *cordouan*, Sp. *cordoban*, It. *cordovano*.

The Maister of the Crafte of *Cordynerez* . . . hath diuerse tymez sued to the honorable Mayor.—*English Gilds*, p. 331 (E. E. T. S.).

Of their skins excellent gloves are made, which may be called our English *Cordovant*. —*Fuller, Worthies*, ii. 553.

CORK, a Scotch name for a species of lichen (*lecanora tartarea*), Norwegian *korkje*, is said to be a corruption of an Arabic word into one more familiar.—Prior, *Names of British Plants* (2nd ed.).

CORKING PIN, a term used in Ireland and Scotland for a pin of unusually large size, seems to be corrupted from a *calking* or *cauking* pin. Bailey defines *calk* "to drive oakham and *wooden pins* into all the seams." In N. W. Lincolnshire *a cauker* is anything very big, especially a great lie, while *corker* (as Mr. Peacock suggests, for *caulker*) is an incredible assertion, "Well, that is a *corker!*" Compare CORKS.

Cawker, anything abnormally large.—*Holderness Dialect, E. Yorks.*

The Scotch have *corkie* and *corkin-preen* for the largest kind of pin.

When you put a clean pillowcase on your lady's pillow, be sure to fasten it well with *corking-pins*.—*Swift, Directions to Servants* (*Chambermaid*).

CORKS, a provincial word for cinders (Lancashire), Wright, as if from their lightness, is, without question, a corrupted form of *coaks*, of the same meaning, or *colkes*, standard Eng. *coke*, which Mr. Wedgwood deduces from Gael. *caoch*, empty.

So *corke*, the core of fruit (Wright), is for *colke*. Cf. Lincolnshire *crawk*, a core, Cleveland *goke*.

A rounde appel of a tre,
þat even in myddes has a *colke*.
Hampole, Pricke of Conscience, ab. 1340, l. 6444.

Cawk, the core of an apple, also *crawk* and *gawk*.—*Holderness Dialect, E. Yorks.*

CORN-ACRE, an Eng. corruption of the Anglo-Irish word *con-acre*, the name given to a certain tenure, or sub-letting, of land in Ireland—a partnership (expressed by *con*) in the cultivation of an *acre*, one supplying the seed and labour, another the land and manure, and the profits being divided.

He had a large farm on a profitable lease; he underlet a good deal of land by con-acre, or *corn-acre*.—*A. Trollope, The Macdermots of Ballycloran*, ch. xv.

This eloquent and reverend defender of the cause of the tenant is in the habit, however, of charging as much as eight or ten pounds for a field in *con-acre*, that is, for one season's crop.—*The Standard*, Dec. 27, 1880.

CORPORAL, a heteronym for Fr. *caporal*, It. *caporale*, as if the petty commander of a *corps*, instead of *head* of a squadron (*cap*, *capo*, *caput*). Cf. "*Cap d'escadre*, a corporall."—Cotgrave, and "captain," *i.e. capitaneus*, the *head*-man (Ger. *haupt-man*), "*Cabo de esquadra*, qui caput et qui cæteris præest."—Minsheu. Holinshed uses *corporals*, and Stowe *corporals of the squadrons*, for captains (Sir S. D. Scott, *The British Army*, vol. i. p. 523).

COSMOS. "Their drinke called *Cosmos*, which is mares milke, is prepared after this maner."—*Journal of Frier Wm. de Rubruquis*, 1253, in Hakluyt, *Voyages*, p. 97 (1598).

A corruption of *koumis* or *kumiz*, the habitual drink of most of the nomads of Asia.

Their [the Tartars'] drink is mare's milk prepared in such a way that you would take it for white wine, and a right good drink it is, called by them *kemiz*.—*Ser Marco Polo*, vol. i. p. 224 (ed. Yule).

COST-MARY, the plant so-called, as if *costus Mariæ*, owes its name to a misunderstanding of Fr. *coste amere*, Lat. *costus amarus*.

COT-QUEAN (an effeminate man), probably for *cock-quean*, and that perhaps a corruption of the French *coquine*, "a cockney, simperdecockit, nice thing."—Cotgrave. *Coquin*, "a poor sneak, &c."

Who like a *cot-quean* freezeth at the rock.—*Hall, Satires*, iv. 6.

Cot, however, in N. W. Lincolnshire is a man or boy who cooks or does other womanly work (Peacock); in Ireland, a *molly-cot*.

[A husband of an effeminate character] in several places of England goes by the name of a "*cot-queen*." I have the misfortune to be joined for life with one of this character, who

in reality is more a woman than I am. He could preserve apricots, and make jellies, &c. —*The Spectator*, No. 482 (1712).

COTTON, "to agree, to succeed, to hit" (Bailey), still used in the colloquial phrase, "to cotton to a person," meaning to take kindly to him, to take a liking to him, as if to stick to him as *cotton* would (Bartlett, *Dictionary of Americanisms*, 1877, s. v.), or to lie smooth and even, like *cotton*, *e.g.*

It *cottens* well, it cannot choose but beare
A pretty napp.
Family of Love [in Nares].

It will be found, however, that the old meaning of the word is always to agree, harmonize, coincide, fit in well. It is evidently an old British word still surviving, and has nothing to do with *cotton*, being identical with Welsh *cyduno*, *cytuno*, to agree, consent, or coincide, from *cydun*, *cytun*, of one accord, unanimous, coincident, literally "at one (*un*) together" (*cyd*, *cyt*). "To cotton to a person" is then to be at one with him. Dr. Skinner, with a wrong affiliation, but true etymological instinct, deduced the word from Lat. *co-adunare* (*Etymologicon*, 1671, s. v.).

Doth not this matter *cotton* as I would?—*Lilly*, *Campaspe*, iii. 4 (1584).

A, sirra, in faith this geer *cottons*.—*Mariage of Witt and Wisdome*, 1579, p. 29 (Shaks. Soc.).

Styles and I cannot *cotten*.—*History of Capt. Stukeley*, B. 2. b.

Our secure lives and your severe laws will never *cotton*.—*T. Adams*, *The Fatal Banquet*, *Sermons*, i. 181.

COUCH, left-handed, a provincial corruption of Fr. *gauche*.

COUCH-GRASS, the popular name of *triticum repens*, a corruption of *quitch*- or *quich*-grass, A. Sax. *cwice*, *quice*, *i.e.* the *quick* or vivacious plant, Scot. *quicken*, Ger. *quecke*, Lincolnshire *wicks* (from *wick*, alive), it being very tenacious of life, with some allusion perhaps to its habit of growth *lying* along the ground; cf. Dorset, *cooch*, to lie, Fr. *coucher*. So Dan. *qvik-græs*, Norweg. *qvicku*, &c. See Diefenbach, *Goth. Sprache*, ii. 483.

COULD, a modern corruption of the more correct form *coud*, from a false analogy to *would*, *should*, where the *l* is an organic part of the word. A similarly intrusive *l* is seen in *moult* for *mout* (*moot*, Lat. *mutare*), *calm* (for *caume*), *balsam* (Heb. *bâsâm*), *nolt* for *nowt* (neat-cattle), &c. *Coude* or *couþe* is the perfect of *can*, to *cunne*, = (1) to know, and, as knowledge is power, (2) to be able (See *Philolog. Soc. Proc.* vol. ii. p. 153); A. Sax. *cûðe*.

Well *couth* he tune his pipe and frame his stile.
Spenser, *Shepheard's Calender*, Januarie.

The child *could* his pedigree so readily [= conned, knew].—*Campion*, *Historie of Ireland*, 1571 (Reprint, p. 152 .

Some of the bolder purists, such as Tyrwhitt, Prof. George Stephens, and (if I remember right) the brothers Hare, have consistently written *coud*—*e.g.*, the first expresses his wonder that Chaucer "in an advanced age *coud* begin so vast a work."—*Introd. to Canterbury Tales*, p. 1. See also Stoddart, *Philosophy of Language*, p. 286.

The more we go into its history the more we become convinced that the *l* has no place in it. It occurs in none of the other tenses, and in none of the Participles in any language except our own. The Anglo-Saxon preterite was *cuþe*, and the Scotch is *coud*.—*Latham*, *Preface to Dictionary*, p. cxxx.

His felow taught him homeward prively
Fro day to day til he *coude* it by rote.
Chaucer, *Prioresses Tale*, 93.

They *couthe* moch, he *couthe* more.
Gower, *Conf. Amantis*, iii. 50 (ed. Pauli).

A lewed goost þat *couþe* not knowe þe cause.
Trevisa, *Higden's Polychronicon*.

Gret wonder is how that he *couthe* or mighte
Be domesman on hir dede beauté.
Chaucer, *Monkes Tale*.

I dyd hym reverence, for I ought to do so,
And told my case as well as I *coode*.
Lydgate, *London Lyckpeny*.

The fyrste was Fauell, full of flatery,
Wyth fables false that well *coude* fayne a tale.
Skelton, *Bowge of Courte*, l. 134.

Haruy Hafter that well *coude* picke a male.
Skelton, *Works*, ed. Dyce, i. 35.

Whiche was right displesant to the kyng, but he *coude* nat amende it.—*Berners*, *Froissart*, fol. 43.

COUNTER, the name of two prisons in Old London, sometimes spelt *compter*, as if derived from *count*, Lat. *computare*.

Old Eng. "*Cowntowre*, Complicatorium" (*Prompt. Parv.*, where Way seems to mistake the meaning). Per-

haps from A. Sax. *cweartern*, a prison. Cf. O. Fr. *cartre*, *chatre*, *chartre* (=carcer), Bartsch [?].

A yonker then began to laugh,
'Gainst whom the Major advanc't white staffe,
And sent him to the *Compter* safe,
Sans parly.
The Dagonizing of Bartholomew Fair (c. 1660).

COUNTERPANE, a corruption of the more ancient word "counterpoint," as if to imply that it was formed of *panes* or squares *counter*-changed, or disposed alternately, like patch-work. Fr. *contre-point*, also *coute-pointe*, *coulte-pointe*, is from *coultre* (It. *coltre*, Lat. *culcitra*, *culcita*, a cushion), a duvet, and *puncta*, stitched, quilted. A French corruption is *courte-point*, "short-stitch." See QUILT.

In ivory coffers I have stuff'd my crowns;
In cypress chests my arras *counterpoints*.
Taming of the Shrew, ii. 1. l. 351.

Synonym in old Eng. is "*Pur-poynt*, bed hyllynge [= covering]. *Pulvinarium*, *plumea*, *culcitra punctata*." —*Prompt. Parvulorum.*

Counter-pane, as a correctly formed word, means the duplicate or responding sheet of an indenture (Kennett, *Paroch. Antiq.*, 1695, E. D. S., B. 18).

COUNTRY-DANCE, a corruption of *contra dance*, *i.e.* one where the partners are arranged in two lines confronting one another, Fr. *contredanse*, It. *contradanze*.

I canti, i balli, ... che a noi sono pervenuti con vocabulo Inglese di contradanze, *Country Dances*, quasi invenzione degli Inglesi contadini.—*Venuti, Delle Antichi d'Ercolan*, p. 114.

The English *country-dance* was still in estimation at the courts of princes.—*T. De Quincey, Works*, vol. xiv. p. 201.

In a note he adds—

This word, I am well aware, grew out of the French word *contre-danse*; indicating the regular contraposition of male and female partners in the first arrangement of the dancers. The word *country-dance* was therefore originally a corruption; but having once arisen and taken root in the language, it is far better to retain it in its colloquial form.

A *country-dance* of joy is in your face.—*Fielding, Tom Thumb the Great*, act ii. sc. 4 (1730).

Each man danced one minuet with his partner, and then began *country dances*.—*Horace Walpole, Letters* (ed. Cunningham), vol. i. p. 82 (1741).

I *country-danced* till four.—*Id.* p. 84 (1741).

We learn from the *Vicar of Wakefield*, ch. ix., that when the two fashionable ladies from town wanted to make up a set at this dance, the rosy daughters of farmer Flamborough, though they "were reckoned the very best dancers in the parish, and understood the jig and roundabout to perfection, yet were totally unacquainted with *country dances*."

COURT-CARDS, a modern corruption (owing no doubt to the names Kings and Queens) of "coat-cards," so called from the long dresses with which the figures are depicted.

The Kings and *Coate cardes* that we use nowe were in olde times the images of idols and false gods.—*Northbrooke's Treatise against Dicing*, 1577, p. 142 (Shaks. Soc.).

I have none but *coate cardes*.—*Florio, Second Frutes*, 1591, p. 69.

And so in Minsheu's *Spanish Dialogues*, p. 26.

Carta di figura, *a cote-card*.—*Florio*. Cf. *Jonson, New Inn*, i. 1.

"Cwoat cards" is still a form in use in Cumberland (Dickinson, *Glossary*, *Supplement*).

Compare the Dutch *jas*, a coat, and *jas-kaart*, a trump-card. It. "*Carta di punto*, a carde that hath no *coate* on it."—Florio, 1611.

Here's a trick of discarded cards of us! we were ranked as *coats* as long as old master lived.—*Massinger, The Old Law*, iii. 1 (p. 574, ed. Cunningham).

COVER, when used as a hunting term for the retreat of a fox or hare, as if that which *covers* it, is an incorrect form of *covert*, *i.e.* a place *covered* [with brushwood, &c.], "an umbrage or shady place" (Bailey), Fr. *couvert*, "a woody plot, a place full of bushes and trees" (Cotgrave).

A *couert* for deere or other beastes, Latibulum . . . umbraculum.—*Baret, Alvearie.*

[He] stole into the *covert* of the wood.
Shakespeare, Rom. and Jul. i. 1.

Chapman uses *closset* in the same sense.

From the green *clossets* of his loftiest reeds
He rushes forth.
Homer's Hymns, To Pan, l. 27.

Similarly when it is said that "*covers* were laid" for so many at a dinner, *cover* is for Fr. *couvert*, a knife and fork, a plate and napkin for one person.

I muste go before the breakfastinge *covers* are placede and stande uncovered as her Highnesse comethe forthe.—*Sir J. Harington, Nugæ Antiquæ*, ii. 213.

COVERING-SEEDS, "A sort of comfit, vulgarly called *covering-seeds*," is mentioned in the *Rich Closet of Rarities*, quoted by Nares. It is doubtless a corruption of the old English *carvi*, M. Lat. *carui semina*, carraway seeds. Compare *carvis-cakes*, a provincial name for cakes made with carraway seeds (Wright).

COVER-KEYS, a Kentish name for the oxlip, also *covey-keys*, a corruption of *culverkeys*, said to be so called from its *key*-like flowerets expressing the form of a *culver* or dove (Britten and Holland), but more probably a perversion of *culverkins*, little pigeons.

COVER-LID, a corrupt form of *coverlet*, —*coverlet* itself, though bearing all the appearance of a diminutival form (cf. *chaplet*, *corselet*, *ringlet*, &c.), being the French *couvre-lit* or "cover-bed."

Loves couches *cover-lid*,
Haste, haste, to make her bed.
Lovelace, The Rose, Poems, ed. Singer, i. p. 8.

Wycliffe has *cover-lyte*, 4 Kings, viii. 15 (1389). The form *coverlyght* is also found in old wills dated 1522 (Wright, *Homes of Other Days*, p. 414).

COW-BERRY, a name for the fruit of the *Vitis Idæa*, arose probably from a blunder between *vaccinium*, the whortleberry, and *vaccinus*, pertaining to a cow (Prior).

COWCUMBER, an old corruption of *cucumber*, *e.g.* "concombre, A *cowcumber*."—*Nomenclator*, 1585. Skinner spells it so in his *Etymologicon*, 1671.

Pickled *cowcumbers* I have bought a pecke for three pence.—*Taylor, the Water-Poet*, 1630.

In their Lents they eate nothing but Coleworts, Cabbages, salt *Cowcumbers*, with other rootes, as Radish and such like.—*Hakluyt, Voiages*, vol. i. p. 242 (1598).

COW-HEART, } corruptions of the
COWHERD, } word *coward*. With but slight difference of form this word is to be found in more than one language of modern Europe, and in each the difference of form seems to have arisen from an attempt to trace a connexion and educe a meaning which did not really belong to it. For instance, the French *couard*, O. French *coard*, was regarded as cognate with the O. Spanish and Provençal *coa* (Fr. *queue*), a tail, as if the original signification was a tailer, one who flies to the rear or tail of the army. Thus Cotgrave translates the phrase, "*faire la queue*," "to play the coward, come or drag behind, march in the rere."

The Italian *codardo* in like manner was brought into connexion with the verbs "*codare*, to tail, *codiare*, to follow one at the taile" (*coda*).—Florio.

The Portuguese form is *cobarde*, also *covarde* (= *couard*), which seems to have resulted from an imagined relationship with *cova*, It. *covo*, al-*covo*, Sp. *alcoba*, Arab. *al-qobbah* (the recess of a room, "alcove"). A coward was so called, says Vieyra, "from *cova*, a cave, because he hides himself." Identically the same account is given of the Spanish *cobarde* in Stevens' *Dictionary*, s. v. 1706.

As to our English word, some persons, I would venture to assert, have looked upon the coward as one who has ignominiously *cowered* beneath the onslaught of an enemy, comparing the Italian *covone*, "a squatting or cowring fellow," "from *covare*, to squat or coure" (Florio), just as the "craven" was supposed to be one who acknowledged himself beaten, and *craved* for mercy. Both derivations, however, are equally incorrect. Another origin, more improbable still, was once pretty generally accepted, and the form of the word was twisted so as to correspond. The coward, it was thought, must surely be a *cow-heart*, one who has no more spirit or courage than the meek and mild-eyed favourite of the dairymaid. "Cowheart," indeed, is still the word used in Dorsetshire, and "cow-hearted" occurs in Ludolph's *Ethiopia*, p. 83 (1682). Compare also "*corto de coracon*, cow-hearted" (Stevens' *Sp. Dict.*, 1706); "*Coüard*, a coward, a dastard, a *cow*" (Cotgrave); "The veriest *cow* in a company brags most" (*Ibid.*, s. v. Crier); "Craven, *a cow*" (Bailey).

It is the *cowish* terror of his spirit
That dares not undertake.
King Lear, iv. 2.

To cow is nearly allied to Icel. *kúga* of the same meaning.

In the Holderness dialect of E. Yorkshire, *caffy* (calfy) and *cauf-hearted* are similarly used in the sense of timid, cowardly.

Spenser, if we may judge by his spelling of the word, considered *cowherd* to be the primitive form, as he tells of the shepherd Coridon:

When he saw the fiend,
Through *cowherd* feare he fled away as fast,
Ne durst abide the daunger to the end.
Faerie Queene, VI. x. 35.

This is also the usual orthography in Chapman's Homer—

Ulysses, in suspense
To strike so home that he should fright from thence
His *cowherd* soul, his trunk laid prostrate there. *Odysseys*, xviii. 128.

The French and Italians, though they erred in their explanations, were certainly right in recognizing *queue* and *coda* respectively (Lat. *cauda*) as the source of *coward* and *codardo*. It is not, however, because he *tails* off to the rear that the dastard was so called, nor yet—for this reason also has been assigned—because he resembles a terror-stricken cur who runs away with his *tail* between his legs. It is true that "in heraldry a lion borne in an escutcheon, with his tail doubled or turned in between his legs, is called a *lion coward*." Still it was not the heraldic lion, nor the fugacious dog, nor even the peaceful cow, but a much more timid and unwarlike animal, which was selected as the emblem of a person deficient in courage. It was the hare —"the trembler," as the Greeks used to call her; "timorous of heart," as Thomson characterizes her in the "Seasons" (Winter); "the heartless hare," as she is styled in the "Mirror for Magistrates," ii. p. 74 (ed. Haslewood); the "*coward* maukin," Burns.

In mediæval times the familiar name of the hare was *couard*, *cuwaert*, *coart* (= scutty or short-tail), just as bruin is still of the bear, and chanticleer of the cock. (See Grimm, *Reinhart Fuchs*, pp. ccxxiii.-ccxxvii.) Compare Prov. *volpilh*, cowardly, from Lat. *vulpecula*, a fox (Diez).

For further information the reader may consult my *Leaves from a Word-hunter's Note Book*, p. 133, seq., from which much of the above has been quoted.

Of the Hare Huntyng . . . If eny fynde of hym, where he hath ben, Rycher or Bemond, ye shall sey, "oiez à Bemond le vayllaunt, que quide trovere le *coward*, ou le *court cow*." —*Le Venery de Twety* (temp. Ed. II.), *Reliqu. Antiq.* vol. i. p. 153.

I shall telle yow what I sawe hym do yesterday to *Cuwaert* the hare.—*Caxton*, *Reynard the Fox*, 1481, p. 7 (ed. Arber).

The foxe sayde to the hare, *Kywart* ar ye a colde, how tremble ye and quake so, be not a ferd.—*Ibid.* p. 42.

Compare in old French (14th cent.),

Li amans hardis
Vaut mieus que li *acouwardis*.
Jehan de Conde, *Bartsch Christomathie*, p. 372.

Norman Fr. *cuard*, *Vie de St. Auban*, l. 474 (ed. Atkinson).

þeonne þe kene þet was er *cueard*. [Then he (becomes) bold that was before a coward.] —*Ancren Riwle*, ab. 1225, p. 288 (text C.).

To be of bold word atte mete, & *coward* in þe velde.
Robt. of Gloucester, *Chronicle*, p. 285 (ed. 1811).

O con ella cazar por les campiñas
Liebres cobardes y conejos viles.
Lope, *Hermosura de Angelica*.

[I] scarce ever look'd on blood
But that of *coward hares*, hot goats, and venison.
Shakespeare, *Cymbeline*, iv. 4, 37.

COWITCH, an Indian seed producing itching, is said to be from the native name *kiwach*. (*Philolog. Trans.*, 1855, p. 69.)

COWKEEP, a Fifeshire word for the plant *Heracleum Sphondylium*, is a corruption of the synonymous word *cowkeeks* [*cow-keek*], *i. e. cow-kex*, a large kind of keck.—Britten and Holland, *Eng. Plant Names*, p. 122.

COW-LADY-STONE, } a Scotch word
COLLADY-STONE, } for quartz. Jamieson thought it might be corrupted from Fr. *cailleteau*, "a chack-stone or little flint-stone."—Cotgrave. Many French words have been adopted by the Scotch.

COW-SHOT, an old name for the *cushat* or ring-dove, still used in Lanca-

shire and probably other parts of England.

Coulon ramier, A Queest, *Cowshot*, Ring dove, Stock dove, Wood-culver.—*Cotgrave.*

The A. Sax. word is *cúsceote*, which Bosworth resolves into *cús* (cow) + *sceote*. It is doubtless, however, a derivative of A. Sax. *cúsc*, chaste; cf. Ger. *keusch*; doves being generally regarded as patterns of conjugal fidelity and true love.

Turtle ne wile habbe no make bute on, and after þat non, and forþi it betocneð þe clenesse.—*Old Eng. Homilies* (12th cent.), 2nd S. p. 49.

The wedded turtelle, with his herte true.
Chaucer.

Be trewe as turtyll in thy kynde
For lust will part as fethers in wynde.
The Parlament of Byrdes, Early Pop. Poetry, iii. 183 (ed. Hazlitt).

And love is still an emptier sound,
The modern fair-one's jest;
On earth unseen, or only found
To warm the turtle's nest.
Goldsmith, The Hermit.

COWPENDOCH, } a Scottish term for
COWPENDOW, } a young cow, to which word it has been partially assimilated, was originally *colpindach*, from the Gaelic *colbhtach*, a calf (Jamieson), Ir. *colbthac*, a cow or heifer, *colpa*, a calf. Compare Goth. *kalbo*, Ger. *kalb*, A. Sax. *calf*, all connected with Sansk. *garbha*, the womb (Benfey), and denoting any young animal.

COWSLIP, Prov. Eng. *cowslop*, *cooslop*, old Eng. *cowslop*, *cowslope*, *cowslypp*, A. Sax. *cúslyppe*, has generally been resolved into *cow's-lip* (A. Sax. *cús* + *lippe*); cf. its Provençal name *museta*. Reasons are adduced in Britten and Holland's *Eng. Plant Names*, p. 123 (E. D. Soc.), for considering it to be a corruption of *keslop* or *keslip*, A. Sax. *cêselib*, *cyselib*, *i.e.* the prepared stomach of a calf (which the plant was supposed to resemble), used as rennet (*lib*, Swed. *löpe*, Dan. *löbe*, Ger. *lab*, Dut. *leb*), for the making of cheese (A. Sax. *cese*, Swed. *käse*, Lat. *caseus*) [?].

A view, however, put forward by Rev. E. Gillett is deserving of consideration. He thinks the old Eng. *cúslyppe* is to be analyzed as *cú* + *slyppe*, the last part of the word being from A. Sax. *slupan*, to paralyze; the name (in Latin *herba paralytica*, or *herba paralysis*) being indicative of the sedative virtue of its flowers, which were used to cause sleep.—Cockayne, *Leechdoms*, &c., vol. iii. p. xxxii. Compare *narcissus*, from Gk. *narkaō*, to benumb. But *slupan*, from *slip*, means to relax, not to put asleep (W. W. S.).

Cowslope, herbe (al. *cowslek*, or *cowslop*), Herba petri, herba paralisis, ligustra. — *Prompt. Parv.* (c. 1440).

Palsiewort was a name formerly given to this plant (*vid.* Cotgrave, s. v. *Cocu*). Ben Jonson boldly adopts the popular etymology—

The primrose drop, the spring's own spouse,
Bright day's eyes, and the *lips of cows.*
Pan's Anniversary, 1625 (ed. Moxon, p. 643).

Prof. Skeat says that *cow-slip* (M. Eng. *cousloppe*, Wright's *Vocabularies*, i. 162) was originally the *slip*, *slop*, or dung of a cow, a "cow-plat."

Cow's THUMB, in a curious old phrase, "(right) to a Cow's Thumb," quoted by Skinner (*Etymologicon*, s. v. *Cow*, 1671), and meaning "exactly," "according to rule," he explains as a corruption of the French *à la coustume*, *selon la coustume*.

You may fit yourself to a *cow's thumb* among the Spaniards.—*T. Brown, Works*, iii. 26 [see *Davies, Supp. Eng. Glossary*].

COYSTRIL, in old writers used for a cowardly hawk, as if from *coy*, shy, is a corruption of the word *kestrel*, which is also spelt *castrel* and *coistrell*.

Like a *coistrell* he strives to fill himself with wind, and flies against it.—*Overbury's Characters.*

He's a coward and a *Coystrill* that will not drink to my niece till his brains turn o' the toe like a parish-top.—*Shakespeare, Twelfth Night*, act i. sc. 3.

Better places should bee possessed by *Coystrells*, and the coblers crowe, for crying but *ave Cæsar*, be more esteemed than rarer birds. —*Nash, Pierce Penilesse, His Supplication to the Deuill*, p. 22 (Shaks. Soc. ed.).

The Musquet and the *Coystrel* were too weak.
Dryden, Hind and Panther, l. 1119.

COZEN, or *cosen*, to cheat, has been assimilated in form and meaning to *cousin*, formerly spelt *cosin*, *cosyn*, as if its original import was to beguile or defraud one under the pretence or show of relationship, like Hamlet's uncle,

who was "more than *kin* and less than *kind*." So Minsheu and Abp. Trench, *Eng. Past and Present*.

Arc. Deere *cosin* Palamon.
Pal. Cosener Arcite, give me language such
As thou hast shewd me feate!
The Two Noble Kinsmen, iii. 1, l. 43 (1634).

Mr. Littledale remarks that the two words were frequently brought together in this connexion, *e.g.*:—

Cousin, *Cozen* thyself no more.
Mons. Thomas, i. 3.

Cousins indeed, and by their uncle *cozened*
Of comfort. *Richard III.*, iv. 4.

Bailler du foin à la mule. To cheat, gull, *cousen*, over-reach, cony-catch. — *Cotgrave*, s. v. *Mule*.

Cousiner, to claime kindred for advantage or particular ends; as he, who to save charges in travelling, goes from house to house, as *Cosin* to the honour of every one.—*Cotgrave*.

The true origin of the word has not hitherto been shown. I have little doubt that it is the same word as It. *cozzonare*, to play the craftie knaue (Florio), originally to play the horse-courser, horse-dealers being notorious for cheating (compare our "to jockey"), from *cozzone*, a horse-courser, a crafty knave (O. Fr. *cosson*), Lat. *cocio* or *coctio*, a haggler, dealer. (Cf. Fr. *cuisson*, from Lat. *coctio(n)*.)

The Scottish verb *to cozain*, to barter or exchange one thing for another, seems to be another usage of the same word. In mediæval Latin *coccio* (*cogcio*, or *cotio*) was used especially for a class of beggars who used to extort alms by cries, tears, and other impostures. A Frankish law ordered "Mangones vagabundi et *cotiones* qui imposturis homines ludunt coercentor" (Spelman, *Glossarium*, 1626, p. 172). The word thus became applicable to any cheat or cozener.

Valentine themperour, by holsome lawes prouided that suche as . . . solde themselues to begging, pleded pouerty wyth pretended infirmitie, & cloaked their ydle and slouthfull life with colourable shifts and cloudy *cossening*, should be a perpetuall slaue and drudge to him by whom their impudent ydlenes was bewrayed.—*A. Fleming, Caius of Eng. Dogges*, 1576, p. 27 (repr. 1880).

So I may speake of these *cousonages* now in use, which till now not knowne, I know not how to stile them . . . but onely by the generall names of *cousonages*.—*The severall notorious and lewd Cousonages of John West and Alice West*, 1613, chap. 1.

The *cooz'ned* birds busily take their flight
And wonder at the shortnesse of the night.
G. Fletcher, Christs Victorie in Heaven, 42 (1610).

The devil doth but *cozen* the wicked with his cates.—*S. Adams, Sermons*, i. 217.

CRABBED, peevish, irritable, has been generally understood to be "sour as a *crab*-apple," of a temper like ver-juice; thus Bailey gives "*Crabbed* (of *crab*, a sour apple), sour or unripe, as Fruit, rough, surly." "*Crabbedness*, sourness, surliness."

Of bodie bygge and strong he was,
And somewhat *Crabtre* faced.
B. Googe, Eglogs, &c., 1563, p. 117 (ed. Arber).

Sickness sours and *crabs* our nature.—*Glanville* [Latham].

It is really from North. Eng. *crab*, *crabbe*, to provoke, *crob*, to reproach, Scottish *crab*, to fret. Cf. Dut. *kribben*, to quarrel, *krib*, a cross woman, a shrew, *kribbig*, peevish, cross (Sewel). It was originally a hawking term, hawks being said *to crab*, when they stood too near and fought one with another. This is evidently the same word as Dut. *krabben*, to scratch, Prov. Eng. *scrab*, and *scrabble*. It is curious to note the *Prompt. Parvulorum* translating "*crabbyd*, awke, or wrawe," by Lat. *cancerinus*, as if like a *crab* (*cancer*), or cankerous.

The strublyne of fulys *crabis* the visman.
[The troubling of fools vexes the wise man.]
Ratis Raving, p. 20, l. 652 (E. E. T. S.).

With *crabyt* men hald na cumpany.
Id. p. 100, l. 3509.

That uther wakned upe the spreits of all guid brethring, and *crabet* the Court stranglie [*i.e.* irritated].—*Jas. Melville, Diary*, 1574, p. 52 (Wodrow Soc.).

Whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could *crab* him.—*Id.* 1578, p. 65.

The saise [= assize] wald nocht fyll [= convict] him wherat the Court was verie *crabbit*.—*Id.* 1584, p. 218.

A countenance, not werishe and *crabbed*, but faire and cumlie.—*R. Ascham, The Scholemaster*, 1570, p. 39 (ed. Arber).

What doth Vulcan al day but endevour to be as *crabbed* in manners as hee is crooked in body?—*Lilly, Sapho and Phao* (1584), i. 1.

After crysten-masse com þe *crabbed* lentoun.
Sir Gawayne, l. 502.

He regardes not the whips of the moste *crabbish* Satyristes. — *Dekker, Seuen Deadly Sinnes of London*, p. 34.

How charming is divine philosophy!
Not harsh and *crabbed*, as dull fools suppose.
Milton, Comus, l. 476.

CRACK REGIMENT, one of great *prestige*, seems properly to denote a *brag regiment*, one entitled to *boast* of its achievements, from *crack*, O. Eng. *crake*, to boast. Compare O. Eng. *brag*, adj. spirited, proud, from *brag*, to boast (orig. to make a loud noise, "bray," Lat. *fragor*), akin to Scot. *braw*, fine, and *brave*.

Crakynge, or boste, Jactancia, arrogancia. —*Prompt. Parvulorum.*

A gray-hair'd knight set up his head,
And *crackit* richt crousely.
Auld Maitland; Child's Ballads, vol. vi. p. 222.

CRAVEN, a coward, so spelt as if it meant one who has *craven*, craved, or begged his life from his antagonist (A. Sax. *crafian*), and indeed so explained by Skinner and H. Tooke, was originally and properly *cravant*, meaning overcome, conquered, old Fr. *cravanté*, "oppressed, foiled, or spoiled with excessive toyle, or stripes" (Cotgrave), Span. *quebrantado*, broken, from *quebrantar*, Prov. *crebantar*, from Lat. *crepare* (*crepan(t)s*), to break.

In a tryall by battel upon a writ of right the ancient law was that the victory should be proclaimed, and the vanquished acknowledge his fault in the audience of the people, or pronounce the horrid word *Cravant*. . . . and after this the Recreant should . . . become infamous.—*Glossary to Gawin Douglas*, 1710, s.v. *Crawdoun*.

An early instance of *creaunt* or *cravant* used as an exclamation in acknowledgment of defeat occurs in *The Ancren Riwle* (about 1225), where the heart is described as yielding to the devil.

Leiȝ hire sulf aduneward, and buhȝ him ase he bit, and ȝeieȝ *creaunt*, *creaunt*, ase swowinde.—p. 288.

That is, "Layeth herself downward and boweth to him as he bids, and crieth 'craven, craven!' as swooning."

His mangled bodie they expose to scorne,
And now each *cravin* coward dare defie him.
Fuller, Davids Hainous Sinne, 47 (1631).

Cryance in *Sir Cauline* appears to be a corrupt form of *creaunce*, cowardice.

He sayes, No *cryance* comes to my hart,
Nor ifaith I ffeare not thee.
Percy's Folio MS. vol. iii. p. 7, l. 93.

CRAWDOWN, an old Scotch word for a coward, as if *craved down*, or crowed down, as one cock is by another. Compare old Eng. *overcrow*, to insult over, Spenser, *F. Queene*, I. ix. 50.

Becum thou cowart *crawdown* recriand,
And by consent cry cok, thy dede is dicht.
Gawin Douglas, Bukes of Eneados, p. 356, l. 28 (ed. 1710).

It is not perhaps (as Jamieson suggests) from old Fr. *creant* and *donner*, to yield one's self vanquished, but another form of Prov. Eng. *cradant* and *cravant*, O. Eng. *cravaunde*, a coward or "craven:" compare Prov. *cravantar*, O. Fr. *cravanter*, to oppress or overthrow. (See Wedgwood, s.vv. *Craven* and *Recreant*). Cf. O. Eng. *crabayn*.

He cared for his cortaysye lest *crabayn* he were.
Sir Gawayne, ab. 1320, l. 1773 (ed. Morris).

CRAWFISH, a corruption of the old English *crevish* or *crevice*. See CRAYFISH.

They set my heart more cock-a-hoop,
Than could whole seas of *craw-fish* soupe.
Gay, Poems, vol. ii. p. 100 (ed. 1771).

I know nothing of the war, but that we catch little French fish like *crawfish*.—*Horace Walpole, Letters* (1755), vol. ii. p. 465.

My physicians have almost poisoned me with what they call *bouillons rafraichissants* . . . . There is to be one *craw-fish* in it, and I was gravely told it must be a male one, a female would do me more hurt than good.—*Sterne, Letters*, xlvi. 1764.

CRAYFISH is a corruption of O. Eng. *crevis*, *crevice* ("Ligombeau, A sea *crevice* or little lobster," Cotgrave), or *crevish*, from Fr. *écrevisse*, *i.e.* O. H. G. *krebiz*, Ger. *krebs*, our "crab."

Departe the *crevise* a-sondire euyñ to youre sight.
The Babees Book, p. 158, l. 603 (E. E. T. S.).

So "cancer the *creuyce*," p. 231; *craues*, p. 233.

Sylvester remarks that in the increase of the moon the more doth abound:—

The Blood in Veines, the Sap in Plants, the moisture
And lushious meat, in *Creuish*, crab and oyster. *Du Bartas*, p. 82 (1621).

This Sir Christopher [Metcalfe] is also memorable for stocking the river Yower. . . . with *Crevishes*.—*Fuller, Worthies*, ii. 533.

Crustaceous animals, as *crevises*, crabs, and lobsters.—*Sir Thomas Browne, Works*, ii. 254.

CRAZY, a provincial word for the buttercup, may perhaps be, as suggested by Dr. Prior (*Popular Names of British Plants*), a corruption of *Christ's eye* (*craisey*), *oculus Christi*, the mediæval name of the Marigold, with which old writers confounded it. In some places, as the result of its name, its smell is believed to make one mad (*N. and Q.*, 5th S. v. 364). Others regard it as a contracted form of *crow's eye*.

CREAM-WARE, a Scottish word for articles sold in booths at fairs, otherwise *creamery*, from *cream*, *crame*, a market-stall or booth, a pedlar's pack (*creamer*, a pedlar); and this from Dut. *kraam*, a booth, *kraamer*, a pedlar, Dan. *kram*, petty ware, Ger. *kram*.

Ane pedder is called ane merchõd or *cremar* quha beirs an pack or *creame* upon his bak.—*Skene, De Verborum Significatione*, 1597.

CREASE-TILES, } corrupt forms of
CRESS-TILES, } *crest-tiles*, those that are fixed saddle-wise on the ridge of a roof (*Glossary of Architecture*, Parker). "*Faistiere*, A Ridge-tyle, *Creast-tyle*, Roof-tyle" (Cotgrave), from *faiste*, the ridge or crest.

Thaktile, roftile, *ou crestile*.—*Stat.* 17 Ed. IV. c. 4.

CREDENCE TABLE, the small table on which the Communion vessels are placed, has only a remote connexion with the *creeds* of the church. It is Fr. *credence*, a cupboard of silver plate (Cotgrave), It. *credenza*, a buttery or pantry, also a cup-board of plate (Florio), Low. Lat. *credentia*, a sideboard (Spelman); It. *credentiere*, a cup-bearer, a prince's sewer or taster, perhaps an accredited or trusty officer. *Credenza*, then, would be the place where the dishes and cups were arranged and tasted before served up to the great table.

CREEPIE, a three-legged stool in North English and Scottish, has in all probability nothing to do with *creep*, but is a corruption of old Fr. *tripied*, a *trivet* (Cotgrave), Mod. Fr. *trépied*, from Lat. *tripe(d)s*, three-footed, *tripetia*, a three-legged stool. Cf. Ital. *trepiè* and *trepiedi*, a three-footed stool (Florio). *Tr* would change into *cr*, as Fr. *craindre*, O. Fr. *crembre*, from Lat. *tremere*; Dan. *trane* = Eng. *crane*; *huckle-berry* = *hurtle-berry*, &c.

The three-legged *creepie* stools . . . were unoccupied.—*Mrs. Gaskell, Sylvia's Lovers*, ch. ii.

Burns says of the stool of repentance—

When I mount the *creepie-chair*,
Wha will sit beside me there?
Poems, p. 213 (Globe ed.

Creeper, a trivet (T. L. O. Davies, *Supp. Eng. Glossary*), seems to be a further corruption.

CREMONA, the name of a certain stop in the organ, as if resembling the tone of the Cremona violin, is a corruption of Fr. *cremorne*, Ger. *krummhorn*, "the crooked horn," an old instrument somewhat similar to a bassoon. See Hawkins, *History of Music*, vol. ii. p. 245; Hopkins, *History of the Organ*, p. 124.

In a letter in the State Paper Office (about 1515) occurs the following:—

Ego dimisi unum Manicordium cum pedale in Grintwitz [Greenwich]: et nisi vestram Majestatem dredecim *Cromhornes* pro talia, non sum recompensatus, sed spero.—*Ellis, Original Letters*, 3rd Ser. vol. i. p. 203.

CREST-MARINE, an old name for the plant Samphire (*Crithmum maritimum*), as if from its growing on the *crest* of land that rises above the sea, is a corruption of Fr. *christe-marine*, the popular name of the same plant (otherwise called *salicorne* or *bacile*), which is itself corrupted from Lat. *crethmos*, Gk. *krēthmon* (Littré).

Christe-Marine, Sampire, rocke Sampire, *Crestmarine*.—*Cotgrave*.

The root of Nenuphar . . . assuageth the paine and griefe of the bladder: of the same power is Sampier, [margin] or *Crestmarine*.—*P. Holland, Plinies Naturall History*, tom. ii. p. 254 (1634).

CROFT. In Ireland "a *croft* of water" is the common term, especially among servants, for a water-bottle. It is probably a corrupted form of *caraffe* (*c'raffe*, *craft*, *croft*). Canon Farrar records an instance of the same word being transformed into *cravat* in the mouth of an English servant (*Origin of Languages*, p. 57). It would be but a short step from *cravat* to *croft*. Fr. *carafe*, It. *caraffa*, Sp. Portg. *garrafa*, fr. Arab. *qirâf*, a measure, *qarafa*, to draw water, otherwise spelt *gharaf* (Dozy, Devic). Littré thinks it may be from the Persian *garābah*, a large-bellied

glass bottle. In Italian *giraffa* (a giraffe, also), "a kind of fine drinking glasse or flower glasse" (Florio), seems to be a corruption of *caraffa* (*garaffa*).

Crosier, old Eng. *crose*, *crosse*, Fr. *crosse* (*crosseron*), the pastoral staff of a bishop, owes its present form to a confusion with "cross," Fr. *croix*, Lat. *crux*, with which words it has no direct connexion. The oldest forms of the word are in English *croce*, *croche*, in French *croce*, denoting a staff, like a shepherd's, with a curved head or *crook*, Fr. *croc*, Dan. *krog*, Welsh *crwg*. Compare Ger. *krummstab*.

"*Croce* of a byschope. Pedum."—*Prompt. Parv.* (see Way, *in loco*). "Croce is a shepherd's crooke in our old English; hence the staffe of a Bishop is called the *crocier* or *crosier*." —Minsheu. The fact of a cross-bearer being called a *croser*, *croyser*, or *crocere*, contributed to the confusion.

Cross, meaning peevish, bad-tempered, irritable, as if one whose disposition is contrary, perverse, or *across* that of others, not running in the same line but *cross-grained*, like *thwart*, perverse (A. Sax. *þweor*, Ger. *quer*, "queer"); *froward*, *i.e.* fromward; Fr. *revêche*, It. *rivescio*, from Lat. *reversus;* It. *ritroso*, from Lat. *retrosus* (*retroversus*). It, however, seems to be the same word as old Eng. *crus*, excited, wrathful, nimble; North Eng. *crous*, *crowse*, brisk, pert, Prov. Eng. *crous*, to provoke (East), Swed. *krus-hufvud*, Dan. *krus-hoved* ("crowse-head"), ill-tempered, perverse fellow, Scot. *crowsely*, with confidence or some degree of petulance. The original meaning of the word was crisp and curly, from which it came to signify smart, brisk, then pert, saucy, and finally peevish, excitable. (See Atkinson, *Cleveland Glossary*, s. v. *Crous*.) Compare the popular phrase, "cross as two sticks." —Davies, *Supp. Eng. Glossary*. Havelok, when attacked by thieves,

Driue hem ut, þei [= though] he weren *crus*,
So dogges ut of milne-hous.
Havelok the Dane, l. 1966 (ab. 1280).

Cruse, captious, cross; also *croose*, irritable, pugnacious, conceited.

He's as *croose* as a banty cock.—*Patterson, Antrim and Down Glossary*, E. D. S.

It is noticeable that in Prov. English *crup* (? from Fr. *crêpe*, crisp) has the twofold meaning of (1) crisp, brittle, short, and (2) surly [? short-tempered] (Wright).

Cross-puts, a Scotch term for funeral gifts to the church, is a corrupted form of *cors-presands*, or *corps-presents* (Jamieson). So *cors*, *corse*, is a Scotch form of *cross*.

Crow, or Crow-bar, may perhaps be a corruption of the Provincial English *crome*, a crook, *crome* in Tusser (1580), E. D. Soc. p. 38, *crombe*, *Prompt. Parv.* In the Paston Letters we read of a riotous mob coming with "long *cromes* to drawe down howsis."

Compare the Irish *cruim*, crooked, A. Sax. *crumb*. Compare, however, the Irish *cró* = (1) strength, (2) an iron bar. Cotgrave spells it *croe*, "*Pince*, a *croe*, great barre, or lever of iron." The cloven end of the implement was mistakenly assimilated to the powerful beak of the *crow* or raven, cf. Lat. *corvus*, Gk. *kórax*. Cotgrave uses *croe* in a different sense:—

Jables, the *croes* of a piece of caske; the furrow, or hollow (at either end of the pipe-staves) whereinto the head-pieces be enchased.

Get *crowe* made of iron, deepe hole for to make,
With crosse ouerthwart it, as sharpe as a stake.
Tusser, Fiue Hundred Pointes, 1580 (E. D. Soc.), p. 98.

Crowd, Croud, } apparently a popular corruption of *crypt* in the following passage descriptive of the ancient church of S. Faith, beneath old S. Paul's.

This being a parish church dedicated to the honour of St. Faith the Virgin, was heretofore called *Ecclesia S. Fidis in Cryptis* (or in the *croudes*, according to the vulgar expression).—*Dugdale, Hist. of S. Paul's*, p. 117.

Croud = Crypt, *Glossary of Architecture*, Parker.

Cryptoporticus . . . a secret walke or vault under the grounde, as the *crowdes* or shrowdes of Paules, called S. Faithes church.—*Nomenclator*.

The Temple of the Holy Sepulchre . . . . hathe wonder many yles, *crowdes*, and vautes. —*Pylgrymage of Sir R. Guylforde*, 1506, p. 24 (Camden Soc.).

The origin of the word may be traced through O. Fr. *crote*, Prov. *crota*, Sp.

Portg. *gruta*, It. *grotta*, Fr. *grotte* (our "grot," "grotto"), from Lat. *crypta*, Gk. *krúptē*, a hidden place.

The close walks and rustic *grotto*; a *crypta*, of which the laver or basin is of one vast, intire, antiq porphyrie. — *Evelyn, Diary*, Nov. 29, 1644.

Crowner, also *crownal*, "the commander of the troops raised in one county" (Jamieson), a Scotch corruption of *colonel* (*coronel*). Cf. *crownell* for coronet, *crowner* for *coroner*.

The *crowners* lay in canvas lodges, high and wide, their captains about them in lesser ones, the soldiers about all in huts of timber.— *Account of the Covenanters' Camp*, temp. Chas. I. (in *Baillie, Letters and Journalls*, vol. i. p. 211, ed. 1841).

Crowner (= *crownell* = *coronel* or *colonel*) also occurs in Sir T. Turner, *Pallas Armata*, 1627, p. 17.

Crucible, a melting-pot, Low. Lat. *crucibolum*, so spelt as if it were a derivation of Lat. *crux*, *crucis*, because it was often marked with the sign of a cross. So Chaucer calls it a *croislet* or *croselett*. It is, however, certainly of the same origin as *cruse*, Dut. *kroes*, *kruyse*, Dan. *kruus*, Fr. *creuset*, a cup or pot, Ir. *cruisgin*, a pitcher, pot, or crock.

Cruels, Cruelles, a Scotch word for the scrofula, or King's evil, is a corruption of the French *écrouelles*, which is from Lat. *scrofula* through a form *scrofella*. O. Fr. *escrovele*, whence O. Eng. *scroyle*, a scrubby or shabby [*i.e.* scabby] fellow. This word *cruels* is still in use in Antrim and Down (Patterson).

A MS. account of *The Order of K. Charles* [I.] *entring Edinburghe*, p. 23, preserved in the Advocates' Library, says, that on the 24th of June, 1633, he "their solemnlie offred, and after the offringe, heallit 100 persons of the *cruelles* or Kings's eivell, yong and olde."—J. G. Dalyell, *Darker Superstitions of Scotland* (1835), p. 62.

Crumb, *numb*, *thumb*, = old Eng. *crume*, A. Sax. *cruma*, *num(-en)*, *þúm-a*, seem to owe their present spelling with a final *b* to a false analogy with *dumb* (A. Sax. *dumb*), *tomb* (Greek *tumbos*). So *limb* (q.v.) was formerly *lim*, A. Sax. *lim*.

Crush, a word used in the eastern counties for gristle, cartilage, or soft-bones, perhaps mentally associated with the verb *to crush*, is a shortened form of *crussel* (or *crustle*) of the same meaning used in Suffolk, old Eng. *crusshell* or *cruschyl*, all = A. Sax. *gristel*, which indeed itself probably denotes that which must be ground like *grist*, or crunched, before swallowed.

Cruschylbone, or grystylbone (crusshell), cartilago.—*Prompt. Parvulorum.*

Bailey gives *crussel* as an old word for gristle.

Crusty, in the sense of short-tempered, irritable, testy, is perhaps a corrupt form of the old English *curst*, which has the same meaning (*e.g. Cursor Mundi* (14th cent.), p. 1100). Compare Belgian and Dutch *korzel*, angry, choleric, testy. In Irish *crosda* is morose, captious, crabbed, and *crostacht* perverseness (O'Reilly). The Yankee *cussedness*, perversity, wrong-headedness, is of the same origin.

She is thought but a *curst* mother who beats her child for crying, and will not cease beating until the child leave crying.—*John Owen* (1680), *Works*, vol. xiii. p. 341 (ed. 1852).

As *curst* and shrewd
As Socrates' Xantippe.
Taming of the Shrew, act. i. sc. 2.

They are never *curst* but when they are hungry.
Winter's Tale, act iii. sc. 3.

So the old proverb "God gives a *curst* cow short horns."

Similar transposition of letters is common, *e.g.* Dut. *korst*, a crust, *korstig*, crusty; *cursen* (Beaumont and Fletcher) for *christen*, *kirsome* for *chrisom*; O. Scot. *corslinge* for *crossling*; *grass*, A. Sax. *gœrs*; *bird*, A. Sax. *brid*, *clapse*, and *clasp*. The French *encroûté* (crusty), full of prejudices, and *s'encroûter*, to grow stupid, are founded on the conception of becoming encrusted, indurated, unimpressionable, stolid.

There are some dogs of that nature that they barke rather vpon custome then *curstnesse*.— *Thos. Lodge, Workes of Seneca*, p. 915 (1614).

Cursedly she loked on hym tho.
A Mery Geste of Frere and the Boye.

Pray for thy *crusty* soul? Where's your reward now!
Beaumont and Fletcher, The Bloody Brother, iii. 2.

Compare *custard* = O. Eng. *crustade*, O. F. *croustade*, orig. a crusted tart. Somewhat similarly Prof. Skeat thinks *curse* may be a perverted use of Scand. *korsa*, to make the sign of the *kors*, *kross*, or "cross." Cf. Heb. *barak* = to curse or to bless, Lat. *sacer*, sacred or accursed.

CRUTCHES, a Sussex word for broken pieces of crockery (Parish, *Glossary*), is probably from Fr. *cruche*, a pitcher, Welsh *crwc*.

CUCELERE, the Anglo-Saxon word for a spoon, which Bosworth ranges under *cóc*, a cook, as if a *cooking* utensil, is evidently the Latin *cochleare* or *cochlear*.

CUCKOLD, a Somerset word for the plant Burdock, a corruption of the A. Sax. *coccel*, darnel, tares, cockle.

CUCKOO-BONE, a name applied to a bone at the lowest extremity of the spine, attached to the *os sacrum*, Lat. *os coccygis*, Greek *kokkux*, cuckoo.

At the end of the Holy-bone appeareth the Rump-bone called *os coccygis*, because it is like a cuckoos beake.—*Crooke, Description of the Body of Man*, p. 981 (1631).

It is in all probability only another form of Lat. *coxim* (*cossim*), the hinder-part, *coxa*, the hip, Greek *kochōne* (for *koxōne*). Curtius, *Griechisch, Etymologie*, i. 123; ii. 283.

CUCKOO-PINT, } a popular name for
CUCKOO-PINTLE, } the *arum maculatum*, a supposed corruption, is said to have no reference to the bird so named, but to be the A. Saxon *cucu*, living (Prior); Yorkshire *cuckoo-point* (Britten and Holland).

But Mr. Cockayne quotes old Eng. *coke-pintel*, *gauk-pyntell*, and shows it was so called, because it flowers at the time of the coming of the *geac* or cuckoo (*Leechdoms*, &c. vol. iii. *Glossary*). This is undoubtedly right.

CUDDY, } a North British word for
CUDDIE, } an ass, as if identical with *cuddy*, the pet name for Cuthbert, which has long been a favourite appellation in the North of England out of veneration for the famous saint of that name. The much-enduring disposition of the donkey was, perhaps, suggestive of the saintly character, to say nothing of its wearing the cross, just as the patient camel is nicknamed by the Arabs *Abi-Ayub*, "Father of Job." It would be curious if Cuthbert, expressive of "noted brightness" (Yonge, *Christian Names*, ii. 417), came to be applied to an animal notoriously stupid. The word is not a native Scottish term, and was originally slang. It was in all probability borrowed from the Gypsies, the ass being their favourite animal, as Jamieson remarked, and so may be of oriental origin. *Cuddy* therefore may be identical with Hindústáni *gadhá*, *gadhí*, an ass (? Persian *gudda*), with which Colebrooke would connect Sansk. *gardabha*. But in the Siahpôsh dialect of Cabul *gudà* is an ass, Malay *kudha*, near akin to Sanskrit *ghôta*, a horse, originally "the kicker," from *ghut*, to strike back (see Pictet, *Origines Indo-Européenes*, tom. i. p. 352). In Modern Greek *gádaros* is a donkey.

England being a dull country—a *Ghuddistan* or *Cuddyland*, as they say in the East—keeps up old fashions.—*Andrew Wilson, Edinburgh Essays* (1856), p. 160.

James Simson, writing of the Scottish Gypsies, speaks of

The droll appearance of so many *cuddies*—animals that generally appear singly, but when driven by gipsies come in battalions.—*History of the Gipsies*, p. 46.

A *cuddy's* gallop's sune done.—*A. Hislop, Proverbs of Scotland*, p. 16.

Cuddy, *cudden*, an old provincial word for "a Nizey, or a silly fellow" (Bailey), is probably a derived usage. In the Cleveland dialect *cuddy* is a hedge-sparrow (Atkinson), so called, perhaps, from its resemblance in colour to an ass, just as Northampt. *doney*, a sparrow (elsewhere *dunnock*), *donkey*, and Scot. *donie*, a hare, are all from O. Eng. *don*, dun.

CUDSHOE, an affected mispronunciation of the interjection "Gadso" (which is itself a corruption of It. *cazzo*) in the old drama.

CULLENDER, a popular spelling of *colander*, which is apparently an incorrect form of *colader* (cf. Span. *coladero*, a strainer, siue, a colender.—Minsheu), like *messenger*, *porrenger*, *passenger*, for *messager*, *porridger*, *passager*. A derivative of Lat. *colare*, to strain.

I am a witnesse that in the late war his owne ship was pierc'd like a *cullendar*.—*J. Evelyn, Diary*, May 31, 1672.

CULLISEN, } an old word for a badge
CULLISON, } or distinctive mark, in Ben Jonson and others, is a corruption of *cognisance*, that by which one is *known* (Lat. *cognoscere*), from a desire, perhaps to assimilate it to other words like *cully*, *cullion*, &c.

Onion. But what badge shall we give, what *cullison*?—*B. Jonson, The Case is Altered*, iv. 4.

CULVER-KEYS, an old popular name for a meadow plant, probably the *orchis morio*, is apparently a corruption of *culverkins*, *i.e.* little *culvers* or pigeons (A. Sax. *culfre*), to which its flowers were fancifully resembled. Compare the name of the plant *columbine* from Lat. *columba*, a pigeon. With the termination compare mon-*key*, don-*key*.

The form *covey-keys*, may sometimes be heard in Kent, applied to the oxlip.

CUP, as a medical term to draw blood by scarifying under a glass wherein the air is rarefied, derived as it were from the *cup*-like shape of the glass, is a corruption of Fr. *couper*, to cut, O. Fr. *copper*.

I should rather substitute *couping glasses*, applied on the legs.—*Ferrand, Love Melancholy*, p. 340.

It [pleurisy] is helped much by *cupping*; I do not mean drinking.—*T. Adams, The Soul's Sickness, Works*, i. 487.

They bled, they *cupp'd*, they purged; in short, they cured.
Pope [*Latham*].

CURLY-FLOWER, a Lincolnshire word for a *cauliflower* (Peacock, *Glossary of Words used in Manley, &c.*).

CURMUDGEON, so spelt, no doubt, to suggest a connexion with *cur*, used as a term of contempt, is an altered form of *corn-mudgin*, which Holland in his *Livy* uses to translate *frumentarius*, a corn-dealer, especially in the sense of a regrator, one who engrosses and hoards up the corn in time of scarcity, and then "a covetous hunks, a close-fisted fellow" (Bailey), in accordance with the Proverb (xi. 26) "He that withholdeth corn, the people shall curse him." *Corn-mudgin* is for *corn-mudging*, *i.e.* corn-hoarding; *mudge* being = O. Eng. *much* or *mich*, to hide (Skeat). Compare "*Pleure-pain*, a nigardly wretch; a puling *micher* or miser, &c." (*Id.*). O. Fr. *mucer*, to hide. The popular hatred of the corn-hoarder is exhibited in the Rhenish legend of Bishop Hatto, and in a ballad licensed in 1581,

Declaring the greate covetousness and unmercifull dealing of one Walter Gray, sometyme Archebisshop of Yorke, whoe having great abundance of corne, suffred the needie, in the tyme of famyne, to die for want of relief, And of the fearfull vengeance of God pronounced against him.—*Registers of the Stationers' Company*, vol. ii. p. 150 (Shaks. Soc.).

Cormorant (formerly *corvorant*, as if *corn-vorant*) seems to have been used in the same sense.

His father is such a dogged old *curmudgeon*, he dares not for his ears acquaint him with it.—*Heywood & Rowley, Fortune by Land & Sea*, 1655, p. 46 (Shaks. Soc.).

When the *Cormorants*
And wealthy farmers hoord up all the graine
He empties all his *garners* to the poore.
No-Body and Some-body, l. 320 (ab. 1600).

The covetous *cormorants* or *corn-morants* [*i.e.* corn-delayers] of his time.—*W. Smith, The Blacksmith*, 1606.

CURRANTS, a corruption of *Corinths*, or "raisins of Corinth," Fr. *raisins de Corinthe*, they having been originally brought from that place; Welsh *grawn Corinth*, *i.e.* Corinth berries.

We founde there rype smalle raysons that we calle *reysons of Corans*, and they growe chefly in Corynthy, called nowe Corona, in Morea, to whome seynt Poule wrote sondry epystolles.—*Pylgrymage of Sir R. Guylforde*, 1506, p. 11 (Camden Soc.).

The fruits are hereof called in shops by the name of *Passularum de Corintho*; in English *Curruns*, or small Raisins.—*Gerarde, Herbal*, p. 727 (1597).

Take *raysyns of Corauns* þerto,
And wyte wynne þou take also.
Liber Cure Cocorum, p. 16 (1440).

Take . . . *Raysonys of Coraunce* & myncyd Datys, but not to small.—*The Babees Book*, p. 212 (E. E. T. S.).

The chiefe riches thereof [of Zante] consisteth in *currents*, which draweth hither much trafficke.—*G. Sandys, Travels*, p. 5.

CURRY, an Indian dish, originally a native term, Hind. *kárí* (a making), a made dish, a curry, from *karná*, to make (Sansk. *kar*, *kri*, to make), seems to have been assimilated to the existing word *curry* (Fr. *corroyer*, It. *corredare*), to prepare or make ready. Mahn deduces it from Pers. *khûrdí*, broth, juicy meats.

Curry favour, a phrase which Professor Nichol brands as a "vulgarism" (*Primer of English Composition*), and the *Saturday Review* "does not much like" (Jan. 4, 1879), is at all events no *parvenu* in the language. G. Puttenham, in his *Arte of English Poesie*, 1589, says—

If moderation of words tend to flattery, or soothing, or excusing, it is by the figure Paradiastole, which therefore nothing improperly we call the *Curry-favell*, as when we make the best of a bad thing, or turne a signification to the more plausible sence; as to call an unthrift, a liberall Gentleman.—(P. 195, ed. Arber).

If thou canst *currey fauour* thus
Thou shalt be counted sage.
Tusser, Works, 1580, p. 148 (E. & S.).

It is a corruption of *curry favel*, to curry, or smooth down, the chesnut-horse, Fr. *étriller fauveau*.[1] Cotgrave quotes a proverb, "*Tel etrille fauveau qui puis le mord.* The ungratefull jade bites him that does him good;" this is found in a fourteenth century Romance, which went by the name of *Torche-Fauvel* or *Estrille-Fauvel*. (Le Roux de Lincy, *Proverbes Français*, tom. ii. p. 36). Compare "*curryfauell*, a flatterer, *estrille*."—Palsgrave, 1530.

Sche was a schrewe, as have y hele,
There sche *currayed favell* well.
How a Merchant did his Wyfe betray, l. 203.

The phrase assumed its meaning of cajoling from a confusion of *favel*, the yellow-coloured horse, with *favel*, an old word for flattery (in Langland, Occleve, Skelton, &c.), *i.e.* It. *favola*, a lying tale, Lat. *fabula*. See Prof. Skeat's Note on *Piers the Plowman, Vision of*, Pass. iii. l. 5, Text c.

In the ancient cant of thieves the phrase is used for a sluggard.

He that will in court dwell, must needes *currie fabel* . . . . ye shal understand that *fabel* is an olde Englishe worde, and signified as much as *favour* doth now a dayes.—*Taverner, Proverbes or adagies gathered out of the Chiliades of Erasmus*, 1562, fo. 44.

Cory fauell is he, that wyl lie in his bed, and cory the bed bordes in which he lyeth in steede of his horse. This slouthful knaue wyll buskill and scratch when he is called in the morning, for any hast.—*The XXV. Orders of Knaues*, 1575.

To *curry* a temporary *favour* he incurreth everlasting hatred.—*Adams, Sermons*, i. 284.

To *curry* was once used independently for to cajole, with reference to the "soft smoothing of flattery" (Fuller).

þey *curry* kinges & her back claweþ.
Pierce the Ploughman's Crede, 1394, l. 365 (ed. Skeat).

Curse, in the vulgar phrase "not to care a *curse* for a thing," is a corruption of the old English *kars* or *kers*, a cress, A. Sax. *cærse;* Dutch *kersse*, Ger. *kresse*, Fr. *cresson*; "the herb tearmed *kars*, or cresses," "*cresson alenois, kerse*" (Cotgrave); which was made a by-word for anything trivial and worthless.

So *kerson* is a Lancashire form of *christen*, "Feather Adam nother did nor cou'd *kerson* it" (*View of the Lancashire Dialect*). See also H. Tooke, *Diversions*, p. 360 (ed. Taylor).

Wysdom and Wit now is nat worth a *carse*.
Langland, Vision of Piers Plowman, Pass xii. l. 14, Text c.

Anger gayneȝ the not a *cresse*.
Alliterative Poems, The Pearl, l. 343, (ed. Morris).

Of paramours ne raught he not a *kers*.
Chaucer, The Milleres Tale, l. 3754.

To-morrow morning (if Heaven permit) I begin the fifth volume of Shandy—*I care not a curse* for the critics.—*Sterne, Letters*, xviii. 1761.

That man never breathed, ... for whose contributions to the Magazine I cared one single *curse*.—*Wilson, Noctes Ambrosianæ*, vol. i. p. 259.

I care not a *curse* though from birth he inherit
The tear-bitter bread and the stingings of scorn,
If the man be but one of God's nobles in spirit—
Though penniless, richly-soul'd,—heartsome, though worn.
Gerald Massey, The Worker.

A long list of examples in Norman French, such as "not worth an onion, a head of garlic, a nut, a lettuce, a thread of silk," &c., will be found in Atkinson's *Vie de Seint Auban*, p. 67.

Compare

Thereof set the miller not *a tare*.
Chaucer, The Reves Tale, 3935.

This Absolon ne raughte not *a bene*.
Milleres Tale, l. 3770.

[1] So also Douce, *Illustrations to Shakespeare*, p. 291.

Compare the expressions "I don't care a straw," "not a rush," Fr. *il ne vaut pas un zest* (*i.e.* a walnut-skin), Lat. *nauci, flocci, nihili* (*i.e. ne-hili*), *pendere;* Greek *kardamizo*, to talk idly. lit. chatter about *cresses* (*kárdamon*), *karòs ăisê*, at a hair's value, &c.

"Not worth a rush" seems originally to have meant not deemed of sufficient importance to have fresh rushes strewed on the floor for one's reception, at least so it is suggested by the following passage:

"Strange have greene rushes when daily guests are *not worth a rush.*—*Lilly, Sapho and Phao*, ii. 4 (1584).

CURTAIL, a corruption of the older form to *curtall*, as if from the French *court tailler*, to cut short, or as if it meant to shorten or dock the *tail* [Cf. O. Fr. *courtault*, It. *cortaldo*]. Thus, *esqueüé*, which Cotgrave defines as "*curtall, curtalled;* untailed, without taile, deprived of a taile," would now be translated "curtailed." An old writer speaking of the knavery of dealers in horses says:—

They can make *curtails* when they list, and againe set too large *tailes*, hanging to the fetlockes at their pleasure.—*Martin Marhall's apologie to the belman of London*, 1610, Sig. G.

The *curtal* Friar of the Robin Hood Ballads was evidently of the Franciscan order of monks who were ridiculed for the short habits they wore in obedience to their founder's injunction (Staveley, *Romish Horseleech*, ch. xxv.), O. Eng. *curtal*, a short cloke or coat. In the old canting language of beggars,

A *curtall* is much like to the upright man, but hys authority is not fully so great. He useth commonly to go with *a short cloke, like to grey friers*, and his woman with him in like liuery.—*The Fraternitye of Vacabondes*, 1575.

Shakespeare has "a *curtail* dog" for curtal, in *Comedy of Errors*, iii. 2, *Merry Wives of Windsor*, ii. 1, and Howell defines a *curtail* or *curtal* as "a dog without a *tail*, good for any service."—*Dict. of Four Languages.*

Mr. Fitz-Edward Hall quotes, as authorities for the verb *to curtall*, Thomas Campion (1602), *Ancient Critical Essays*, vol. ii. p. 165; Thos. James, *Treatise of the Corruption of Scripture*, 1612, pt. ii. p. 59; Heylin, *Ecclesia Vindicata* (1657), pt. i. p. 132 (*Modern English*, p. 185).

Curtall dogs, so taught they were
They kept the arrows in their mouth.
Ingledew, Ballads and Songs of Yorkshire, p. 52.

CURT-HOSE, the nickname of the eldest son of the Conqueror, a corruption of Robertus Curtus (M. Müller, *Chips*, iii. 301). So *cat-house*, an old species of battering-ram, was originally *cattus*, so called from its crafty approach to the walls. It. *gatto*, "a hee-cat, Also an engine of warre to batter walls" (Florio). *Gattus*, "machina belli" (Spelman, *Glossary*), "a werrely holde that men call a barbed catte" (Caxton's *Vegecius*).

CURTILAGE, "a law term for a piece of ground, yard, or garden-platt, belonging to, or lying near a house."—Bailey, from Low Lat. *curtis*. The word is a derivation not of *curtus*, but of Lat. *chor(t)s*, *cohor(t)s*, a yard, whence also It. *corte*, Fr. *cour*, Eng. *court*, Welsh *curt*. C. Kingsley curiously spells it *courtledge* (Davies, *Supp. Eng. Glossary*).

CURTLE-AXE, and CURTLAX, a corruption of "cutlass," really Fr. *coutelas*, It. *cortelazo, coltellaccio*, from Lat. *cultellus* (dim. of *culter*, a knife), but understood as if a *curtal* or short *axe*. Skinner spells it *curtelass*, and explains it as *ensis brevior* (*Etymologicon*, 1671). Cf. Dut. *kortelas* (Sewel).

For with my swor[r]d, this sharp *curtle axe*,
I'll cut asunder my accursed heart—
Locrine, 1586.

A gallant *curtle-axe* upon my thigh,
A boar-spear in my hand.
As You Like It, i. 3, l. 119 (Globe ed.).

Dear ware this Hanger and this *Curtilax*.
The Roaring Girl, i. 1 (1611).

There springs the shrub three foot aboue the grass
Which fears the keen edge of the *Curtelace*.
Sylvester, Du Bartas, p. 181 (1621).

A still further corruption was *curtaxe*.

With *curtaxe* used Diamond to smite.
Spenser, F. Queene, iv. 2, 42.

CUSTARD WINDS, a Cleveland word for the cold easterly winds prevalent on the N.E. coast in spring, is probably, Mr. Atkinson thinks, a corruption of *coast-ward winds*.

CUT-HEAL, a popular name for the Valerian, Dr. Prior thinks may be from Dut. *kutte*, A. Sax. *cwiδ*, it being used in *uterine* affections.

CUTLASH, a corruption of *cutlas* found in N.W. Lincolnshire, and elsewhere.

He . . . gave him one Blow a-cross his Belly with his *cutlash*.—*Chas. Johnson, Lives of Highwaymen, &c.*, 269 (1734).

A good hog for an old *cutlash*.
Id. p. 234.

A villanous Frenchman made at me with a *cutlash*.—*Blackmore, Maid of Sker*, vol. i. p. 11.

It is also found as *cutlace*.

With Monmouth cap and *cutlace* by my side.
A Satyre on Sea Officers (*O. Plays*, xii. 375, ed. 1827).

CUTLET, so spelt probably from a notion that it denoted a little *cut* of meat. It is really the French *côtelette*, a little *rib* of mutton or other meat, diminutive of *côte*, a rib or side, and this again is from the Latin *costa*. The older French form was *costelette*.

Costellettes de porc, the sparribs.—*Cotgrave*.

To join in a *costelet* and a sallad.—*North, Life of Lord Guilford*, i. 91 [see *Davies, Supp. Eng. Glossary*].

Coast is said to be a Sussex word for the ribs of cooked meat, particularly lamb (Parish, *Glossary*).

Sir Beaumains smot him through the *cost* of the body.—*Malory, King Arthur*, 1634, vol. i. p. 253 (ed. Wright).

CUTTLE-FISH, O. Eng. "*Codulle*, fysche. Sepia" (*Prompt. Parv.*). A. Sax. *cudele*. "*Loligo*, a fyshe whiche hath his head betwene his feete and his bealy, and hath also two bones, *oone lyke a knife*, the other lyke a penne."—Elyot. It is from this bone, which bears a considerable resemblance to a flint *knife* or celt (Fr. (*coutel*) *couteau*), and may often be picked up on the shore, that the fish is supposed to take its name. Cf. the names *cousteau de mer*, Welsh *mor-gyllell*, "sea-knife." The German name, however, is *kuttel-fisch* (? from *kuttel*, entrails, guts); O. Dut. *kuttel-visch*. The word in English has been corrupted from *cuddle*, *cudle*, under the influence of the foreign names.

CWELCA, an Anglo-Saxon name for the plant *colocynthis*, Gk. *kolokunthis*, given by Bosworth, is evidently a naturalized form of the foreign word, as if connected with *cwelian*, to kill or quell, from its powerful action when administered as a drug. See Gerarde, *Herball*, fol. p. 769.

CYCLE, a pedantic spelling of *sickle* (Lat. *secula*, a cutter, from *seco*), as if so called from its circular shape and derived from Greek *cyclus* (κύκλος); cf. Fr. *cicle* = a shekel.—Cotgrave.

The corn . . . wooed the *cycles* to cut it.
Fuller, Pisgah Sight, fol. 1650, p. 161.

Messena was at the first called Zancle, of the crookednesse of the place, which signifieth a *cycle*.—*G. Sandys, Travels*, p. 244.

CYDER, for *sider* or *syder*, the common form in old writers, Lat. *sicera*, Greek *sikerá*, Heb. *shekár*, has apparently been assimilated in spelling by the learned to *cyd-oneum*, a beverage made out of the *cydonia* or quince, a kind of perry. Pepys spells it *syder*, *Diary*, vol. ii. p. 113 (ed. Bright).

Shekár (Prov. xxxi. 4) was originally a sweet wine; in later times, when widely spread by means of Phœnician commerce, only a kind of beer.—Ewald, *Antiquities of Israel*, p. 86.

Sothli he schal be greet bifore the Lord, and he schal not drynke wyn and *sydir*.—*Wycliffe*, Luke i. 15 (1389).

He ne drincþ wín ne *béor*.—*A. Sax. Version* (995).

Sikera, says S. Jerome, "in the Hebrew tongue is every drink which can inebriate, whether it is made from grain, or *from the juice of apples*, or from honey, or the fruit of the palm" (*Epist. ad Nepolian*). Initial C and S were formerly almost interchangeable, and we still write *celery* for *selery* (It. *sellari*, Lat. *selinon*), *ceiling* for *seeling*, *cess* for *sess*, &c.

CYGNET, formerly *cignet* (Fr. *cigne*), a young swan, so spelt as if connected with Lat. *cygnus*, a swan. Fr. *cigne*, however, is identical with O. Fr. and Span. *cisne*, from Low Lat. *cecinus*, a swan, and quite unconnected with *cygnus* (Diez).

CYPHER. An organ-pipe is said to *cypher* when it continues sounding, when the note on the key-board is not struck. It is doubtless the same word as Welsh *sibrwd*, to murmur, to whisper, French *siffler*, Sp. *chiflar*, Prov. *siblar* (from *sifilare* = *sibilare*); Prov. Eng. *sife*, *siff*, to sigh (Devonshire, &c).

Compare It. *cifolare* and *ciuffolare*, to whistle, *cifello*, a piper, a whistler, *zuffurare*, to whistle or whisper, *zuffolare*, to pipe; Arab. *sifr*, whistling, *siffer*, to whistle; Heb. *sôfâr*, a trumpet.

CYPRESS ROOT, or *Sweet Cypress*, popularly so called, is an assimilation of its Latin name *cyperus* (*longus*) to the well-known tree-name *cypress*, Lat. *cupressus*, Greek *kuparissos*.

CYPRUS, otherwise spelt *cypress* and *cipres*, an old name for a species of fine transparent lawn, as if the stuff introduced from Cyprus, has been considered the origin of the word *crape* (Abp. Trench, *Study of Words*, Lect. iv.). The direct opposite is, I think, the case. *Crape*, Fr. *crêpe*, old Fr. *crespe*, which Cotgrave defines "*Cipres*, also Cobweb Lawne," Scot. *crisp*, have their origin in Lat. *crispus*, and are descriptive of the crisp and rivelled (Fr. *crespi*) texture of the material. Minsheu describes *cipres* as "a fine *curled* linen, Lat. *byssus crispata*." *Cipres*, therefore, was the same as crape, and probably is only another form of the same word altered by metathesis, thus, *crispe*, old Eng. *cryspe*; *cripse* (*crypse*) in Prov. Eng.; *cirps* in A. Saxon, *cyrps*; *cipr(e)s*, *cypr(e)s*; similar transformations being not unusual, *e.g. grass* for *gars*, A. S. *gœrs*; *cart* for *crat*, A. S. *crœt*; *kirsten*, *kirsen* (Burns), for *christen*, &c.

Blak with *crips* her [= hair], lene, and somdel qued.
Wright, Pop. Treatises on Science, 13th cent., p. 138, l. 283.

Jamieson gives *cryp* (? for *cryps*) as an old Scotch word for crape, old Eng. *crisp*.

Nelle with hir nyfyls of *crisp* and of sylke.
Townley Mysteries, Juditium (15th cent.).

A *Cyprus* not a bosom
Hides my poor heart.
Twelfth Night, iii. 1.

Lawn, as white as driven snow,
Cyprus, black as e'er was crow.
Winter's Tale, iv. 3.

About her head a *cyprus* heau'n she wore,
Spread like a veile, vpheld with siluer wire.
G. Fletcher, Christs Victorie in Heauen (1610), 59.

And sable stole of *cipres* lawn
Over thy decent shoulders drawn.
Milton, Il Penseroso, l. 36.

Over all these draw a black *cypress*, a veil of penitential sorrow.—*J. Taylor, Holy Dying*, p. 22 (ed. 1848).

Exactly similar in origin, and nearly related, are Fr. *crêpe*, a pancake, old Eng. *crippes*, fritters (Wright), *cryspels* (*Forme of Cury*), Scot. *crisp*, a pancake, *i.e.* something fried till crisp.

Cryspes frye3.—*Book of Precedence*, p. 91 (E. E. T. S.).

CYST-BEAM, the Anglo-Saxon name for the chestnut tree, as if connected with *cyst*, fruitfulness, goodness, *cystig*, bountiful, liberal, is a corruption of Lat. *cast-aneus*. See CHESTNUT.

CYTHORN, an old Eng. form of "cittern," the musical instrument, is quoted by Carl Engel, *Musical Myths and Facts*, i. p. 60.

D.

DAB, in the colloquial phrase "to be a *dab* at anything," *i.e.* clever, expert, has probably no connexion with *dab*, to hit (the mark), or *dapper*, spruce (Goth. *ga-dobs*, fitting), but is a corruption of *adept* (Lat. *adeptus*, proficient), misunderstood as *a dep'*. Cf. North Eng. *dabster*, a proficient.

DAINTY. This word, when used in the sense of fastidiously nice, finicking, delicate, O. Eng. *deynté*, *deinté*, is properly a subs. = pleasantness, from O. Fr. *daintie*, and that from *dain*, fine, quaint, Lat. *dignus*, worthy. Cf. *disdain*, to deem unworthy (Skeat).

For *deynté* þat he hadde of him: he let him sone bringe
Before þe prince of Engelond: Adelstan þe kynge.
Life of S. Dunstan, l. 36, Philolog. Soc. Trans., 1858.

And he resawyt thaim in *daynté*,
And hyr full gretly thankit he.
Barbour, The Bruce, bk. iv. l. 142 (ed. Jamieson).

When used in the special sense of a delicacy, something nice to eat, the word was probably confounded with Welsh *dantaeth*, a dainty, something toothsome (from *dant*, *daint*, tooth), Scot. *daintith*, *daintess*.

Thow waxes pur, þane fortone wil þe wyt,
And haf na *dantetht* of þi sone na delite.
Bernardus, De Cura Rei Famularis, p. 14, l. 334 (E. E. T. S.).

To tell here metus was tere/ That was served at here sopere,
There was no *dentethus* to dere/ Ne spyces to spare.
Sir Degrevant, ll. 1409-1412, *The Thornton Romance*, p. 236.

Abof dukes on dece, with *dayntys* serued.
Alliterative Poems, B. l. 38 (ed. Morris).

Jacob here made *dainty* of lentils.
T. Adams, Politic Hunting, Works, i. 5.

So that for lack of *deintie* mete,
Of which an herte may be fedde,
I go fastende to my bedde.
Gower, Conf. Amantis, vol. iii. p. 25 (ed. Pauli).

When we say, therefore, that a person is *dainty* about his food and fond of *dainties*, we use two really distinct words—the former akin to *dignity*, the latter to *dentist*.

DAMES, an old English name for the game of draughts, Fr. *dames*, would seem to have been borrowed from Egyptian *dameh*, if that be the primitive word.

The modern Egyptians have a game of draughts very similar in the appearance of the men to that of their ancestors, which they call *dameh*, and play much in the same manner as our own.—*Wilkinson, Ancient Egyptians*, ed. Birch, vol. ii. p. 58.

Another game existing in the Middle Ages, but much more rarely alluded to, was called *dames*, or ladies, and has still preserved that name in French.—*Wright, Homes of other Days*, p. 235.

In French and Provençal *damier* is a chessboard.

DAME'S VIOLET, a popular name for the *hesperis matronalis*, is a corruption of Fr. *violette de Damas*, "damask violet" (Lat. *viola Damascena*), as if it were *violette des dames* (Prior).

DAMSEL, "the *damson* (*Damascena*), a variety of the *prunus domestica*." (*Holderness Glossary*, Eng. Dialec. Soc., Yorks., Cheshire, and North of Ireland.) —Britten and Holland.

They are called *damascens* of the citie of Damascus of Soria.—*Passenger of Benvenuto*, 1612 (Nares).

Modern Damascus is a beautifull city. The first Damask-rose had its root here, and name hence. So all Damask silk, linen, poulder, and plumbes called *Damascens*.—*T. Fuller, Pisgah Sight*, bk. iv. ch. i. p. 9 (1650).

DARBIES, a slang term for handcuffs, is said to be in full *Johnny Darbies*, a corruption of Fr. *gens-d'armes*, applied originally as a nickname to policemen [?].

We clinked the *darbies* on him, took him as quiet as a lamb.
Scott, Guy Mannering, ch. xxxiii.

But the old term was "Father Derbie's bands."

To binde such babes in *father Derbies* bands.
G. Gascoigne, The Steel Glas (1576), l. 787.

See also T. L. O. Davies, *Supp. Eng. Glossary*, s. v.

DARKLE, to gloom or be dark, a fictitious verb, formed from *darkling*, understood as a present participle. *Darkling* = in the dark, is really an adverb, like O. Eng. *backling*, *flatling*, *headling*. See GROVEL and SIDLE.

Out went the candle, and we were left *darkling*.
Shakespeare, K. Lear, i. 4, l. 237.

Darkling they join adverse, and shock unseen,
Coursers with coursers justling, men with men.
Dryden, Palamon and Arcite, bk. iii. l. 590.

Bp. Hall has the phrase "to go *darklings* to bed."

D'Arcy Magee, in one of his songs, says—

A cypress wreath *darkles* now, I ween,
Upon the brow of my love in green.

Founder's Tomb . . . . *darkles* and shines with the most wonderful shadows and lights. —*Thackeray, Newcomes*, ch. lxxv.

See T. L. O. Davies, *Supp. Eng. Glossary*, s. v.

Modern poets often use *darkling* as an adjective.

To-night beneath the lime-trees' *darkling* arms
The dying sun's farewell is passing sweet.
W. H. Pollock, The Poet and the Muse, 1880.

On *darkling* man in pure effulgence shine.
Johnson, The Rambler, No. 7.

DASH IT! This expletive does not probably, as we might suppose, represent the typographical euphemism of a *dash*, as in "d—— it," but the Fr. *deshait*, *dehait*, *dehet*, affliction, misfortune (lit. dis-pleasure, from O. Fr. *hait*, pleasure), as an imprecation equivalent

to Cursed! Ill betide! This in old Eng. appears as the interjection *datheit*, *dahet*.

Daþeit hwo it hire thaue!
Daþeit hwo it hire yeue!
Havelok the Dane (ab. 1280), ll. 296,300. See *Skeat, Glossary*, s.v.

Dahet habbe that ilke best
That fuleth his owe nest.
The Owl and the Nightingale, l. 100 (Percy Soc.).

DASIBERDE, an old Eng. word for a simpleton (? as if a *dazed beard*), affords a curious instance of corruption. It is another form of *dozeper*, *dosseper*, originally one of the *doseperis*, Fr. *les douze pairs*, the twelve peers of France. See DOSEBERDE.

Al so the *dosse pers*
Of France were þere echon, þat so noble were and fers.
Robt. of Gloucester, p. 188.

Sir Cayphas, I saye seckerly
We that bene in companye
Must needes this *dosebeirde* destroye.
The Chester Mysteries (Shaks. Soc.), vol. ii. p. 34.

DATE, the fruit of the palm-tree, Fr. *datte*, old Fr. *dacte*, have been formed from *dactle*, *dactyle*; cf. Span. and Prov. *datil*, Flem. *dadel*, Ger. *dattel*, Lat. *dactylus*, Greek *dáktulos*, (1) a finger or dactyl, (2) a finger-shaped fruit, a date; these latter words from their termination being mistaken for diminutives (like *kernel*, *satchel*, &c.). Similarly *almond*, Fr. *amande*, has been evolved from *amandle*, Dut. *amandel*, Prov. *almandola*; and Fr. *ange* from *angel*.

Date, frute, Dactilus.—*Prompt Parvulorum*, 1440.

Dactyle, the Date-grape or Finger-grape. —*Cotgrave*.

A. Sax. *fingeræpla* [= dates], Ælfric.—*Cockayne, Leechdoms*, ii. 368.

A man might have been hard put to it to interpret the language of Æsculapius, when to a consumptive person he held forth his fingers; implying thereby that his cure lay in *dates*, from the homonomy of the Greek, which signifies dates and fingers.—*Sir Thos. Browne, Works*, vol. iii. p. 344 (ed. Bohn).

DAVY JONES'S LOCKER, in the sailor's phrase "He's gone to *Davy Jones's Locker*," *i.e.* gone to the bottom, drowned, or dead, it has been supposed may originally have been *Jonah's locker*, in allusion to the position of the prophet when swallowed up, and "the earth with her bars was about him for ever" (*Jonah*, ii. 6). *Davy*, as being a common prenomen of all the Welsh Joneses, was then, perhaps, arbitrarily prefixed. See T. L. O. Davies, *Supp. Eng. Glossary*, s.v. David seems to have been a favourite name, for some reason, among seamen, certain navigation instruments being called *David's staff* and *David's quadrant* (Bailey).

So was he descended . . . . to the roots and crags of them [the hills], lodged in so low a *cabin*, that all those heaps and swellings of the earth lay upon him. . . . . The meaning of the prophet was, that he was *locked* and warded within the strength of the earth, never looking to be set at liberty again. —*Bp. John King, On Jonah* (1594), p. 174, col. 1 (ed. Grosart).

DAWN, a corruption of the old word *dawing* or *daying*, A. Sax. *dagung*, the becoming day, a substantive formed from the O. Eng. verb *to daw*, A. Sax. *dagian*, to become *day* (*dæg*), Icel. *deging*, so spelt as if a past participial form, like *drawn* (from A. S. *dragan*), *sawn*, *born*, &c.

Dawyn', Auroro; *Dayyn'*, or wexyn day (*dawyn*), Diesco.—*Prompt. Parvulorum*.

The *dayng* of day.—*Anturs of Arthur*, xxxvii. (Camden. Soc.).

To *dawe* as the day dothe, *adjourner, l'aube se crieve*.—*Palsgrave*, 1530.

In his bed ther *daweth* him no day.
Chaucer, The Knightes Tale, l. 1678.

Hii come to her felawes in *dawynge*.—*Robert of Gloucester, Chronicle*, p. 208 (ed. 1810).

Bi nihte ine winter, ine sumer iþe *dawunge*.—*Ancren Riwle* (ab. 1225), p. 20.

When þe *dawande* day dryȝtyn con sende.
Alliterative Poems (14th cent.), C. l. 445.

DAY-BERRY, a provincial name for the wild gooseberry (Courtney, *W. Cornwall Glossary*), is undoubtedly a corruption of its common popular name *thape*, or *theabe*, + *berry*, the *p* or *b* being merged in the ensuing *b*, so that the word became *tha'-berry*, and then *day-berry*.

DAY-NETTLE, a north country name of the plant *galeopsis tetrahit*, is for *deye-nettle*, *i.e.* the nettle injurious to *labourers*, old Eng. *deyes*, whom it is believed to affect with whitlows.—Britten and Holland, *Eng. Plant-Names*, pp. 140, 150.

Day-woman occurs in Shakespeare for a servant whom we would now call a dairy-maid, Perthshire *dey*.

> She is allowed for the *day-woman*.
> *Love's Labour's Lost*, i. 2. l. 137.

Dey-wife occurs in Palsgrave (1530), *deye* in Chaucer and *Prompt. Parvulorum* (c. 1440), with the same meaning. Compare Swed. *deja*, a dairy-maid, Icel. *deigja*. *Dairy*, the place where she pursues her occupation (O. Eng, *deyrye*) stands to *dey*, as *fairy* (*féerie*) does to *fay*, *buttery* (*i.e. butlery*) to *butler*. *Day-house* for *dairy* still is found in S. W. counties of England. It is this word *day* or *dey*, in the general sense of maid, that occurs in *la-dy*, A. Sax. *hlæf-dige*, the "loaf-maid." It is generally understood to be the "kneader," connected with Goth. *deigan*, to knead. But it is never applied except to a female, and seems to mean specifically a "milk-maid," not a baker. Cf. Hindústaní, *dái*, a milk-nurse, "Lucy and her *Day*." Cf. Prov. Ger. *däiern*, to fatten a calf with milk (Westphalian); and Dan. *die*, milk, the breast, *give die*, to suckle, *diebroder*, foster-brother.

> His *daye* þe is his whore awlencð hire mid cloðes [The maid that is his whore he adorns with clothes].—*Old Eng. Homilies*, 12th cent. 2nd ser. p. 168.
>
> The goodnesse of the earth abounding with *deries* and pasture.—*Fuller*, *Worthies*, vol. ii. p. 1.
>
> The *dey*, or farmwoman, entered with her pitchers, to deliver the milk for the family.—*Scott*, *Fair Maid of Perth*, ch. xxxii. vol. v. p. 329, ed. 1857. [*Deywoman* occurs a few lines afterwards.]

Deadman's Day, an East Anglian name for the 20th of November, *St. Edmund's Day* (E. D. Soc. reprints, B. 20), of which it is evidently a corruption, *'t Edmun's day*. Cf. *Tantlins* for *St. Antholins*, *Tabbs* for *St. Ebb's*, *Tanns* for *St. Ann's*, *Tooley* for *St. Olaf*.

Dear me! a vulgar exclamation of mild surprise, is supposed to be a corruption of It. *Dio mio!* It is rather from Fr. *Dieu me* (*aide*), old Fr. *madia!* Similar is the exclamation in the Alexander Romance *madeus!* which stands for *m'aide Deus!* (O. Fr. *Deus*, God.—W. W. S.) In Irish *fiadha* is "good God," "a testimony," and *fiadh* is a "deer," but this is no more than a coincidence.

> *Madia*, In good sooth; as true as I live; or (instead of *Ce m'ait Dieu*) So God help me.—*Cotgrave*.
>
> *Deary me! Deary me!* forgive me, good sir, but this yance, I'll steal naa maar.—*W. Hutton*, *A Bran New Wark*, l. 313 (E. D. S.).
>
> My informant Jack did'nt seem quite so sanguine as the clergyman, for he uttered that truly Northumbrian ejaculation, "*Dear* kens!" in a highly interrogative manner.—*N. and Q.* in *Dyer*, *Eng. Folklore*, p. 225.
>
> Then did ideas dance (*dear* safe us!)
> As they'd been daft.
> *A. Ramsay*, *Epistle to Arbuckle*, 1719.

"*Dear* help you!" "*Dear* love you!" are in use in N. Ireland (Patterson, E. D. S.).

Debenture, a bond in acknowledgment of moneys owing, is an altered form of *debentur* (Blount, Bacon), "There are due," the first words of a bond written in Latin. Cf. *debet*, he owes, *credit*, he trusts, *tenet*, he holds.

It has been assimilated to *tenure*, *censure*, *enclosure*, and many other words in *-ure*, Lat. *-ura*.

> Father John Burges,/ Necessity urges
> My woeful cry/ To Sir Robert Pie:
> And that he will venture/ To send my *debenture*.
> *B. Jonson*, *Underwoods*, lxxv.

Deck, in the following passage—

> Thou didst smile,
> Infused with a fortitude from heaven,
> When I have *deck'd* the sea with drops full salt.
> *Tempest*, act i. sc. 2. l. 155—

is most probably a corruption of the provincial word *deg*, to bedew or sprinkle (so Dyce, Clark, and Wright). Other forms of the word are Cleveland *dagg*, Icel. *döggva*, Swed. *dugva*, to bedew, and Icel. *dögg*, Dan. and Swed. *dug*, Prov. Swed. *dagg*, = "dew."

Decoy, the modern form of the older word *duck-coy*, from the mistaken analogy of words like *devour*, *decry*, *delude*, *depose*, *denude*, *deploy*, &c. *Duck-coys* or *coy-ducks* (which occurs in Rushworth's *Historical Collections*, and is the word still in use in N. W. Lincolnshire) are tame *ducks* trained to entice wild-fowl into a net or *coy*. "*Coy*, a duck decoy."—Holderness dialect, E. Yorkshire. See *Coy-duck*, Davies, *Supp. Eng. Glossary*.

Compare Dutch *eende-kooi*, "a duck-cage," *i.e.* for catching ducks, and

kooi-eend, a decoy duck; Fr. *canardière*; "*Decoys* seu *Duck-coys*," Willughby, 1676. See Evelyn, *Diary*, Sept. 19, 1641.

Similarly Fr. *enjôler*, to wheedle, meant etymologically to encage, from *geôle*, O. F. *jaiole*, a cage. *Decoy* seems generally to have been confounded with O. Eng. *to coy* or *acoie*, to make *coy* or quiet, to tame, to allure (so Richardson, s.v.). See Haldeman, *Affixes*, p. 56.

St. Basil says that some in his time did sprinkle sweet ointment upon the Wings of tame Pigeons, and sent them abroad, like our *coy Ducks*, to fetch in the wild Flocks that they might take delight in them, and follow them home.—*Bp. Hacket, Century of Sermons*, 1675, p. 802 (fol.).

Women, like me, as *ducks in a decoy*,
Swim down a stream, and seem to swim in joy.
Crabbe, The Parish Register, Works, p. 137 (ed. Murray).

DEFAME, the modern spelling of old Eng. *diffame*, Sp. *desfamer*, Fr. *diffamer*, It. *diffamare*, Lat. *diffamare*, to *disfame* (like *disgrace*, *dishonour*, *disfigure*), from a false analogy to words such as *debase*, *degrade*, *defend*, &c. So *defer* is for *dif-fer*.

All þat *diffame* man or woman wherfor her state and her lose is peyred.—*J. Myrc, Instructions for Parish Priests*, p. 22, l. 708 (E. E. T. S.).

DELICE, "The fayre flowre *Delice*," Spenser, *The Shepheards Calender*, *April*, l. 145, so called as if *the flower of delight* (*delice*), *flos deliciarum*, is a corruption of *fleur-de-lis*, the iris. E. K.'s comment is, "*Flowre delice* that which they use to misterme *flowre deluce*, being in Latin called *Flos delitiarum*."

Custarde royall, with a lyoparde of golde syttynge therein, and holdynge a *floure delyce*.—*Fabyan, Chronicles*, 1516, p. 600 (Ellis's reprint).

If sin open her shop of delicacies, Solomon shews the trap-door and the vault; . . . . if she discovers the green and gay *flowers of delice*, he cries to the ingredients [= goers in] Latet anguis in herba—The serpent lurks there.—*T. Adams, The Fatal Banquet, Sermons*, i. 159.

Fleur-de-lis itself is said to be a corruption of *fleur-de-Louis*, from its having been adopted as his badge by Louis VII. of France. Compare the old Eng. name *floure de luce*.

Cardeno lirio, a Flowre-de-lice, or *Flowre-de-luce*.—*Minsheu, Spanish Dict.*, 1623.

Bring rich carnations, *flower-de-luces*, lilies,
The chequed and purple-ringed daffodillies.
B. Jonson, Pan's Anniversary, Works, p. 643.

There is a legendary belief that the twelve first Louis signed their names as Löys, and that *fleur-de-lys* is simply a corruption of *fleur-de-Löys*. — *F. Marshall, International Vanities*, p. 200.

The vj a flour had fond,
Clepit *delice*.
Booke of Precedence, p. 95, l. 47. (E. E. T. S.).

John Birch . . . . beareth azure three *Flower deluces*. . . . This Flower in Latin is called Iris, wch word stands also for a Rainbow whereto it some what resembleth in Colour. Some of the French confound this with the Lilly.—*T. Dingley, History from Marble*, p. cli. (Camden Soc.).

And as her Fruit sprung from the Rose and *Luce*,
(The best of Stems Earth yet did e'er produce)
Is tied already by a sanguine Race . . . .
So may they shoot their youthful Branches o'er
The surging Seas, and graff with every shore.
J. Howell, The Vote or Poem-Royal, 1641.

Il est certain que, ni en pierre, ni en métal, ni sur les médailles, ni sur les sceaux, on ne trouve aucun vestige veritable de *fleurs de lis* avant Louis le Jeune; c'est sous son règne, vers 1147, que l'écu de France commença d'en être semé.—*Saint Foix, Ess. Hist. Paris, Œuvres*, tom. iv. p. 107.

A further corruption seems to have resulted from a misunderstanding of *flower-de-luce* as "flower of light," *flos lucis*, with some reference perhaps to its name *Iris*, in Greek *ourania*, which denotes also the heavenly bow or rainbow (Gerarde, *Herball*, p. 50).

The azure fields of heau'n wear 'sembled right,
In a large round, set with the *flow'rs of light*,
The *flow'rs-de-luce*, and the round sparks of deaw,
That hung vpon the azure leaues, did shew,
Like twinkling starrs, that sparkle in th' eau'ning blew.
Giles Fletcher, Christ's Victorie on Earth, 42 (1610).

A lily of a day
Is fairer far, in May,
Although it fall and die that night;
It was the plant and *flower of light*.
B. Jonson, Underwoods, lxxxvii. 3.

DEMAIN, } also formerly *demean*, an
DEMESNE, } estate, lands pertaining to a manor-house, so spelt as if connected with old Eng. *demain*, *demene*, to manage, Fr. *démener*, and meant to denote those lands which a lord of a manor holds in his own hands (Bailey), in his *demain*, management, or control; just as, according to Chaucer, Alexander

All this world welded in his *demaine*.
The Monkes Tale, l. 14583 (ed. Tyrwhitt).

and so in another place

His herte was nothing in his own *demain*.

Similarly old Fr. *demaine*, It. *demanio* (Florio).

I find one William Stumps . . . . bought of him the *demeans* of Malmesbury Abbey for fifteen hundred pound two shillings and a halfpenny.—*T. Fuller, Worthies*, vol. ii. p. 452 (ed. 1811).

These are all corruptions of the correct form *domain*, Fr. *domaine*, It. *dominio*, Lat. *dominium*, a lordship or *dominion*. Milton speaks of Rome's

Wide *domain*,
In ample territory, wealth, and power.
Paradise Regained, iv. 81.

Domaine, A *demaine*, a mans patrimony or inheritance, proper and hereditary possessions, those whereof he is the right or true *Lord* [*dominus*].—*Cotgrave*.

Domanium properly signifies the King's land in France, appertaining to him in property. . . The *domains* of the Crown are held of the King, who is absolute lord, having proper *dominion*.—*Wood, Institutes*, p. 139 (In Latham).

Demains . . are the lord's chief manor-place with the lands thereto belonging, *terræ dominicales*.—*Blount* (Latham).

The spelling *demesne* is owing to an idea that these were lands held in *mesne*, an old law term, by a *mesne* lord. Spelman says "*Dominicum* is a forensic word . . in English *the Demaine*, which some write wrongly *Demeane* and *Demesne*, as if it were sprung from Fr. *de mesne*, *i.e.* peculiar to oneself, and not from Lat. *dominicum*" (*Glossary*, 1626, p. 224).

A gentleman of noble parentage,
Of fair *demesnes*, youthful, and nobly trained.
Shakespeare, Romeo and Juliet, iii. 5, 181.

DEMEAN, often used in the sense to lower, degrade, or make *mean*, as "I wouldn't *demean* myself to speak to him," is a modern and popular perversion of the verb *demean*, to comport or behave oneself, Fr. *se démener*, whence *demeanour*. It has no connexion with *mean*, low, base, A. Sax. *mǽne*. "Yours as you *demean* yourself" was the phrase with which Queen Elizabeth sometimes concluded her letters.

Be you so valiant as ye say, & of so greate bownté,
That so great ioye *demeaneth*, Of what contré be ye?
Debate between Somer and Wynter, l. 8.

See, sir, thus far
We have *demeaned* fairly, like ourselves.
Heywood and Rowley, Fortune by Land and Sea, p. 19 (Shaks. Soc.)

An Holy Scripture does not *demean* itself, nor exhaust itself on matters alien to its very highest purpose, when it largely occupies itself herein.—*Abp. Trench, S. Augustine as an Interpreter*, ch. iv.

DEMI-JOHN, a large wicker-cased bottle (compare "black-Jack"), anciently *damajan*. It is a corruption of the Arabic *damagan*, which came from the Persian glass-making town of *Damaghan* (Tylor). It is sometimes called a *Jemmy-John* (*Slang Dict.*).

A French corruption of the same is *dame-Jeanne*, which MM. Littré and Devic deduce from the Arabic (in their transliteration) *damdjana*, a large glass bottle.

It. *damigiana*, as if "a young lady" (Busk, *Folklore of Rome*, p. 364).

DENIZE, } an old verb for to natura-
DENNIZE, } lize (Holinshed), evolved out of the word *denizen*, a naturalized citizen, O. Fr. *denzein*, or *deinz-ein*, "one within," from O. Fr. *deinz* (= *dans*, Lat. *de intus*, within), opp. to *forein*, "one without." Formed on the model of *naturalize*, *civilize*, pretty much as if *citize* were formed out of *citizen*.

DENT, the mark left by a blow, a less correct spelling of *dint*, A. Sax. *dynt*, Icel. *dyntr*, *dyttr*, as if an *in-dent-ed* mark, an in-*dent*-ation, or notch made by a tooth (Lat. *den(t)-s*). Cf. "*Dent* (of *Dens*), a notch about the Edges," "in Heraldry of an outline notched in and out."—Bailey; "*Dentyn'*, or yndentyn', Indento."—*Prompt. Parv.*

þe lif sone he les· þat lauȝt ani *dint*.
William of Palerne, l. 1234 (1350) (ed. Skeat).

Now made a pretty history to herself
Of every *dint* a sword had beaten in it.
Tennyson, Elaine, l. 19.

Descry, to spy out, as if to *cry out* on discovering something that has been looked for (cf. Fr. *descrier*, to cry down, decry, and Lat. *explorare*, to search a wood, &c. with cries), is according to Prof. Skeat merely a shortened spelling of O. Fr. *descrire*, to describe, Lat. *describere*. Cf. O. Eng. *discryve*.

A maundement went out fro Cesar August that al the world schulde be *discryued*.—*Wycliffe, S. Luke*, ii. 1 (1389).

þus sal dede visite ilk man,
And yhit na man *discryue* it can.
Hampole, Pricke of Conscience, l. 1897.

Describe was formerly used in its Latin sense "to mark or trace out" (Wright and Eastwood, *Bible Word-book*), as we still say "to describe a circle;" whence the meaning to mark or observe. The identity of the words *descry* and *describe* was soon forgotten.

Thus hath my pen *described*, and *descry'd*,
Sinne with his seuen heads of seauen deadly vices.
J. Lane, Tom Tel-Troths Message, 1600, l. 704 (Shaks. Soc.).

I *described* his way
Bent all on speed and mark'd his aery gait.
Milton, Par. Lost, iv. 567.

Ye shall therefore *describe* the land into seven parts.—*A. V. Joshua*, xviii. 6.

Who hath *descried* the number of the foe?
Shakespeare, Rich. III. v. 3.

If thou, my sone, canst *descrive*
This tale, as Crist him self it tolde,
Thou shalt have cause to beholde.
Gower, Conf. Amantis, vol. iii. p. 38 (ed. Pauli).

Ho coulde kyndeliche· with colour *discriue*,
Yf alle þe worlde were whit· oþer swan-whit alle þynges?
Langland, Vision of P. Plowman, C. xxi. l. 215.

In that tyme that Octavianus was Emperoure of Rome . . . he sent oute a commaundement to *discrie* all the world: . . and this *discroying* was made frist [by] Cyrinus that then was bisshop of Cyrie.—*Legend of the Three Kings* (*Chester Plays*, p. 271, Shaks. Soc.).

Deuce, a common expression apparently equivalent to the devil, as in "*The deuce!*" "The *deuce* and all!" "It is *deuced* hard luck;" cf. "*Duce* take you, *i.e.* the Devil, or an evil spirit, take you!" (Bailey), as if identical with *deuce*, the two of dice, taken as a synonym of bad luck. Similarly Ger. *daus* = (1) deuce at cards, (2) the dickens!

In the mystical doctrine of numbers two has always been considered unlucky as being the first of the series of even numbers. The Pythagoreans regarded the unit as the good principle, the *duad* as the evil one (Wilkinson. *Anct. Egypt*, vol. ii. p. 496, ed. Birch),

The Number of Two.

God hates the *duall* number; being known
The lucklesse number of division:
And when He blest each sev'rall day, whereon
He did His curious operation;
'Tis never read there, as the fathers say,
God blest His work done on the second day.
Herrick, Noble Numbers, Poems, p. 423 (ed. Hazlitt).

Men therefore deem
That equal numbers gods do not esteem,
Being authors of sweet peace and unity,
But pleasing to th' infernal empery,
Under whose ensigns Wars and Discords fight,
Since an even number you may disunite
In two parts equal, naught in middle left
To reunite each part from other reft.
C. Marlowe, Hero and Leander, Works, p. 303, ed. 1865.

The exclamation *Deus!* occurs frequently in *Havelok the Dane* (ab. 1280), as "*Deus!*" quoth ubbe, "hwat may þis be?" l. 2096. Sir F. Madden and Prof. Skeat think this is merely Lat. *Deus!* God! naturalized in Norman oaths.

There is no doubt, however, that *duce*, Low Lat. *ducius*, *dusius*, was an old word for some demon, spectre, or bogie, *e.g.*

Bugge, or buglarde, Maurus, *Ducius*.—*Prompt. Parvulorum*, 1440.

Thyrce, wykkyd spyryte, *Ducius*.—*Id.*

To this, says Mr. Way, the origin of the vulgar term, the *deuce*, is evidently to be traced.

Certaine deuills whome the Frenchmen call *Dusies* [quos *dusios* Galli nuncupant], doe continually practise this vncleannesse and tempt others to it, which is affirmed by such persons, and with such confidence that it were impudence to denie it.—*S. Augustine of the City of God* (xv. 23) *Englished by J. H.* 1620, p. 561.

Devil, as a term in cookery, "*to devil* a fowl," "*devilled* bones," to broil with abundance of pepper, &c., was perhaps originally *to divel*, *i.e.* to dismember, or tear asunder the wings, legs, &c. as preparatory to cooking, Latin *di-vellere*. But query?

"Devil" (= Satan), it may be observed, in old writers, such as Bishop Andrewes, is commonly spelt *divel*.

Dew-berry, the *rubus cæsius*, is properly the *dove-berry*, so called from the colour of its fruit, Ger. *tauben-beere*, Norw. *col-bär;* from A. Sax. *duua*, Dut. *duif*, a dove (Prior). Cf. Bav. *taub-ber*, dove-berry (Wedgwood).

Dewlap. This word has generally been explained as meaning the pendulous part of the neck of a cow, which seems to *lap* or lick the *dew!* (see Richardson, s.v.).

It is the same word as Dan. *doglœp*, where *dog*, is a distinct word from *dug*, dew, and *lœp* is a pendulous fleshy part, a *lobe*. The Swedish is *drög-lapp*, which seems to be the original form, and to mean the *trailing lobe* or *lappet* of flesh, from *draga*, to drag, trail, or sweep along the ground (cf. *drög*, a dray or sledge). So Icel. *döglingr*, a draggle-tail, seems to be for *dröglingr*. An old Eng. name for the same is *frœt-lœppa* (Vocabulary, 10th cent., Wright, p. 54).

> Here thou behold'st thy large sleek neat
> Unto the *dew-laps* up in meat.
> *Herrick, Hesperides, Poems*, i. 247 (ed. Hazlitt).
>
> The vnctious *dulapps* of a snayle.
> *Id.* ii. 472.

Dewsiers, a Wiltshire word for "the valves of a pig's heart always cut off and thrown away" (E. D. Soc. *Reprinted Glossaries*, B. 19), which has been regarded as a corruption of *Jew's ears* (Grose),—*Jew's ears* being actually the name of a worthless fungus,—can scarcely be other than a perverted form of old Fr. *jusier*, Wallon *jugié*, Mod. Fr. *gésier* (Lat. *gigerium*), the entrails of a fowl, especially the gizzard. In old English *giserne* was synonymous with *garbage* (*Prompt. Parvulorum*).

Dickens! or *The Dickins* (*take it*)! This vulgar exclamation must be the same, Dr. Jamieson remarked, as the Scotch *daikins!* of similar import, and this for *deilkin* or *deelkin*, *i.e. devilkin*, the *l*, as so often, being silent.

> And of every handfull that he met
> He lept ouer fotes thre:
> "What *devilkyns* draper," sayd litell Much,
> "Thynkyst thou to be?"
> *A Lytell Geste of Robyn Hode*, l. 292 (*Child's Ballads*, v. 57).

> I cannot tell what the *dickens* his name is my husband had him of.—*Shakespeare, Merry Wives of Windsor*, iii. 1. l. 20.

Diddle, to cajole or cheat one out of anything, is an assimilation to *fiddle*, *piddle*, to trifle, &c., of *didder*, old Eng. *dyder*, A. Sax. *dyder-ian*, *dydrian*, to deceive. Ettmüller connects with this Dut. *dodderig*, and Eng. "dodge" (*Lex. Ang.-Sax.* p. 562).

Dier's cordial, an old name for an apothecary's electuary, is a corruption of *Diascordium*.—Skinner, *Prelogom. Etymologica.*

Diet, a deliberative assembly, Low Lat. *dieta*, as if derived from *dies*, the day of assembly, like the German words *Land-tag*, *Reichs-tag*.

Cf. *dieta*, a day's work or journey (Spelman, Bailey).

It is, however, as Lord Strangford has pointed out (*Letters and Papers*, p. 172), the same word as A. Sax. *theód*, a nation, Goth. *thiuda*, Ir. *tuath*, Oscan *tuta*, Umbrian *tota*, Lith. *tauta*, whence A. Sax. *theodisc*, O.H.G. *diutisk*, Ger. *deutsch*, "Dutch." Or the word may not improbably have been assimilated to Lat. *diæta*, Gk. *diaita*, way of living, arbitration, whence comes "diet," a prescribed regimen of food.

Diocess, a mis-spelling of *diocese* (Greek *dioikêsis*), from a false analogy to such words as *recess*, *excess*, *abscess*, &c., for which *The Times* newspaper is generally held responsible, is found repeatedly in the anonymous *Life of Bp. Frampton*, who was deprived in 1689, *e.g.* "He came to reside in his own *diocess* wholly," p. 129 (ed. T. S. Evans). Dr. South also spells it so, and Cotgrave, s. v. *Diocese*.

> That apperteynithe to the ordinaries in whos *diocess* ther said churchis bee in.—*Warham*, 1525, *Ellis, Orig. Letters*, ser. 3rd, vol. ii. p. 35.

Dischorde, an old spelling of *discord*, as if from *dis* and *chorde* (chords not in unison), instead of from *dis* and *cors* (*hearts* at variance); cf. O. Fr. *descorder*, to quarrel.

> Oftentimes a *dischorde* in Musick maketh a comely concordaunce.—*E. K(irke), Ep. to Gabriel Harvey*, prefixed to *The Shepheards Calender*.

In the seventh century the Sevillian guitar was shaped like the human breast, because, as archbishops said, the *chords* signified the pulsation of the heart, *à corde*. The instruments of the Andalucian Moors were strung after these significant heartstrings—one string

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being bright *red*, to represent *blood*, another *yellow*, to indicate *bile*, &c.—*Ford, Gatherings from Spain*, p. 333.

Similarly *accord*, notwithstanding *accordion*, and *concord* in music, are not derivatives of *chord* (Greek *chordê*, whence Fr. *corde*, "cord"), but of *cor(d)s*, the heart.

> Heart with heart in *concord* beats,
> And the lover is beloved.
> *Wordsworth.*

DISHLAGO, } North country words
DISHYLAGIE, } for the plant colt's-foot, are corruptions of its Latin name *tussilago*.

DISTRAUGHT is an incorrect assimilation of *distract*, *e.g.* "The fellow is *distract*" (*Com. of Errors*, iv. 3 = Lat. *dis-tractus*, dragged asunder, confused, deranged; O. Eng. *destrat*), to *raught*, the old p. partc. of *reach* (like *taught*, &c.). Similarly Shakespeare has *extraught* for *extract*=*extracted*: "Sham'st thou not, knowing whence thou art *extraught*."—3 *Hen. VI.* ii. 2. l. 142. The Latin past partc. was frequently adopted into English, *e.g.* *aflycte* (= afflicted), Rogers; *acquit*, *expiate* (Shakespeare); *compact* (id.); *captivate* (Hammond); *consecrate*, *confuse* (Chaucer); *complicate* (Young); *exalt* (Keats), &c.

> As if thou wert *distraught* and mad with terror.
> *Shakespeare, Richard III.* iii. 5, l. 4.

> Ere into his hellish den he raught . . .
> She sent an arrow forth with mighty draught,
> That in the very dore him overcaught, . . .
> His greedy throte, therewith in two *distraught*.
> *Spenser, Faerie Queene*, IV. vii. 31.

> With present feare and future griefe *distraught*.
> *G. Fletcher, Christs Trivmph over Death*, 44 (1610).

Do when used in sundry idiomatic phrases, in the sense of to avail, profit, thrive, prosper, suffice (Lat. *prodesse*, *valere*), is a distinct verb altogether from *do* (=*facere*), A. Sax. *dón* (Dut. *doen*, Ger. *thun*), being the modernized form of old Eng. *dow*, to avail, Prov. Eng. and Scotch *dow*, to be able, to profit, to thrive, A. Sax. *dugan*, to profit, help, be good for; and near akin to Dutch *deugen*, Swed. *duga*, Dan. *due*, Ger. *taugen*, O. H. Ger. *tugan*, Icel. *duga*, to help, be strong, suffice.

Such phrases are, "That will *do*,"= That will suffice (Jam satis est); "This will never *do*," Jeffrey's rash and time-confuted dictum, meaning, This poetry will never succeed, thrive, or be good for anything; "If he sleep, he will *do* well" (John xi. 12), *i.e.* He will thrive, or recover (A. Sax. version, *he byþ hâl*, Greek *σωθήσεται*). The Cleveland folk say of a patient who lingers long, "He nowther dees nor *dows*." Other Yorkshire phrases are, "March grows, never *dows*," meaning early blossoms never thrive, and "He'll never *dow*, egg nor bird" (Atkinson, *Cleveland Glossary*, p. 150).

Dugan is also found in old Eng. with the meaning to suit or become, *e.g.* "*as Drihtin deah*" (*Legend of S. Katherine*, p. 99), "as it becometh a lord." We still say, "that will *do* very well for him" (Oliphant).

We find the two verbs, *do* (=facere) and *do* (*dow* = valere), side by side in our familiar greeting, "How do you *do* (*dow*)? (Quomodo valetis?) And in this from Cotgrave: "*Atrophe*. In a consumption, one with whom his meat *dowes* [=prodest] not, or to whom it does [=facit] no good." Compare also the following:—

> And now he gaes daundrin' aboot the dykes,
> And a' he *dow* do is to hund the tykes [= valet facere].
> *Lady Baillie, Were na my Heart Licht I wad Dee.*

"Noȝt *dowed* bot þe deth· in þe depe stremeȝ." — *Alliterative Poems* (ab. 1360), *The Deluge*, l. 374 (ed. Morris), *i.e.* nought prevailed but death. So *douthe* = *dowed* (availed), in *Havelok the Dane*, ll. 703, 833.

> Some swagger hame, the best they *dow*, [= are able]
> Some wait the afternoon.
> *Burns, The Holy Fair* (Globe ed.), p. 19.

> A' the men o' the Mearns *downa* do mair than they *dow*.—*Scott, The Black Dwarf.*

Of the same origin are *doughty*, old Eng. *dohty*, A. Sax. *dyhtig*, Dan. *dygtig*, Swed. *dugtig*, Ger. *tüchtig*, mighty, able; A. Sax. *dugu*ð, Ger. *tugend*, valour, virtue, &c.

As instances of the confusion between the two words, compare such phrases as "It *did* admirably" (for O. Eng. *douthe*, availed), "I have *done* very well" (for O. E. *ydought*, fared, prospered).

Dog, a provincial word for a small pitcher (Wright), is probably the same word as Ital. *doga*, "a wooden vessell made of deale or barrell-boards" (Florio), L. Lat. *doga*, a vessel, derived from Gk. *dŏché*, a receptacle.

Dog cheap, which has generally been supposed to be a perversion of the old phrase *good-cheap*, "god-kepe" in Mandeville, is really, I believe, a corruption of an original *dag-cheap*, or *dagger-cheap*, *i.e.* pin-cheap, a phrase used by Bishop Andrews.

> But with us it is nothing so; we esteeme farre more basely of ourselves: wee set our wares at a very easie price, he [the devil] may buy us even *dagger-cheape*, as we say.—*Seven Sermons on the Wonderfull Combate between Christ and Sathan*, p. 51 (1642).

"I do not set my life at *a pin's fee*," says Hamlet (act i. sc. 4). In colloquial phrase, he held it *dagger-cheap* or *dog-cheap*.

> Honour is sould soe *dog-cheap* now.
> *Ballad on the Order for making Knights*, temp. James I.

So *dog* would be another form of old Eng. *dagge*, It. and Sp. *daga*, A. Sax. *dalc*, *dolc*, Ger. *dolch*, a *dagger*, or sharp instrument for piercing, Icel. *dálkr*, a pin, O. North Runic *dalca*, and cognate with Scot. *dirk* or *durk*, Gael. *durc*, a poniard, Ir. *dealg*, a pin, a thorn, a skewer, Dan. *dolk*. In Prov. English *dauk* is to prick or stab (compare Dog-wood, *i.e.* *dag-wood*, so called from skewers being made of it). *Dalc* or *dolc*, according to Bosworth, denotes a toy or trifle, as well as a brooch or buckle; so that *dalc-cheap*, pronounced *dauk-cheap*, would accord well, both in sound and meaning, with *dog-cheap*.

With the above we may compare *pricksworth*, a Scotch word for a thing of the slightest value—*prick* being a pin, or skewer; and "no worth a *prein-head*," an expression for anything not valued at the head of a *prein* or *preen*, a pin.

"Alle þeos þinges somed . . ne beoð *nout wurð a nelde*,"—All these things together are *not worth a needle*,—occurs in the *Ancren Riwle* (ab. 1225), p. 400 (Camden Soc.).

However, Prof. Skeat identifies this affix with Prov. Swed. *dog* = very, Platt-Deutsch *döger*, very much.

> I have bought seven hundred books at a purchase, *dog-cheap*—and many good—and I have been a week getting them set up in my best room here.—*Sterne, Letters*, xvii. 1761.

Daggar, an old term for the *dog* fish (Smyth, *Sailor's Word-book*), presents a close parallel to *dagger-* and *dog-cheap*. *Dog-stone*, a name of the plant *orchis mascula*, is spelt *dag-stone* in Holme's *Academy of Armory*, vol. ii. p. 56.

It is, notwithstanding, quite possible there may have been some such phrase as "As cheap as a dog." Shakespeare has "As dank as a dog" (1 *Hen. IV.* ii. 1), on which Dyce (*Remarks*, &c., p. 105) appropriately quotes from the Water Poet:—

> Many pretty ridiculous aspersions are cast vpon Dogges, so that it would make a Dogge laugh to heare and vnderstand them: As I haue heard a Man say, I am as hot as a Dogge, or, as cold as a Dogge; I sweat like a Dogge (when indeed a Dog never sweates), as drunke as a Dogge, hee swore like a Dogge; and one told a Man once, That his Wife was not to be beleev'd, for shee would lye like a Dogge.—*Workes, The World runnes on Wheeles*, p. 232 (1630).

> Thou *doggèd* Cineas, hated like a dogge,
> For still thou grumblest like a masty dogge,
> Compar'st thyself to nothing but a dogge;
> Thou saith thou art as weary as a dogge,
> As angry, sicke, and hungry as a dogge,
> As dull and melancholly as a dogge,
> As lazy, sleepy, idle as a dogge.
> *Sir John Davies, Epigrammes*, 19.

> An other certain man complaining that he was euen *doggue wearie*, and cleane tiered with goyng a long iourney, Socrates asked, &c.—*N. Udall, Apophthegmes of Erasmus* (1542), p. 8, ed. 1877.

There is a Scotch expression *dog-thick*, meaning as intimate, or thick, as two dogs.

Dog-fish was originally the *dag-fish*, or *daggar-fish*; at least, Cotgrave gives *aguillat*, a kind of dog-fish "that hath *two sharp and strong prickles on her back*, and thereof may be termed (as she is by the Germans) a Thorn-hound" [? *Dornbutte*]. It may be from these prickles, or *dags*, Fr. *aguilles*, that the fish got its name. Compare *aguille*, a needle, also a long small fish, called a Hornback (Cotgrave).

Dogged, sullen, morose, obstinate, can scarcely be a derivative of *dog*, as we never say that a person resembling

a sheep, or pig, or swine in disposition is sheeped, or pigged, or swined, but sheepish, piggish, swinish. The older signification was somewhat different.

Doggyde, malycyowse. Maliciosus, perversus, bilosus.—*Prompt. Parvulorum* (ab. 1440).

It is probably the same word, radically, as Scotch *dodgie*, irritable, bad-tempered, *dudgeon*, ill-temper, sullenness, formerly spelt *dogion* (Nares), Welsh *dygen*, grudge, malice, *dueg*, melancholy, spleen (Spurrell). Cf. Fr. *doguin*, brutal, quarrelsome (Roquefort), Wallon *doguer*, to butt or beat.

> The fals wolf stode behind;
> He was *doggid* and ek felle.
>
> *Political Songs* (temp. Edward I.), p. 199 (Camden Soc.).

Wiltshire folk use the word as = very, exceedingly, *e.g.* "*dogged cute*" (Akerman).

DOGGEREL, } "pitiful poetry, paltry
DOGGREL, } verses" (Bailey), as if *rime de chien* (Tyrwhitt), has been connected with Ger. *dichter*, a poet (Haldeman, *Affixes*, p. 209); cf. *dichterling*, a poetaster, Flemish *dichtregel*, verse (Olinger). This is quite conjectural. Compare Icel. *grey-ligr*, paltry, from *grey*, a dog.

Here is a gallimaufrie of all sorts . . . and Clownes plaine Dunstable *dogrell* to make them laugh.—*The Cobler of Canterburie, Ep. to Reuders*, 1608.

DOGS, an Essex word for the dew, is a corruption of *dag*. See DECK.

DOG-SLEEP, an expression used in Ireland for a light slumber easily broken, might be conjecturally identified with the Icelandic phrase "að sitja upp við *dogg*," to recline upon a high pillow, to lie half erect in bed, where *dogg* seems to be a pillow (Cleasby, p. 101).

DOGWOOD, the *cornus sanguinea*, has been supposed to derive its name from its unfitness for a *dog* to eat! (Parkinson), or from its astringent bark being medicinal in the case of dogs (F. G. Heath, *Our Woodland Trees*, p. 487), especially mangy dogs (*Sat. Review*, vol. xlvi. p. 605).

The word was, without doubt, originally *dag-wood*, the wood that skewers were made of, old Eng. *dagge*, A. Sax. *dalc* (see DOG-CHEAP). Compare its other names—*Prick-wood* (*prick* being an old word for a butcher's skewer), *Skewer-wood*, and *Gad-rise* (*i.e.* A. S. *gad*, a goad, and *hris*, a rod).—Prior. So *dog-wool*, coarse wool (Bailey, s. v. *Cottum*) is for *dag-wool*.

Cornus. Κρανεία. Cormier, cornier, corneillier. The wilde cherrie tree: the *dog-tree*: the tree of the wood *whereof butchers make their pricks.—Nomenclator.*

Compare such names as *Spindle-tree*, Ger. *Spindelbaum*, *pinnholtz*, It. *fusaggine*, Ger. *nadelholtz*, *pfriemkraut*.

The *dog-rose* is a translation of Lat. *rosa canina*, so called apparently because the root of a wild rose was a "sure and Soueraigne remedy for them that are bitten with a mad dog."—Holland, *Plinys Nat. Hist.*, vol. i. p. 220 (1634).

DOLL would seem to be a shortened form of Scotch *dally*, a girl's puppet, O. Eng. *daly*, a plaything, a die (= Lat. *talus*), Eng. *dally*, to trifle, or play. Thus Morison speaks of a vain woman, "Wha's like a *dally* drawn on delf or china-ware" (Jamieson). Prof. Skeat further compares O. Dut. *dol*, a whipping-top, Dut. *dollen*, to sport, *dol*, mad (*Etym. Dict.*, s.v.). The probability is, however, that *doll* is just *Doll*, the shortened and familiar form of *Dorothy*, a typical female name (as *Moll* (*Mal*) of *Mary*, *Hal* of *Har-ry*). In Scottish *doroty* is a doll, and a very small woman. Compare Fr. *marionette*, a puppet, orig. little Marion, Mary, or Molly (Cotgrave, Diez), and *Jack-in-the-box*.

Richardson notes that in Cooper's *Lat. Dict.* 1573, "O little pretie *Doll polle*" [*i.e.* Dorothy Mary] is the rendering of *O capitulum lepidissimum*. The old name for these playthings was *babies* or *poppets*. For similar applications of proper names to familiar objects or utensils, cf. Prov. Eng. *dolly*, a washing beetle or churn dash; *betty*, a clothes drainer (Northampt.); *maukin* (*i.e. Mal-kin*, little Molly), a baker's mop; *peggy*, a night light (Lincoln.); *thomasin*, or *tamsin*, a frame for airing linen (Kent); spinning-*Jenny*, *Jenny*-quick, an Italian iron (Devon.), roasting-*Jack*, &c.

Mr. Henry Morley, in his *Memoirs of Bartholomew Fair*, says:—

Dolls, now so dear to all young daughters of England were not known by that name before the reign of William and Mary. . . . Fewer dolls certainly were nursed; and of these the Bartholomew Babies, elegantly dressed and carefully packed in boxes, seem to have been regarded as the best. In Nabbes' comedy of "Tottenham Court" (1638) this phrase occurs, "I have packed her up in't, like a Bartholomew Baby in a box. I warrant you for hurting her." Poor Robin's Almanac for 1695 says, "It also tells farmers what manner of wife they shall choose: not one trickt up with ribbens and knots like a Bartholomew baby." . . When some popular toyman, who might have called his babies pretty Sues or Molls or Polls, cried diligently to the ladies who sought fairings for their children, "Buy a pretty *Doll*" (it was at a time too when the toy babies were coming more and more into demand), the conquest of a clumsiness was recognized. Mothers applied for *dolls* to the men at the stalls, and, ere long, by all the stalls and toybooths the new cry of "Pretty Doll" was taken up. We have good reason to be tolerably certain that Bartholomew Fair gave its familiar name to a plaything now cherished in every English nursery.—pp. 259, 260, ch. xvii.

Doll has often been regarded as a mutilated form of *idol* (*e.g.* Todhunter, *Account of Dr. Wm. Whewell*, i. 63), like *dropsy*, from O. E. *ydropsy*; and it is observable that when Spenser says—

All as a poore pedler he did wend,
Bearing a trusse of tryfles, at hys backe,
As bells, and *babes*, and glasses, in hys packe.
Shepheards Calender, Maye—

E. K.'s gloss is, "By such trifles are noted, the reliques and ragges of popish superstition, which put no smal religion in Belles, and *Babies*, s[cil.] *Idoles* . . and such lyke trumperies" (Spenser, *Works*, p. 463, Globe ed.).

DOLLY OIL, the same as *eel-dolly*, a Scotch term for oil, is a corruption of Fr. *huile d'olive* (Jamieson).

DOLLY-SHOP, a slang word for a shop where stolen property, or goods, are received in pawn, and charged at so much per day, is probably a corruption of *tally-shop*, one where a *tally*—that is, a score or account of moneys lent—is kept. Cf. "*talley-man*, one who sells clothes, &c., to be paid by the week" (Bailey).

The *dolly-shops* are essentially pawn-shops, and pawn-shops for the very poorest. There are many articles which the regular pawnbrokers decline to accept as pledges. . . . A poor person driven to the necessity of raising a few pence, and unwilling to part finally with his lumber, goes to the *dolly-man*, and for the merest trifle advanced, deposits one or other of the articles I have mentioned.—*Mayhew, London Labour and London Poor*, vol. ii. p. 122.

The true origin of the name being forgotten, a large black wooden figure, or *doll*, is frequently hung up, as a sign over the door of these shops, and from this they are supposed by Mayhew to have been called.

Near akin to these caterpillars [pawnbrokers] is the unconscionable *tally-man*.—*Four for a Penny*, 1678 (Harl. Misc. iv. 148).

DONJON, DUNGEON. If these be not two distinct words, it is not easy to say which is the original form from which the other has taken its rise.

1. *Donjon*, a large tower or redoubt of a fortress (Bailey), Fr. *donjon*, *dongeon*, Prov. *donjo*, is from Low Lat. *domnio* (*dominio*), a commanding tower that dominates all the rest of the building (Diez, Wedgwood, Skeat).

2. *Dungeon*, a dark, strong-fenced place, old Fr. *doignon*, *dognon*, *dangeon*, Low Lat. *dangio*, is from Irish *daingean*, strong, secure, also a stronghold or fort, *daingnigim*, a fortification (so Zeuss, Pictet, *Origines*, ii. 194, Whitley Stokes). In Stokes's *Irish Glosses*, *daingen* explains durus and firmus (p. 87). *Dangan* (a fortress or castle), frequently used as a place-name in Ireland, is the same word (Joyce, *Irish Names of Places*, i. 295). In the "Wars of the Gaedhil," ed. Todd, it is said, "They built *duns* and *daingeans*" (p. 41).

Dungeon, a dark prison cell, may perhaps be a result of a popular confusion of the two words.

I seigh a towre on a toft· trielich ymaked;
A depe dale binethe· a *dongeon* þere-Inne,
With depe dyches & derke· and dredful of sight.
Langland, Vision of P. Plowman (1377), Prol. l. 16, text B. ed. Skeat.

"Anon the *donge* it was for-dit" (the dungeon it was shut up).—*Debate between Body and Soul*, 13th cent. l. 236 (Camden Soc. p. 339), where a later version has "the *dungoun* was for-dit" (p. 345).

Vigfusson connects "dungeon" with Icel. *dyngja*, a lady's bower, the common sense being that of a secluded chamber in the inner part of a house or castle (Cleasby, *Icel. Dict.* p. 111).

DOSEBERDE, } a simpleton, as if a
DASIBERDE, } *dozing, dazed*, person, "a dazed beard," is really a degraded use of the word *dozeper*, a nobleman, one of the *Douze-Pairs*, or twelve peers, of France (see Le Grand, *Fabliaux*, vol. ii. p. 420). A connexion was imagined, apparently, with old Eng. *dusi*, foolish, A. Sax. *dysig*, Mod. Eng. "dizzy," Scot. *dosen*, to stupify.

Lygger of Colonye, and al so the *dosse pers*
Of France were þere echon, þat so noble were and fers.
Robert of Gloucester's Chronicle, p. 188 (ed. 1810).

Iherep nv one lutele tale. þat ich eu wille telle . . .
Nis hit nouht of Karlemeyne ne of þe *Duzeper*.
Old Eng. Miscellany (*Morris*), p. 37, l. 3.

Als he to Carlele was commene, that conquerure kyde,
Withe dukes and with *ducheperes*.
The Awntyrs of Arthure.

There is a *dossiberde* I would dere
That walkes abrode wild were
Whoe is his father I wotte nere.
The Chester Plays, vol. i. p. 264 (Shakspere Soc.).

Duribuccus, þat neuer openeþ his mouþ, a *dasiberde*.—*Medulla*.

Big looking like a doughty *Doucepere*
At last he thus.
Spenser, Faerie Queene, III. x. 31.

DOUBLE X, the name given to porter or beer of more than ordinary strength, as in "Guinness's XX," or "Double X," is probably a survival, in a somewhat disguised form, of the Lat. word *duplex* (misunderstood as *double-x*), which formerly was commonly applied to such. Thus the Fellows and Postmasters of Merton College were forbidden by the Statutes to drink *cerevisium duplex*, or strong ale. In *Martini Schookii Liber de Cerevisia*, 1661, he says there are three kinds of English ale, "*Simplex* cerevisia," which produces the same effect as a watery wine; "Potens cerevisia," commonly called *duplex*, which warms powerfully, and has the strength of potent wine; and a medium ale, commonly called Trihapennina [? three ha'penny], which warms but moderately. Cap. xxxvii. (*Notes and Queries*, 6th S. ii. 523). There is a curious old poem, entitled *Doctour doubble ale* (see *Early Pop. Poetry*, vol. iii. p. 297, ed. Hazlitt). Gascoigne mentions "*dooble dooble* beere."

Had he been master of good *double beer*,
My life for his, John Dawson had been here.
Bp. Corbet, on J. Dawson, Butler of Christ-Church (1648). *Poems*, p. 208, ed. 1807.

DOWN-DINNER, in the Cleveland dialect an afternoon meal, is without doubt a corruption of the old word *aandorn, orndorn, orndoorns, undern*, a mid-day meal, still current in N. W. England (Atkinson). See ORN-DINNER.

So "*down-dinner*, a mid-day meal in the field."—*Holderness, Glossary* (Eng. Dialect Soc.).

DOWNER, a slang word for sixpence, apparently another form of "tanner," which, like "tanny" (little), is derived from the Gipsy *tawno*, little.

DRAGONWORT. *Dragon* here is a corruption of *Tarragona* in Spain, whence it comes, says Mr. I. Taylor, *Words and Places*, p. 408, 2nd ed.

This, however, is quite a mistake. It is rather the Eng. name *tarragon*, that is a corruption of *dragon*, its French name, It. *dragontea*, Lat. *dracontium* and *dracunculus* (see Gerarde, *Herball*, p. 193). Pliny calls it *dragon* (*dracunculus*), and says its root "is somewhat red, and the same wrythed and folded round in manner of a *Dragon*, wherupon it took that name" (Holland's translation, 1634, vol. ii. p. 200).

DRAKE, a popular name for darnel or cockle, is a corruption of *drawk* or *dravick*, Dut. *dravig*, Welsh *drewg*, Bret. *draok* (Prior).

DRAUGHT (A. V. Matt. xv. 17; Mark vii. 19) and *Draught-house* (2 Kings x. 27), old words for a latrine, or house of office. *Draught* here is a corruption of *draf, draffe*, = fæces, dregs, refuse, dirt, which Wycliffe spells *draft* (Ps. xxxix. 3), Icel. *draf*, A. Sax. *dréfe*, *drof*. See Eastwood and Wright, *Bible Word-Book*, s. v.

And wiþ þe ȝerde þe wolf he werde
Wiþ duntes drof him al to *draf*.
Legends of the Holy Rood, p. 141, l. (ed. Morris).

Hang them, or stab them, drown them in a *draught*.
Shakespeare, Timon of Athens, v. 1.

There was . . . a goddesse of the *draught* or jakes.
Burton, Anatomy of Melancholy, Pt. 2, Sec. 1, Mem. 3.

The worst of the three is a thick, cloudy, misty, foggy air, or such as comes from fens, moorish grounds, lakes, muckhils, *draughts*, sinks, where any carkasses or carrion lyes.—*Burton, Anatomy of Melancholy*, I. 2, ii. 5.

DRAWING-ROOM, a meaningless contraction of *withdrawing-room*, a room for retiring to after dinner.

After dinner into a *withdrawing-room*; and there we talked, among other things, of the Lord Mayor's sword.—*Pepys, Diary*, Sept. 2, 1663.

DRESS, in colloquial usage to drub, chastise, or beat soundly, as in the phrase "to give one a good *dressing*," is the same word as Prov. Eng. *dresh*, "to thresh," A. Sax. *þerscan*, Icel. *þreskja*, Goth. *þriskjan*, O. H. Ger. *drescan*, Ger. *dreschen*, Dan. *tærska*, but assimilated by false analogy to Fr. *dresser* (Lat. *directiare*), to set right. So, in the Cleveland dialect, *dress* (pronounced *derse*) is not only to set in order, but to beat, chastise, thrash (Atkinson). Compare the phrase, "I'll *dress* [sometimes *trim*] his jacket for him," Scotch "to *dress* one's doublet," *i.e.* to give him a sound *thrashing*, German *einen dreschen*.

The Devonshire form is *drash*, to drub with a stick.

Chell baste tha, chell stram tha, chell *drash* tha.
Exmoor Scolding, l. 94 (E. D. S.).

Now you calves-skin impudence, I'll *thresh* your jacket [*Beats him out*].—*T. Randolph, Aristippus*, 1630, *Works*, p. 10.

DRILLING, a coarse cloth used for trousers, is a corruption of Ger. *drillich*, ticking, which is itself corrupted from Lat. *trilic-s*, *trilix*, three-threaded stuff (Skeat).

DROP, in the phrase "to *drop* a curtsey," seems to be a corruption of the older word *dop*, to make a bow or curtsey, orig. to *dip*, or duck, or bob (cf. "The learned pate *ducks* to the golden fool."—Shaks.), Swed. *doppa*, to dip, Dan. *döbe*, Dut. *doopen*, Goth. *daupjan*. Cf. O. Eng. *doppar*, a diver or *dobchick*.

The Venetian *dop*, this.
B. Jonson, Cynthias Revels.

We act by fits and starts, like drowning men,
But just peep up, and then *dop* down again.
Dryden, 1682, *Works*, p. 452 (Globe ed.).

Compare the intrusive *r* in *shrill* for *shill*, Fr. *affrodille* for *affodille*, *hoarse*, *groom*, *pursy*, *vagrant*, *treasure*, &c.

DROP, in the provincial Eng. "wrist drop," a disease of painters, and "dropped hands" = paralyzed, according to Mr. Cockayne is the same word as old Eng. *dropa*, the palsy of a limb (*Leechdoms*, vol. iii. p. 8), from *droppen*, the p. partc. of *drapan* (A. Sax. *drepan*, to strike, *drepe*, a blow). Cognate words would then be Icel. *drepa*, Dan. *dræbe*, Ger. *treffen*, to strike. Icel. *drep* is used for a disease (cf. "plague," Gk. *plagé*, a blow), and we still speak of a paralytic *stroke*.

DROPSY, old Eng. *ydropsie*, a naturalized form of Fr. *hydropisie*, Lat. *hydrops*, Gk. *húdrōps*, the watery disease (from *húdōr*, water), and confounded possibly with *drop*. Compare *gout*, Fr. *goute*, supposed to come from a humour or drop (Lat. *gutta*) settling in the joints.

And loo! sum man syk in *ydropesie* was bifore him.—*Wycliffe, S. Luke*, xiv. 2 (1389). [A. Sax. version, "sum *wæter-seoc* man."]

DROUGHT, an incorrect form (assimilated to *thought*, &c.) of *drouth*, O. Eng. *drougth*, *drouthe* (in Ireland pronounced *drooth*), A. Sax. *drugaðe*, dryness, from *drugian*, to dry. Cf. *you(g)th*, *dearth*, *growth*, &c. So *height* is incorrect for *highth* (Milton). The Sussex folk use *drythe*, "Drythe never yet bred dëarth" (Parish, *Glossary*, p. 38).

"*Drowte*, siccitas."—*Prompt. Parvulorum*, 1440. "Dyere time, rayn, *druȝþe*."—*Ayenbite of Inwyt*, 1340, p. 68.

Wiþ cold ne wiþ heete, wiþ weete ne wiþ *drythe*.
Trevisa, Polychronicon, 1387, lib. i. cap. 41.

Now for *drieth* the fields wear all vndone.
G. Fletcher, Christs Victorie in Heaven, 81 (1610).

Drought is the ordinary word in the A. Version, but *drouth* in Milton, Coleridge, and Tennyson.

He is tax'd for *drowth*
Of wit, that with the cry spends not his mouth. *Carew, Poems*, 1642.

As one, whose *drouth*
Yet scarce allay'd, still eyes the current stream.
Milton, Par. Lost, vii. 66.

Summer *drouth*, or singed air
Never scorch thy tresses fair.
Comus, i. 928.

The traveller . . . is liable to mistake . . . the mirage of *drouth* for an expanse of refreshing waters.—*Coleridge, The Friend*, vol. i. p. 99.

I look'd athwart the burning *drouth*
Of that long desert to the south.
Tennyson, Futima, l. 13.

My one oasis in the dust and *drouth*
Of city life!
Id., Edwin Morris, l. 3.

Ask any [Irish] proprietor, more especially if a farmer, and he would tell you "We're ruined, ruined entirely, with the *drought*"—perhaps he'd have called it "*druth*."—*Chas. Lever, One of Them*, ch. vi.

DRUGGERMAN, an old form of *dragoman*, an interpreter, O. Eng. *truchman* (? as if a barter-man), It. *dragomanno* and *turcimanno*, Fr. *drogman* and *trucheman*, from Arab. *targômân*, which is a derivative of *targama*, to explain. Compare Heb. *meturgeman*, an interpreter (Edersheim, *The Jews*, p. 119), from *targêm*, to translate (whence *targum* and *meturgâm*, "interpreted," *Ezra*, iv. 7), which is itself from *râgam*, to bring together, construe, translate.

The form *dragman* occurs in *Kyng Alexaunder*, p. 141 (ed. Weber).

In Mid. High German *dragoman* assumed the form of *tragemunt* (or *trougemunt*), as if denoting the mouth-bearer of the party.

Thus with ryght lyghte and joyous hertes, by warnynge of our *drogemé* and guydes, we come all to Mounte Syon.—*Pylgrymage of Syr R. Guylforde* (1506), p. 56 (Camden Soc.).

Here the Vizier Bassas of the Port . . . . consult of matters of State, and that publikly, not excepting against Embassadors *Drogermen*, lightly alwayes present.—*Sandys, Travels*, p. 62.

The day of audience being come they were introduced with the usual solemnity, and then by the *Druggerman* or Interpreter he stated his case.—*Life of Bp. Frampton* (ed. T. S. Evans), p. 72.

Their *druggerman* did desire them to fall down, for otherwise he should suffer for their contempt of the King.—*Pepys, Diary*, Aug. 17, 1666.

DRY, in the sense of tedious, wearisome, devoid of interest, as "a dry book," "a dry sermon," is the same word as the Northern *dree*, tedious, Prov. Eng. *dreigh*, Scot. *driegh*, Icel. *drjúgr*, substantial, slow and sure. Cf. Swed. *dryg-mil*, a long mile, *en dryg bok*, a heavy book, Dan. *dröi*.

"I am very weary, Mrs. ——, and wet through; could you find me a glass of wine?" She did not reply, like the old Scotchwoman, "Get up into pulpit with you; you'll be *dry* enough there."—*T. Jackson, Curiosities of the Pulpit*, p. 344.

The moor was *driegh*, an' Meg was skiegh.
Burns, There was a Lass.

In N. Ireland the people say, "It's a *dreegh* jab (a wearisome job), a *dreegh* road (a tedious road)."—Patterson, (E. D. S.).

A *dreigh* drink is better than a *dry* sermon.—*A. Hislop, Proverbs of Scotland*, p. 17.

These two words, though spelt differently, are really the same. They are no doubt akin to the old verb *drye*, to endure, undergo (Scot. *dree*), A. Sax. *dreógan*, to suffer; cf. Goth. *driugan*, to serve as a soldier (Diefenbach, *Goth. Sprache*, ii. 641).

Also in contemplacion there ben many other
That drawen hem to disert and *drye* muche peyne.
Political Poems, ii. 64 (ed. Wright).

Full grayþely got3 þis god man· & dos gode3 hestes,
In *dry*3 dred & daunger.
Alliterative Poems, 1360, *Cleanness*, l. 342.

DRY-ROT, the name of the plant *merulius lacrimans*, is, according to Dr. Prior, a corruption of *tree-rot*, from A. S. *treow* and *rotian*.

DUCK, } a familiar caressing term
DUCKY, } for a child or other object of affection, notwithstanding the analogy of the Latin *anaticula*, "little duck!" used as a word of endearment in Plautus, is not a metaphorical employment of the name of the bird (like "pigeon," "dove," &c.), but identical with Danish *dukke*, a baby or puppet (Wolff), Ger. *docke*, a doll or puppet, Shetland *duckie*, a doll or little girl; with which we may compare Scotch *tokie*, a fondling term for a child (Ger. *tocke*), Swed. *tokig*, silly, Icel. *tóki*, a simpleton. This is more likely than that it should be connected with North.

Eng. *ducky*, a woman's breast, and mean a "suckling" (cf. *dug*, *daughter*, Greek *thug*-ater).

Mrs. Sanders, in Bardwell v. Pickwick, thought that Mr. Sanders had called her a "duck" in his love-letters, because "he was particularly fond of *ducks*" for dinner, which was only a particular form of the common philological error.

DUCK, } a Dorset word for the
DUCKISH, } twilight, as "In the *duck* of the evening," is certainly a corruption, Mr. Barnes thinks, of A. Sax. *þeorc-ung*, which has the same meaning (Philolog. Soc. Trans. 1864, *Glossary*, p. 54).

It is more probably, I think, from *dusk*, O. Eng. *dosc*, *deosc*, changed by metathesis into *ducs*, *docs*, as in A. Sax. *tux* for *tusc*, a tusk; *dix* for *disc*, a dish; *dirt*, O. Eng. *drit*. Cf. Icel. *dökk-*, *dökkr*, dark (*Cleasby*, 113).

DUCK-EGGS, is a comical corruption of *ducats*, in the old play of *Patient Grissell*, by Dekker, Chettle, and Houghton (*Shakspere Society Ed.* 1841, p. 88).

Cousin, you promised to help her to her *duck-eggs*, for all her paper and ponds are torn.

If the Lyon had beene eating a ducke, it had beene a rare device worth a duckat or a *ducke-egge*.—*Camden, Remaines Concerning Britaine*, 1637, p. 166.

The *ducat* was an Italian coin, so named from the word *ducatus*, duchy (It. *ducato*), occurring in its legend.

DUCKING-STOOL, an incorrect way of writing *cucking-stool*, an ancient and well-known machine for punishing scolding wives. *Cucking-stool*, originally = *cathedra stercoris*, is akin to Icel. *kuka* (cacare), Manx *cugh* (stercus), another name for it being *goging-stool*, A. Sax. *gong-stole*, a close-stool, in the form of which it was sometimes made (Wedgwood). Another old corruption of the word is *cockstule*, *cockstoll*, for *cuck-stool*.

Prof. Skeat maintains that the two stools of punishment were always distinct (*Piers Plowman, Notes*, p. 61); but at all events the terms were sometimes used interchangeably.—Chambers, *Book of Days*, i. 211.

The oldest word is certainly *cucking-stool*.

The pilory and the *cucking-stol* beth i-mad for noht.

Poem on the Reign of Edward II. Polit. Songs, p. 315 (Camden Soc.).

Stocks for the men, a *ducking-stool* for women, and a pound for beasts.—*Boswell, Life of Johnson*, vol. iii. ch. x. p. 193 (ed. 1856).

In a quarter sessions record of the time of James I., the constables are directed *to cucke* one Agnes Pringe as a *skolster* or scold (A. H. A. Hamilton, *Quarter Sessions*, p. 85), viz. to duck her

In a chair curule
Which moderns call a *cucking-stool*.
Hudibras.

DULCIMELL, the old name for the *dulcimer*, Italian "dolcemelle, a musicall instrument called a *Dulcimell* or Dulcimer, also hony sweet" (Florio), as if the sweet-toned. So Sylvester says a siren "Powres-forth a Torrent of *mel-Melodies*."—*Du Bartas*, p. 434. The latter part of the word is more likely to be from Greek *melos*, tune, than *meli*, *mel*, honey.

Dulcimer is a corrupted form of *dulcimel* (cf. *marmalade*, Portg. *marmelo*, a quince, from Greek *melimēlon*, "honey-apple").

DURANCE, in the sense of imprisonment, painful restraint, as in the phrase "durance vile," is a corrupt form of the old word *duress*, hardship, severity, imprisonment, Fr. *duresse*, from Lat. *duritia*. A connexion was imagined with *endurance*, suffering.

Do you by *duresse* him compell thereto,
And in this prison put him here with me.
Spenser, Faerie Queene, IV. xii. 10.

So þat duel was to deme· þe *duresse* þat he wrou3t.

William of Palerne, l. 1074 (ed. Skeat).

Thy Doll, and Helen of thy noble thoughts,
Is in base *durance* and contagious prison.
Shakespeare, 2 *Hen. IV.* v. 5, l. 35.

Being so infeebled with long *durance* and hard usage, that he could not stand, he had a chair allowed him, and had the painfull ease to sit therein.—*T. Fuller, Worthies*, vol. i. p. 343 (ed. 1811).

DUTCH COUSINS, an expression meaning intimate friends, used along the coast of Sussex.

Yes, he and I were reg'lar *Dutch Cousins*; I feels quite lost without him.—*W. D. Parish, Sussex Glossary.*

This is, doubtless, a whimsical corruption or perversion of *german-cousins*, or *cousins-german*, from the old Eng. word *germane*, near akin, Lat. *germanus*, sprung from the same stock or *germ*. Compare the following:—

And to him said; "Goe now, proud Miscreaunt,
Thyselfe thy message do to *german* deare.
Spenser, Faerie Queene, Bk. I. cant. v. 13.

Those that are *germane* to him, though removed fifty times, shall all come under the hangman.—*Shakespeare, Winter's Tale*, iv. 4, l. 802.

The greatest good the Land got by this match was a general leave to marry *Cousin-germans.—Fuller, Worthies*, vol. ii. p. 62.

The phrase "A Dutch uncle" is no doubt of similar origin.

Milverton . . . began reasoning with the boys, talking to them like a *Dutch uncle* (I wonder what that expression means) about their cruelty.—*Sir A. Helps, Animals and their Masters*, p. 131.

DYE-HOUSE, a Gloucestershire word for a *dairy*, or *day-house*. See DAY-WOMAN.

E.

EAGER, a peculiar violence of the tide in some rivers causing them to rise with great suddenness, so spelt as if derived from Prov. Eng. *eager*, angry, furious, = Lat. *acer* (Wright), is the A. Sax. *égor*, ocean, connected with *ege*, awe, terror (Ettmüller); cf. *ægir*, the stormy ocean (Thorpe, *North. Myth.* vol. i.). Other forms are *higre* and *aker*.

Akyr of the see flowynge, Impetus maris.
Prompt. Parvulorum.

Its more than common transport could not hide,
But like an *eagre* rode in triumph o'er the tide.
Dryden, Threnodia Augustalis, l. 134.

EAGLE-WOOD, the aloe. The native Indian name of this tree is *aghil*, Sansk. *agaru*, whence Heb. *ahâlim* or *ahâlôth* (Low Lat. *agallochum*), Septuagint. *alôth*, Gk. *ἀλοέ*. The first Europeans who visited India, on account of the similarity of sound, called the *aghil*, "*lignum aquilæ*," "*aquilaria*," "eagle-wood," Fr. *bois d'aigle*, Ger. *adler-holz* (Smith, *Bible Dict.*, vol. i. p. 52). See also Delitzsch on *Song of Songs*, iv. 14.

It seems that the Sanskrit name is itself a corrupted word.

The "agallochum" is called *aguru* or *agaru* in Sanskrit; it is mentioned as material for incense in the Râmâyana; *aguru* means "not heavy," and as the incense is made out of the decayed roots of the tree ("aquilaria agallocha"), the Sanskrit name might seem applicable. Another name, however, of the Agallochum, in Sanskrit, is "anârya-ja" produced among non-Aryans, *i.e.* barbarians, and, I believe, the wood is chiefly brought from Cochin China and Siam. In that case, *aguru* may be only an approximation to some foreign word, and an attempt to give to that foreign word a meaning in Sanskrit. *Aghil* is only a modern pronunciation of *aguru.—M. Müller*, in *Pusey, Lectures on Daniel*, p. 647.

EAR, the name for a spike of corn, bears a deceptive resemblance to that for the organ of hearing. It is A. Sax. *ear*, a contracted form of *æchir*, O. H. Ger. *ahir* (*hahir*, spicas.—*Vocab. of S. Gall*, 7th cent.), Goth. *ahs*, Ger. *ähre*, Scot. *icker*, the radical idea being that of sharpness, root AC, as in the cognate A. Sax. *egl*, *egle*, an ear of corn.

A daimen-*icker* [occasional ear] in a thrave,
'S a sma' request.
Burns, Works, p. 54 (Globe ed.).

But Thou with corne canst make this Stone to *eare*,
What needen we the angrie heau'ns to fear?
Let them enuie vs still, so we enioy Thee here?
G. Fletcher, Christ's Victorie on Earth, 20 (1610).

EAR, an obsolete word for to plough, A. Sax. *erian* (cf. Icel. *erja*, Goth. *arjan*, Lat. *arare*), occurring in the authorized version of the Bible (Gen. xlv. 6, Is. xxx. 24, &c.), and Shakespeare, has sometimes been mistakenly used as if it meant to form into *ears* (of corn), to ripen.

Pegge quotes from the Earl of Monmouth's translation of Boccalini (p. 11), "The plowers of poetry . . . had good reason to expect a rich harvest, but when, in the beginning of July, the season of *earing* began, they saw their sweat and labours dissolve all into leaves and flowers."—*Gentleman's Magazine*, May, 1755.

EARDH-WICGE, A Saxon *eorðe-wicga*, an old corruption of *ear-wicga*, the ear-wig, as if it meant the "earth-wig:" *wicga* being the word for an insect, a beetle.

EARL'S MONEY, AIRLES MONEY, ARLES MONEY, } Provincial Eng. words for money advanced to confirm a bargain, Scot. *airle-penny*, earnest-money, are corruptions of O. Eng. *ernes*, Gael. *earlas*, Fr. *arrhes*, Lat. *arrha*, *arrhabo*, Gk. *arrabôn*, a deposit, a word introduced by the Phœnicians, Heb. *érâbhón*, a pledge.

EARNING, a North of England word for cheese-rennet (Halliwell, Wright), is the modern form of A. Sax. *œrning*, a running, then a running together, coagulation, from *œrnan*, *yrnan*, a transposed form of *rinnan*, to run, Dut. *rennan*, Ger. *rennen*; so we find Prov. Eng. *earn*, to curdle milk, and *earn*, to run. Compare *rennet*, formerly *runnet*, of the same origin; and Ger. *lab*, Dan. *løbe*, Swed. *löpe*, O. Norm. *hlaup*, rennet, from Dan. *løbe*, Swed. *löpa*, O. Norn. *hlaupa*, to run together, coagulate; Cleveland dialect *loppered*, curdled (Atkinson). See also *Yirning*, rennet, *Old Country and Farming Words*, E. D. S. p. 164.

EASEL, Ger. *esel*, Dut. *ezel* (= Lat. *asellus*, a little ass). The orthography apparently influenced by "*ease*." Cf.

Ease (*to*), to take away trouble, pain, or difficulty.

Easel, an instrument that painters set their pictures on, for the better and more ready performance of their work.—*Dyche, Eng. Dictionary*, 1740.

Compare our "clothes' horse," Fr. *chevalet*; It. *cavaletto*, a nag and a tressel (Florio); It. *asinone*, an ass, the mounting of a cannon (*Id.*); Greek *killibas*, an easel, from *killos*, an ass; *gauntree*, from *cantherius*, a packhorse; O. E. *somer*, a packhorse, a bedstead; Scot. *mare*, a scaffold support, Lat. *equuleus*, &c.

EASING-SPARROW, a Shropshire word for the house-sparrow, is for *easen*,—*i. e. eavesen*, or *eaves*,—the eaves-sparrow, A. Sax. *cfese*, Goth. *ubizva*, a porch, O. H. Ger. *opasa*, which glosses *atrius* (*atrium*) in the *Vocabulary of S. Gall* (7th cent.). Cf. O. Eng. *evesunge*.

He efnede hire to niht fuel þet is under *euesunge*.

[He compared her to a night fowl that is under the eaves.] *Ancren Riwle*, p. 142.

EAT-ALL, an old word for a glutton or ravener, by which the *Nomenclator* glosses *Pamphagus*, *Omnivorous*, is no doubt really an altered form of A. Sax. *etol*, gluttonous, given to eating (A. Sax. *etan*, to eat). Compare WIT-ALL.

Mannes sunu com etende and dryncende, and hi cweðaþ, Hér ys *ettul*-man.—*A. Sax. Gospels*, *S. Matt.* xi. 19.

EATON, an old North country word for a giant, which Camden took to be a corrupt form of *heathen*, is A. Sax. *eton*, *eoton*, a giant (Beowulf), a voracious monster (= Lat. *edo-n*) from *etan*; O. Eng. *eatande*; in later English *ettin* (*e.g.* Cotton, *Burlesques*, p. 266); Icel. *jötunn* (Thorpe, *North. Mythology*, vol. i., p. 148), Dan. *jette*.

> He wes swa kene and so strong
> Als he were an *eatande*.
>
> *Laȝamon*, p. 58.

The common sort of people doe plainly say these Roman workes were made by Giants, whom in the North parts they use to call in their vulgar tongue *Eatons*, for *heathens* (if I be not deceived) or Ethnicks.—*Camden, trans. by P. Holland*, fol. p. 63.

EDGE, a N. Irish word for an adze (Patterson), as if significant of its sharpness; Scottish *eitch*; both corruptions of *adze*, old Eng. *adse*, *adese*, A. Sax. *adesa*.

EEL-DOLLY, OYL-DOLLY, } a Scotch word for oil, is a corruption of the French *huile d'olive* (Jamieson).

EGG-BERRY, a Cumberland word for the bird cherry (*prunus padus*), in which dialect it is also called *ekberry* and *heckberry* (Dickinson, *Glossary*, p. xxi.). Other forms are *hag-berry*, *hackberry*, and *hedge-berry*. All except the last are corruptions, as is shown by the Swedish name *hägg* applied to the same plant. Cf. A. Sax. *hege*, a hedge, N. Eng. *hag*, a wood.

ELDER, a Lincolnshire word for the *udder*, of which no doubt it is a corruption, being in some places pronounced *edder*.

EM, a colloquial form of *them*, printed *'em* in books, as "Take *'em* to you" (Rowe), as if a contracted form of *them*,

really stands for old Eng. *hem*, acc. plu. of *he*. Cf. *it* for O. E. *hit*.

The other helden his sernauntis and slowen *hem*.—*Wycliffe*, S. Matt. xxii. 6.

He sende *hem* þider fol son
To helpen *hem* wiþ hoc.
Morris and Skeat, Specimens, ii. 46, l. 8.

EMBATTLED, furnished with *battlements* or fortifications, as if put in *battle* array (*en bataille*), is for O. Fr. *embastillé*, fortified. See BATTLEMENT.

His combe was redder than the fin corall,
Enbattelled, as it were a castel wall.
Chaucer, Cant. Tales, l. 14866.

Spurr'd at heart with fieriest energy
To *embattail* and to wall about thy cause
With iron-worded proof.
Tennyson, Sonnet to J. M. K., l. 8.

EMBER DAYS, } "So called," says
EMBER WEEK, } Bailey, "from a custom anciently of putting *Ashes* on their heads on those Days, in Token of Humiliation." This custom, however, is quite imaginary, being invented to account for the name.

The Latin name is *Jejunia quatuor temporum*, "The Ember-Days at *the Four Seasons*" (*Prayer Book*), or more concisely *quatuor tempora*. Derived from this are the Dutch *quatertemper*, Danish *kvatember*, German *quatember*, Spanish *temporas*, Fr. *quatre-temps*. Other forms are Icelandic *imbru-dagar*, Dan. *tamper-dage*, Swed. *tamper-dagar*. (The Icelandic word has been traced to the Latin *imber*, and by others to an old woman named *Imbra!*) Hampson (*Medii Aevi Kalendarium*, vol. ii. p. 326) quotes from an old MS., "The *Quater Temper* shalle be this weke, callede the Ymber Dayes."

Temper or *Tember* (perhaps understood as *Thember* or *Th'ember Days*) might seem to be the origin of our "Ember Days."

Compare the French "*Les quatre temps*. Th'Ember daies; four weeks in the yeare appointed for publike fasts."—Cotgrave.

But the true origin is seen in the A. Sax. form *ymbren-wuce* for Ember week, *i.e. ymb-rene*, or *ymbe-ryne*, a running-round, or recurring period. Hence *embring weeks* in Tusser and others.

In the *Ancren Riwle*, about 1225, the word appears as *Umbridawes*, a word compounded with old Eng. *umbe* (= Greek *amphi*), as if the days that come *round* periodically.

Ye schulen eten . . . eueriche deie twie, bute uridawes and *umbridawes*.—p. 412 (Camden Soc.).

Ye shall eat . . . every day twice, except Fridays and *Emberdays*.

Perhaps the true account is that *ember* is a sort of a compromise between *'temper* and *ymbren*, and assimilated by false derivation to *embers*, ashes.

After þe opynyon of men, and diverse cuntreyes speche, those *quatuor tempora* be called *ymber dayes*, cause whi, olde fadirs on tho dayes whan they shuld fast, þei wolde ete cakes þt were bake vndir þe asshes in þe *ymbers* and þt was callid panis subcinereus, þt is to say, brede vndir asshes; so þt in etyng brede undir asshes in þe ymbres þei remembreed þt þei were but asshes, and they shulde to asshes torne ageyn.—*Homily of the 15th century* (quoted in Hampson, *Medii Aevi Kalendarium*, vol. ii. p. 415).

A similar misunderstanding must have got footing in Ireland, where Ember week is called *Seachdmhain-naluaithre*, "week of ashes."

I take from hym baptym, with the other sacramentes
And Sufferages of the churche, both *amber* dayes and lentes.
Bale, Kynge Johan, p. 41 (Camden Soc.).

He used often to punish his body with discipline, especiallie every Fridaie, great Sainctes eves, and at the *fower tymes of Ember weeke*.—*Wordsworth, Eccles. Biography*, vol. ii. p. 82 (ed. 1810).

Next him sat Hildebrand, and he held a hering in his hand, because he made Lent: and one pope sat with a smock sleeve about his necke, and that was he that made the *imbering weekes*, in honor of his faire and beautifull curtizan *Imbra*.—*Tarlton, Newes out of Purgatorie*, p. 64 (Shaks. Soc.).

EMPERIALL is used in Hopton's *Concordancie of Yeares*, 1612, pp. 34, 35, for the *empyreal* or *empyrean*, a mediæval name for the æther or fiery heaven (Greek, *ἔmpyros*, fiery), which seems to have been confounded with *imperial*. Bailey defines "*Empyræum cœlum*, the highest heaven in which is the throne of God."

Of the first Heaven—the Philosophers had no knowledge of this *Emperiall* Heauen: onely the scriptures teach us to belieue the same; and is called the *Emperiall* Heauen, by reason of the clearnesse and resplendency: It is immoueable, made by God the first day he began his creation of the world . . . . where (as it is thought) remaineth the humanity of

Jesus Christ, and hath therein three Hierarchias, holy orders, or principalities.—*Hopton, loc. cit.*

If these inferior Orbs were rowled vp,
And the *Imperiall* heauen bar'd to my view,
'Twere not so gracious, nor so much desir'd,
As my deare Katherine is to Pasquils sight.
Jacke Drums Entertainement, act iii. l. 295 (1616).

Whoso hath from the *Empyreall* Pole,
Within the centre of his happy Soule,
Receiv'd som splendor of the beams divine,
Must to his Neighbour make the same to shine.
Sylvester, Du Bartas, p. 151 (1621).

The *Emperiall* Heaven is one thing, the materiall or visible Heaven another.—*William Streat, The Dividing of the Hoof*, p. 5, 1654.

Dante curiously enough calls the ninth heaven "regal."

Lo *real* manto di tutti i volumi
Del mondo, che più ferve e più s'avviva
Nell' alito di Dio.
Paradiso, xxiii. 112-114.

The robe, that with its *regal* folds enwraps
The world, and with the nearer breath of God
Doth burn and quiver. *Carey.*

EMROD, } the old Eng. word for an
EMERAUD, } emerald, when applied to the disease known as piles, A. V. *emerods* (1 Sam. v. 6), is a corrupted form of *hæmrods*, *hemroids* (Burton, *Anatomy of Melancholy*), It. *emorroidi*, Fr. *hémorroides*, "hæmorrhoids," Gk. *haimorrhoïdes*, "flowing with blood."

The Spaniards corrupted the word into *moróydes* (Minsheu).

An *emerod* [= emerald] esteemed at 50,000 crowns.—*North's Plutarch, Life of Augustus.*

Emerawntys, or emerowdys, *Emorrois.*—*Prompt. Parvulorum.*

ENCEINTE, old Fr. *enceincte*, great with child, It. *incinta*, ungirt, also with child (Florio), Low Lat. *incincta*, pregnant, that is, without a *cincture*, or girdle (Isidore of Seville), or, as the French say, "femme sans corset" (Scheler). All these words seem to have been corrupted by false etymology from Lat. *incien(t)s*, pregnant, breeding, childing, which is near akin to Greek *égkuos* (*i.e. énkuos*), pregnant, Sansk. *çvi*, to swell (Curtius, *Griech. Etym.* i. 126). *Enceinte*, an encircling wall or boundary, is therefore a distinct word.

ENCHESOUN, a common old Eng. corruption of *occasion* (*e.g.* Wycliffe, Gen. xxxvii. 5), as if compounded with the preposition *en* (*in*) (so *ensample* for *example*), the intermediate forms being *achesoun, achaison.*

For it semes þat þe Kyng had grete *encheson.*
Hampole, Pricke of Conscience, l. 5790.

ENDS ERRAND, a Scottish expression meaning "a special design," is no doubt, as pointed out by Jamieson, a corruption of *anes errand*, a single errand, for the *nonce*, or one special occasion; *anes* being the genitive of *an*, one.

ENDUE, from the Lat. *induo*, to clothe, has been confounded with *endow* (Fr. *en* and *douer*, L. Lat. *indotare*), to furnish with a *dowry* (Fr. *douaire*, L. Lat. *dotarium*), then to supply with any gift. This is evidently the case in Genesis xxx. 20, "God hath *endued* me with a good dowry."—*Dotavit* me Deus dote bona.—*Vulgate;* "And with Sansfoyes dead *dowry* you *endew*."—Spenser, *F. Queene*, I. iv. 51. In Luke xxiv. 49, however, the word is used in its proper meaning, "Until ye be *endued* with power from on high," where the Greek has *énduô*, Vulgate *induo*, to clothe. Another instance is presented in the Versicles at Morning Prayer,

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

These words are taken from Ps. cxxxii. 9, "Let thy priests be *clothed* with righteousness, and let thy Saints sing with Joyfulness" (P. B. version), where the Vulgate has "Sacerdotes tui *induantur* justitiam, et sancti tui exsultent."

Clothe the in clennes, with vertu be *indute*,
And God with his grace he wyl the sone inspyre.
The Coventry Mysteries, p. 204 (Shaks. Soc.).

Infinite shapes of creatures there are bred . . .,
Some fitt for reasonable sowles t' *indew*,
Some made for beasts, some made for birds to weare.
Spenser, F. Queene, III. vi. 35.

END-IRONS, } corrupted forms of
HAND-IRONS, } *andirons*, iron bars to support the ends of the logs burning on the hearth, the former occurring in the margin of A. Version of Ezek. xl. 43, the latter in Quarles' *Judgment and*

Mercy (Repr. 1807), "Let heavy cynics . . . . be *handirons* for the injurious world to work a heat upon," p. 147.

Older forms are *awndyryn, andyrons.* "Iron" is no part of the original word, cf. O. Eng. *awnderne* (*Prompt. Parv.*), *andyar*, O. Fr. *andier*, Fr. *landier*, Low Lat. *andena. Andedos* occurs in Charlemagne's capitular, *De Villis Imperialibus*, c. 42 (A.D. 812).

ENEMY, a Lincolnshire name for the *anemone*, of which word it is a corruption, through the common mispronunciation *anenome*, or *anenemy*, being misunderstood as *an enemy*. "The common people call them *emones*."—Coles, *Adam in Eden*, 1657.

Doon i' the woild *enemies.*
Tennyson, Northern Farmer, Old Style.

(Britten and Holland, p. 169.)

ENEMY, a Scotch word for an ant (Fife), is a corruption of A. Sax. *œmete*, an emmet, which in other parts is called *emmock, emantin, enanteen.* Similar, perhaps, is the meaning of the following from Wright's *Provincial Dictionary*, "*Enemis*, an insect, Shropshire."

ENGLAND. So far back as the time of Procopius England was popularly regarded by the people on the opposite shore of the continent as the land of souls or departed spirits. It is still believed in Brittany that a weird boat laden with souls is ferried across the English Channel every night, and the point of departure is either *Boé ann anavo*, "the Bay of Souls," near Raz, or *La Baie des Trépassés*, "the Bay of the Departed," at *Carnöet* (see Tylor, *Prim. Culture*, ii. 59; Keary, *Dawn of History*, 175; Lewis, *Astronomy of Ancients*, 494; Macquoid, *Pictures and Legends from Normandy and Brittany*).

It has been conjectured that this superstition arose from a misunderstanding of *England*, formerly *Engeland*, as *engle-land*, "the Angel land," *engel* being an angel in German, A. Saxon, &c.

So Ger. *englisch*, angelic, and English. The historic pun of Pope Gregory the Great will occur as illustrative.

þu ueir bimong wummen, auh bimong *engles*, þu meiht don þerto [Thou fair among women, nay, among angels, thou mightest add thereto]. —*Ancren Riwle*, p. 102.

In German folk-lore we still hear of a Realm of the Dead, which is said to be situated in "Engel-land." Engel-land in German literally means both the land of the Angels and of the English. In the former sense Engel-land is a later semi-Christian transfiguration of the former Teutonic Home of the angel-like Light Elves—good fays who were said to be more beautiful than the sun. In Anglo-Saxon we find the Home of the Light Elves mentioned as *Engla eard.*—*K. Blind, The Nineteenth Century*, No. xxviii. p. 1110.

ENHANCE, old Eng. *enhaunce, enhaunse*, seems to be a natural compound of *en* and old Eng. *haunce*, to raise or lift up, a nasalized form of Prov. Eng. *hause*, to heave up (Ang. Ir. *hoosh*), *hauzen* (Peele), from Fr. *hausser*, to heighten, lift (= It. *alzare*, Lat. (?) *altiare*, to make high, *altus*). Cf. "*Hawncyn'*, or heynyn' (al. hawten, or heithyn vp), exalto, elevo." —*Prompt. Parv.* So a city wall is said to be *enhaunsed* (MS. in Way). "*Enhance*, exaltare."—Levins, *Manipulus*, 22.

It is, however, identical with Prov. *enansar*, to advance or put forwards, from *enans* (= *in ante*), forward (Skeat, Wedgwood).

He puttide doun myȝty men fro seete, and *enhaunside* meke.—*Wycliffe, S. Luke*, i. 52 (1389).

ENTAIL, in its modern and popular acceptation to produce a necessary result, as when a measure is said to "entail serious consequences," is probably generally supposed to mean "draw in its wake, or *tail*, or sequele" (cf. "a matter of *consequence*," *i.e.* having a following, sc. of results).

As a law term it means to limit an estate to a certain line of descent (to settle unchangeably), orig. to abridge or cut it off, from O. Fr. *entailler*, to cut, It. *intagliare*, whence *intaglio*, a cut gem.

ENTICE, so spelt as if compounded with *en* (*in*), from the idea of drawing *in* or inveigling a person, is a corrupt form of *attyce* (Barclay, *Shyp of Fooles*, 1509), to excite, inflame, or kindle, from Fr. *attiser*, to kindle, lay one brand near another (Cotgrave), It. *attizzare*, to stir up the fire, provoke to anger

(Florio); and these from Fr. *tison*, It. *tizzo*, Lat. *titio*, a firebrand.

To thefte shall they you soone *attyse*.
Ancient Poetical Tracts, p. 11 [Wright].

It is his owne lust . . . that *entises* him to sin.—*Bp. Andrewes, Sermons*, p. 752.

EOTUL-VARE, the word for Italians in Bêda (*Hist. Eccles.*, 2, 4), as if "the gluttonous men" (A. Sax. *eotol, eatol, etol*, voracious, from *etan*, to eat; cf. *eoton; eton*, a devouring giant), is a naturalized form of *Italici*, literally "Italymen."

EPHESIAN, a name given in Galloway to the pheasant (Jamieson), is an evident corruption of old Eng. *fesan, fesaun*, old Fr. *faisan*, Lat. *phasiana, i.e.* the Phasian bird, from the *Phasis* in Colchis.

He com him-self y-charged · wi conyng & hares,
Wiþ *fesauns* & feldfares · and oþer foules grete.
William of Palerne, l. 183 (ed. Skeat).

Take goode brothe, þerin þou pyt
þy *fesauntes* and þy pertryks, þat men may wyt.
Liber Cure Cocorum, p. 23 (ed. Morris).

Goe silly soules that doe so much admire
Court curious intertainment and fine fare
May you for mee obtaine what you desire
I for your *fowles of Phasis* do not care.
T. Fuller, David's Hainous Sinne, &c., 1631, p. 72 (ed. Grosart).

EPISODE, so spelt and pronounced as if denoting something sung in addition, like *epode, ode*, should in strictness be *episod* (like *method, period, synod*), being the Greek *epeisodos*, an additional entry (into a story), something adventitious.

EQUERRY, an officer who has the care of the horses of a prince, so spelt as if derived from *equus*, a horse (so Bailey), is properly the *stable* man, from Fr. *écurie*, Low Lat. *scuria*.

EQUIPAGE was once mistakenly regarded as a compound of Lat. *æquus*, equal, like *equipoise, equinox*, &c. Thus "*æquipage*, order," is E. K.'s gloss on Spenser's line—

With queint Bellona in her *equipage*.
The Shepheard's Calender, Oct., l. 114.

But let these translations be beheld by unpartial eyes, and they will be allowed to go in *equipage* with the best Poems in that age. —*T. Fuller, Worthies*, vol. i. p. 411 (ed. 1811).

Equip, formerly *eskip, esquip*, from Fr. *équiper, esquiper*, Sp. *esquifar*, was originally to fit out a ship (It. *schifo*, O. H. G. *skif*, Goth. *skip*), M. Müller, Diez.

To *esquippe* or fournish ships with all abilements.—*Cooper, Thesaurus*, 1573.

See Verstegan, *Restitution of Decaied Intelligence*, p. 205.

ERD-LING, *eordling*, or *aerðling*, the A. Saxon name for the bittern or heron, as if from *eord, eorð*, the earth, is a corruption of Lat. *ardea*, Gk. *erōdios*, a heron.

ERRANT, "In Law, is applied to Justices who go the circuit" (Bailey), as if *wandering* judges (Lat. *errantes*, from *errare*, to wander); it is really derived from Fr. *erre*, a way or course (Cotgrave), O. Fr. *eire*, a journey, Fr. *errer*, O. Fr. *edrar* (L. Lat. *iterare*), to journey, all from Lat. *iter*, but confounded with *errare*. Scheler even thinks that the *Juif errant* is of similar origin. So "Justices in *eyre*," are justices on a journey; explained by Spelman as "Justiciarii *itinerantes*, or *errantes*, for *iter* is also called *error*" (*Glossarium*, p. 240, 1626).

Tuelf hundred as in ȝer of grace & nintence,
ich vnderstonde,
The *eire* of Justize wende aboute in the londe.
Robt. of Gloucester, Chronicle, p. 517 (ed. 1810).

Errant, in the sense of notorious, rank, is a corruption of ARRANT, which see.

Take heede of those, for they are *erraunt* theeues.—*Thos. Lever, Sermons*, 1550, p. 66 (ed. Arber).

ERSCEN, an old Eng. word for the hedgehog (? fide Somneri), as if from *ersc*, a park or warren, is a corruption of an original seen in O. Eng. *irchen, urchone*, O. Fr. *eriçon*, Sp. *erizo*, Fr. *hérisson*, Lat. *ericius*.

EUTOPIAN, Milton's spelling, "Atlantick and *Eutopian* politics, which never can be drawne into use, will not mend our condition" (*Areopagitica*, 1644, p. 51, ed. Arber), as if from Greek *eu*, well, and *topos*, a place, is a mistaken form of *Utopian*, from *ou*, not, and *topos*, a non-existent place, "Kennaquhair," or No man's land.

EVER,
EVER-GRASS,
EVERY,
} Provincial names for the darnel, *lolium perenne*, are corruptions of its French appellation *ivraie*; so called from its power to *inebriate* or make drunk (*ivre*). Cf. Ger. *rauschkorn*, Flem. *dronckaert*, Lat. *lolium temulentum*. See RAY-GRASS.

EVERHILLS, a Northamptonshire word, sometimes contracted into *errils*, for a field or enclosure, originally an allotment of common land to a particular proprietor, is a corruption of *several*, a portion *severed* or set apart, "a divided enclosure" (Kennett, *Paroch. Antiq.*, 1695).

Of late he's broke into a *several*
Which doth belong to me, and there he spoils
Both corn and pasture.
Sir John Oldcastle, iii. 1.

Sternberg, *Northampt. Glossary*.

It is easy to see how constantly recurring phrases like "John's several," "His several," would degenerate into "John's everal," "His everal." So in compounded words the initial *s* of the latter part is often swallowed up in the final *s* of the prefix, especially in the case of *ex* (= *eks*), *e.g.* *execrate* for *exsecrate* (cf. *con-secrate*); *exert* for *exsert* (cf. *in-sert*); *exist* for *ex-sist* (cf. *in-sist*); *expect* for *ex-spect* (cf. *in-spect*); *expire* for *ex-spire* (cf. *in-spire*); *extant* for *ex-stant* (cf. *in-stant*); *extinct* for *ex-stinct* (cf. *in-stinct*); *extirpate* for *ex-stirpate*; *exude* for *ex-sude*; *exult* for *ex-sult* (cf. *in-sult*); *exuperate* (Browne) for *ex-superate*.

Why should my heart think that a *several* plot
Which my heart knows the wide world's common place?
Shakespeare, Sonnet cxxxvii.

Truth lies open to all; it is no man's *several*. (Patet omnibus veritas; nondum est occupata.)—*B. Jonson, Discoveries, Works*, p. 742.

Some are so boysterous, no *severalls* will hold them, but lay all Offices common to their power.—*T. Fuller, Holy and Profane State*, p. 234 (1648).

EVERY WHERE, old Eng. *eaverihwer* (*Legend of S. Katherine*, p. 37), is no compound of *every*, *everich*, but a corruption of *ever-gehwœr*, *ever ywhere*; *ever* being the usual 12th century prefix (Oliphant). So *handy-work* is for *hand-geweorc*, *hand-ywork*.

EXCISE, apparently a portion *cut off* or *excised* (Lat. *excisus*) from a commodity in the way of duty, a tax, like *tallage* from Fr. *tailler*, to cut. Prof. Skeat, however, shows that this is a mere mis-spelling of *accise*, Dut. *aksys*, *aksüs*, Ger. *accise*, and these corruptions of O. Fr. *assis*, *assise*, an assessment (Lat. *assessus*).—*Etym. Dict.*, s. v. *Accise* occurs in Howell, *Letters*, Bk. i., vii. (1619).

All the townes of the Lowe-Countreyes doe *cutt* upon themselves an *excise* of all thinges towarde the mayntenaunce of the warre.—*Spenser, State of Ireland*, p. 669 (Globe ed.).

EXCREMENT, frequently used in old writers for the hair or nails, is literally an "out-growth" from the body, an *excrescence* (Lat. *excrementum*, from *excrescere*, to grow out), and has no connexion with *excrement*, the excreta, or parts separated by digestion (from Lat. *excerno*, to sift out), with which it has sometimes been confounded, *e.g.* by Richardson. Thus Fuller says that Elisha was mocked by the children "For lacking the comely *excrement* of haire on his head."—*Pisgah-Sight of Palestine*, p. 249 (1650).

If that ornamentall *excrement* which groweth beneath the chin be the standard of wisdome, they [goats] carry it from Aristotle himself.—*Worthies of England*, vol. ii. p. 533 (ed. 1811).

Why is Time such a niggard of hair, being, as it is, so plentiful an *excrement*?—*Shakespeare, Comedy of Errors*, ii. 2, l. 79.

Above all things wear no beard: long beards
Are signs the brains are full, because the *excrements*
Come out so plentifully.
Randolph, Amyntas, i. 3, *Works*, p. 282 (ed. Hazlitt).

Pliny saith that the thorn is more soft than a tree, and more hard than an herb; as if it were some unkindly thing, and but an unperfect *excrement* of the earth.—*T. Adams, Forest of Thorns, Works*, ii. 478.

The following passages show how the two words were confounded.

Expulsion is a power of nutrition, by which it expells all superfluous *excrements* and reliques of meat and drink, by the guts, bladders, pores; as by purging, vomiting, spitting, sweating, urine, *hairs*, *nails*, &c.—*Burton, Anatomy of Melancholy*, I. 1, ii. 5.

Haires are bodyes engendred out of a superfluous *excrement* of the third concoction, torrified by the naturall heat . . . One vapor

continually solliciting & vrging another, they are wrought together into one body; euen as in Chimneys we see by the continuall ascent of Soot, long strings of it are gathered as it were into a chaine. The difference is, that the straightnesse of the passages of the Skin, where through the matter of the Haires is auoided, formeth them into a small roundnesse, euen as a wire receiueth that proportion whereof the hole is, where through it is drawne.—*H. Crooke, Description of the Body of Man*, p. 67 (1631).

EXHALE, sometimes used by Shakespeare as meaning to draw out (Clark and Wright), seems to be a confusion of Lat. *exhalare*, to breathe out, with Eng. *hale*, to draw or drag, Dan. *hale*, Dut. *halen*, to pull or draw. Thus when Pistol defies Nym to mortal combat, and bids him draw his sword, he says—

The grave doth gape, and doting death is near;
Therefore *exhale*.
Henry V. ii. 1, l. 66.

And when King Henry's corpse begins to bleed in the presence of Gloucester, Lady Anne says—

'Tis thy presence that *exhales* this blood.
Richard III. i. 2, l. 58.

EXTASY, a mis-spelling of *ecstasy*, sometimes found, like the French *extase*, as if from the Greek *ex* and *tasis*, the state of being *over strained*, instead of from *ek* and *stasis*, being beside oneself.

There is nothing left for her but to fly to the other world for a metaphor, and swear qu'elle etoit tout *extasiée*—which mode of speaking is, by the bye, here creeping into use, and there is scarce a woman who understands the *bon ton* but is seven times a day in downright *extasy*.—*Sterne, Letters*, xxiii. 1762.

In the same authour [Florilegus] is recorded Carolus Magnus vision an. 885, or *extasis*, wherein he saw heaven and hell after much fasting and meditation.—*Burton, Anatomy of Melancholy*, III. 4, i. 2.

Eftsoones she thus resolv'd; that whilst the Gods . . .
Were troubled, and amongst themselves at ods,
To set upon them in that *extasie*.
Spenser, F. Queene, VII. 6, xxiii.

Joel breaks into an *extasy* as he sees the spirit of God poured out "on all flesh."—*Saml. Cox, Expository Essays*, p. 119.

This carried the heart of olde Simeon into such a holy *extasie* of religious delight, that earth could hold him no longer, but he must needs, as it were, breake prison, and leape out of his olde body into heauen.—*G. Fletcher, Reward of the Faithfull*, 1623, *Poems*, p. 27 (ed. Grosart).

EXTEME, an old Eng. perversion of *esteem* (Lat. *æstimare*), as if compounded with the preposition *ex*. Hall reports how "certain Scottes of the isle of Britayne eate the fleshe of men . . . . *extemyng* this meate to be the greatest deinties."—*Henry V.* fol. 8 *a*.

EXTERICS, a common corruption in Scotland of the word *hysterics* (Jamieson). See ASTERISKS, HIGH STRIKES, and STERACLES.

EYE, as an article of millinery, the correlative term to a hook, which it serves to catch, being indeed its counterpart and inseparable concomitant, as in the expression "hooks and eyes," seems to be a metaphorical use of the name of the organ of sight. It is probably a corruption of the German *oese*, which has the same meaning.

Öse is given in Rumpf, *Technologisches Wörterbuch*, as meaning a ring, loop, link, hoop, or eye of a rope, hook, &c. *Auge*, however, is used in a similar way. Cf. O. Eng. *oes* = eyes, 15th cent. (Wright), and *eyelet-hole*, Fr. *oillet*.

It is perhaps the same word that in old writers appears as *o* or *oe*, in the sense of a spangle or circlet.

Yon fiery *oes* and eyes of light.
Midsum. N. Dream, iii. 2.

Oes or spangs, as they are of no great cost, so are they of most glory.—*Bacon, Of Masques and Triumphs*.

EYE, used, as formerly, in the sense of a tint or shade of colour, is probably from A. Sax. *hiw*, hue, colour, appearance (cf. *eawian*, to show or manifest), Swed. *hy*, Goth. *hiwi*, appearance, colour (Diefenbach, ii. 556).

The ground indeed is tawny,
With an eye of *green* in it.
Tempest, ii. 1.

Red, with an *eye* of blue, makes a purple.—*Boyle, Experiments touching Colours*.

The Shakespearian verb *eye*, to appear, is perhaps the same word.

My becomings kill me, when they do not *Eye* well to you.
Antony and Cleop. i. 3, l. 97.

EYE, a prov. word for a brood or nest, as "an *eye* of pheasants" (*Old*

Country and Farming Words, E. D. S., p. 80), seems to be a corruption of Fr. *nid*, a nest (Skeat).

F.

Fag. A person is said to be *fagged* when wearied or tired out. This has been regarded as a corruption of *flagged*, become limp (It. *fiacco*, Lat. *flaccus*), or as a contraction of *fatigué* (S. De Vere, *Studies in English*). The original meaning, I think, is beaten (cf. "dead beat," Sussex *flogged*, tired out), *fag* being a slightly disguised form of the old verb *feag* or *feague*, to beat. "To Feag, to beat with rods, to whip, whence *fagging* signifieth any manner of beating."—Bailey.

"*Fag*, to beat or thrash."—Wright. Hence probably the *fag* of public schools. Diefenbach connects it with A. Sax. *fége*, about to die, Swed. *fig*, Icel. *feigr*, Scot. *fey* (*Goth. Sprache*, i. 380).

But *flagged* was certainly used in the same sense as *fagged*.

Flagg'd veines sweete [?swell, Lowell] plump with fresh-infused joyes!
Marston.

Davies, *Supp. Eng. Glossary*, gives instances of *fag*, sb. = fatigue (Miss Austen), and *fag*, to toil or drudge (M. D'Arblay, Dickens).

Fairfolks, } Scottish names for
Farefolks, } the *fairies*, of which word they are no doubt corruptions. *Fairy* for *faëry* (Fr. *féerie*, an assembly of *fées*), probably owes its present form to an imagined connexion with *fair*, as in the title of a modern novel, "*Fairer* than a *Fairy*." In Wales they are called *Tylwith teg*, "the Fair family." In Iceland the elves of light were "fair of face," in distinction from their dark subterranean brethren (Dasent, *Oxford Essays*, 1858). Other names for them are *white nymphs*, *white ladies*, *witte wyven* (Douce), *albatæ mulieris* (Moresin), *blanquettes* in the Pyrenees.

In the Glossary to *G. Douglas* (1710) it is explained that the drudging elves get their name of *Brownies* from their swarthy colour, "as these who move in a higher sphere are called *Fairies* from their *fairness*." The true origin is *fay*, Fr. *fée*, Portg. *fada*, from L. Lat. *fata*, a goddess of fate.

With Nymphis and Faunis apown euery syde
Quhilk *farefolkis* or than elfis clepin we.
G. Douglas, Bukes of Eneados, p. 252, l. 45.

Fairly, when used as an intensive adverb, meaning downright, wholly, altogether (Lat. *omnino*), as in "I am *fairly* puzzled," "*fairly* exhausted," &c., is an evident corruption of O. Eng. *ferly*, wondrous, wonderfully, *i.e.* fear-like, A. Sax. *fér-lic*. So Scottish *fairly few*, surprisingly or wondrous few, *ferly few* (Jamieson). Wedgwood (s.v. Fear) quotes from R. Brunne, "He felt him hevy and *ferly* sick."

Lo, a *ueorlich* god word þet te holi Job seide.—*Ancren Riwle*, p. 148.

þe pore man hente hyt vp helyue,
And was þerof ful *ferly* blyþe.
Robt. Manning, Handlyng Sinne, l. 5620.

So in the *Alliterative Poems* (ab. 1360), the Cities of the Plain when set on fire *fairly* frightened the folk that dwelt in them.

Ferly flayed þat folk · þat in þose fees lenged.
p. 64, l. 960.

When a' the hills are covered wi' snaw,
I'm sure it's winter *fairly*.
Burns, Poems, p. 211 (Globe ed.).

Fairmaids, or *fermades*, *i.e. fumadoes*, smoked pilchards.

"Eating *fair maids* and drinking mahogany" (gin and treacle), is a proverbial expression in the west of England. Hunt, *Drolls, &c., of W. Eng.*, ii. 245.

And then (by the name of *Fumadoes*) with oyle and a lemon, they [pilchards] are meat for the mightiest Don in Spain.—*Fuller, Worthies*, vol. i. p. 206.

Dried, sowced, indurate fish, as ling, *fumados*, red-herrings, sprats, stock-fish, haberdine, poor-John.—*Burton, Anatomy of Melancholy*, I. 2, ii. 1.

Fair-way, a sea term used in charts, denoting the best course for a vessel through shoals or other difficulties, is without doubt the German *Fahrweg*, a thoroughfare or highway, a "*fare*-way." (Compare *Fahrwasser*, navigable water. A "fair wind" also may be for *fare*-wind, Ger. *Fahrwind*.) The Scotch word is *fareway*, Swed. *farväg*, a high road, Icel. *farvegr*.

FAIRY, a provincial name for the weasel, also called a *fare* or *vare* or *vary* (Somerset, Cornwall and Devon), is the old Fr. *vair*, from Lat. *varius*, parti-coloured. The word in the mouth of a Sussex man underwent a further corruption and became a *pharisee* (Parish, *Sussex Glossary*). "*Vare wigeon*" is a name for the smew in N. Devonshire (in Norfolk, "the weasel duck") from the resemblance of its head to that of a weasel (Johns, *Brit. Birds in their Haunts*, p. 526).

FAITH, O. Eng. *feyth*, *feith*, an Anglicized form of O. Fr. *fei*, *feid* (= Lat. *fidem*), which has been assimilated to other abstract words like *truth*, *ruth*, *health* (Skeat, *Etym. Dict.*).

FALL, in the exclamation "A fall! A fall!" used by the whale fishers on the sight of their prey, is a corruption of the Dutch *Val! Val!* i.e. "A whale! A whale!"

A whaler empties its crew—clothed and half-naked—into the boats when at any moment of the day or night the glad cry is raised of "*A fall! A fall!*"—*The Standard*, Nov. 7, 1879, p. 2.

FALSE-SWEAR. The Leicestershire folk say that a person who has committed perjury is "false-sworn." It is doubtless a popular corruption of *forswear*, *forsworn* (Evans, *Leicestershire Words*, p. 145, E. D. S.).

FANCY, an attempted explanation of *pansy* (Prior), not altogether beside the mark, as *pansy* itself is from the French *pensée*, thought.

FANGLE, used for something trivial or fantastic, "as new *fangles*, new whimsies."—Bailey. Nares quotes an instance from Gayton, and this from Wood's *Athenæ*, "A hatred to *fangles* and the French fooleries of his time." Shakespeare has *fangled*.

Be not, as is our *fangled* world, a garment
Nobler than that it covers.
Cymbeline, v. 4, l. 134.

These words originated in a mistake about the composition of the words *newfangled* (Palsgrave, 1530), *newfangledness* (*Pref. to P. Book*), less correct forms of *newfangel* (Chaucer, Gower), *newfanglenes* (*Pref. to A. V.*). Prof. Skeat shows that *new-fangel* is compounded of *fangel* (*fangol*) and *new*, ready to *fang* or seize on *new* things (*Etym. Dict.*).

FARMER, one who cleanses, in the old words *jakes-farmer* (Beaumont and Fletcher), *gong-farmer* (Stowe), a latrine-cleaner, is a distinct word from *farmer*, the food (A. Sax. *fearme*) supplier, and *farmer* of revenue who manages it for a fixed sum (*firma*, cf. "*Fermyn*, or take a þinge to *ferme*, ad *firmam* accipio."—*Prompt. Parv.*), being a derivative of old Eng. *ferme*, Prov. Eng. *farm*, to cleanse, A. Sax. *fearmian*, and akin to Prov. and old Eng. *fey*, *feigh*, or *fow*, to cleanse, Ger. *fegen*, Dan. *feje*, Icel. *fága;* also Icel. *fagr*, A. Sax. *fæger*, "fair."

I *ferme* a siege or priuy, *i'escure*.—*Palsgrave, Lesclaircissement*, 1530.

Firmarius, given in other MSS. *fimarius* and *fumarius*, in the *Prompt. Parvulorum* (c. 1440), as equivalent to "racare of a pytte," is due to a false etymology.

FARTHER, is a mongrel form,—a corruption of *farrer*, Mid. Eng. *ferrer*, *ferre*, old Eng. *fyrra*, the comparative of *far*, Mid. Eng. *fer*, old Eng. *feor*, from false analogy to *further*. So *farthest* for *farrest*.

Now sen a ryghtwis man salle schyne als bright
Als þe son dose, þan mon he gyf lyght
Als *fer* als þe son dose and *ferrer*.
Hampole, Pricke of Conscience, l. 9154 (ab. 1340).

Further (Mid. Eng. *forther*, *ferther*, old Eng. *furthor*) is the comparative of *forth*. Stoddart, *Philosophy of Language*, p. 286; Morris, *Historical Eng. Grammar*, p. 94.

FARTHINGALE, a corruption of the older form *vardingale*, Fr. *vertugalle*, *vertugadin*, Sp. *verdugado*, a hooped petticoat, from Sp. and Portg. *verdugo*, a rod, a plait, and that from *verde*, *viridis*, a green twig.

We shall not for the future submit ourselves to the learning of etymology, which might persuade the age to come that the *farthingale* was worn for cheapness, or the *furbelow* for warmth.—*Spectator*, No. 478 (1712).

The history of the French *vertugadin* being forgotten, it was explained to be a *vertu gardien*, a safe-guard, from its rendering it impossible to approach the wearer except at arm's length! Jamie-

son gives us a Scotch word *vardingard*, and Ital. *guardinfante*, which must be a further corruption.

With these *Verdingales* the Gowns of Women beneath their wastes were pent-housed out far beyond their bodies, so that posterity will wonder to what purpose those bucklers of paste-board were employed. Some deduce the name from the Belgick *Verd-gard* (derived, they say, from *Virg*, a Virgin, and *Garder*, to keep and preserve); as used to secure modesty, and keep wantons at a distance. Others more truly fetch it from *Vertu* and *Galle*; because the scab and bane thereof, the first inventress thereof being known for a light House-wife, who, under the pretence of modesty, sought to cover her shame, and the fruits of her wantonness. . . . But these *Verdingales* have been disused this fourty years.—*Fuller, Worthies of England*, vol. ii. p. 221.

Fashion brought in the *farthingale*, and carried out the *farthingale*, and hath again revived the *farthingale* from death, & placed it behind, like a rudder & stern to the body, in some so big that the vessel is scarce able to bear it.—*Bp. John King, Lectures on Jonah*, 1594, p. 227 (Nichol's ed.).

I warrant you they had bracelets, and *verdinggales*, and suche fine geare.—*Latimer, Sermons*, p. 280, verso.

What compass will you wear your *farthingale?*
Shakespeare, Two Gentlemen of Verona, ii. 7, l. 51.

The Queene ariv'd with a traine of Portuguese ladies in their monstrous *fardingals* or *guard-infantas*, their complexions olivader and sufficiently unagreeable.—*J. Evelyn, Diary*, May 30, 1662 (p. 284, A. Murray ed.).

Tir'd with pinn'd ruffs, and fans, and partlet strips,
And busks, and *verdingales* about their hips.
Bp. Hall, Satires, IV. 6, l. 10.

FASHIONS, a disease of horses, the farcy, a corruption of Fr. *farcins, farcin* (Lat. *farciminum*, orig. a stuffing). See Davies, *Supp. Eng. Glossary*. s.v.

Infected with the *fashions*.
Taming of the Shrew, iii. 2.

No, sirra, my horse is not diseased of the *fashions*.—*Copley, Wits, Fits, and Fancies*, 1615.

They are like to die of the *fazion*.—*Greene, Farewell to Folly, Introd.*

It. *farcina*, "the farcin, farcies, *fashions* or creeping ulcer in a horse."—Florio. Cf. Ger. *fasch*.

"*Fashion!*" says a Wiltshire farmer to his new-fangled granddaughters, "Ha! many a good horse has died o' the *fashion!*"—*Akerman*.

Davies quotes from Sterne "a *farcical* house," one fit for the reception of *farcied* patients (*Supp. Eng. Glossary*).

FAVOUR, TO CURRY, is a corruption of the old phrase *to curry favel*, which meant originally to curry the yellow-coloured horse, *favel*; but the punning allusion to *favel*, *favelle*, signifying flattery (from Lat. *fabula*) eventually predominated, and gave the phrase the meaning of to flatter or cajole. See CURRY.

Men of worschyppe that wylle not glose nor *coryfavyl*.—*Gregory's Chronicle of London* (1461), p. 214 (Camden Soc.).

Sche was a schrewe, as have y hele,
There she *currayed favell* well.
How a Merchant did his Wyfe betray, l. 203.

Curryfauell, a flatterer, *estrille*.—*Palsgrave*. (*Skeat, Notes to P. Plowman*, p. 43.)

FAUNT, an old Eng. word for a child (Wycliffe, Exod. ii. 3, &c.), so spelt as if a mutilated form of *infaunt*, an infant (Lat. *in-fan(t)s*, one who cannot speak), is no doubt the same word as old Fr. *fan, faon, feon*, a young animal, offspring (our "fawn"), through *fedon, fœton*, from Lat. *fœtus*. Hence also Walach. *fĕt*, a child, Sard. *fedu*, progeny (Wedgwood). The excrescent *t* (as in *tyran-t*) is common.

At þe fote þer-of þer sete a *faunt*,
A mayden of meuske, ful debonere.
Alliterative Poems, A. l. 162 (ed. Morris).

In *Legends of the Holy Rood* (E. E. T. S.), Christ is called—

Godes sone and maydenes *faunt*.
P. 145, l. 424.

"*Faunch* (deer)" is perhaps the same word.

The white *faunch* deer of the hawthorn glen
Makes light of my woodcraft and me.
G. J. Whyte-Melville, Songs and Verses.

FEASESTRAW, an old corruption of the word *festu*, the name given formerly to a straw or small stick used in pointing out to children their letters. Later forms are *feskue* and *fescue*, all from Lat. *festuca*, a straw. See Davies, *Supp. Eng. Glossary*, s.v. *Festrawe*.

Festuca, a feskue or *feasestraw* that children use to point their letters.—*Florio* (1611).

But what seest thou a *festu* in the eiȝe of thi brother, and thou seest not a beme in thin owne eiȝe?—*Wycliffe, S. Matt.* vii. 3.

This cloyster . . . arched with stone hath in ye work our blessed Lady shewing her son to read wth a *fescue* & books.—*T. Dingley, History from Marble*, clxx. (Camden Soc.).

A *Festure*, penna, festuca.—*Levins, Manipulus*, 1570, p. 192, 21.

FEATHERFEW, FEATHERFOLD, FEATHERFOWL, } provincial names of the plant *feverfew*, the *Pyrethrum parthenium*, so called from its being a *febrifuge* (Lat. *febris fuga*, what puts fever to flight).

To these I may adde roses, violets, capers, *fetherfew*.—*Burton, Anatomy of Melancholy*, 16th ed. p. 436.

Other old corruptions are *fedyrfoy* (*Prompt. Parv.*) and *fetherfewell*; while provincial forms are *featherfull*, *featherfooly*, *fetherbow*, *fetherfoe*, *featherwheelie*, *feverefox*, *feverfoullie*. (See Britten and Holland, *Eng. Plant-Names*, p. 176.)

FEATHER-STONE. Dr. Brewer (*Dict. of Phrase and Fable*), giving no authority, *more suo*, quotes this word as meaning "a *federal stone*, or stone table at which the ancient courts baron were held in the open air, and at which covenants [*fœdera*] were made" [?]. Wycliffe has *federed*, bound by covenant (Prov. xvii. 9).

FELL, a Scotch word for very (*valde*), sometimes spelt *feil* and *fele*, as in the expression "He's a *fell* clever lad" (Lady Nairne), is from the old Eng. *fel*, pure, true (Oliphant, *Old and Mid. Eng.* p. 76). But compare A. Sax. *fela*, much, O. Eng. *fele* (Ger. *viel*), which was perhaps confounded with O. Eng. *fel*, cruelly.

Ych haue þoled for þy loue woundes *fele* sore.—*Böddeker, Alteng. Dichtungen*, p. 173, l. 30.

FELTRYKE, an old Eng. name for the plant *Erythræa centaurium*, as if *fell trick*, is evidently a corruption of its Latin name *fel terræ* (Dutch *eerdegall*, Eng. *earth-gall*, Cotgrave s.v. *Sacotin*), so called from its very bitter taste.

Feltryke, herbe, Fistra, *fel terre*, centaurea.—*Prompt. Parvulorum.*

It may have been regarded as that with which women *trick* their "*fell* of hair," it being commonly used as a hair-dye formerly. See Way (note in *loc. cit.*).

FEMALE, so spelt from a false analogy to *male*, with which it has no connexion. It is the French *femelle*, Lat. *femella*, for *feminula*, a diminutive of *femina*.

And in euenynges also ȝede males fro *femeles*.—*Vision of P. Plowman*, B. xi. 331.

Dr. Donne spells the word *fœmall*.

Liv'd Mantuan now againe,
That *fœmall* Mastix, to limme with his penne
This she Chymera, that hath eyes of fire.
Poems, 1635, p. 97.

Sylvester speaks of palms

Whose lusty *Femals* willing
Their marrow-boyling loues to be fulfilling . . .
Bow their stiff backs, and serue for passing-planks.
Du Bartas, p. 180 (1621).

Male, best or fowle, no *femel*. Masculus.—*Prompt. Parv.* (1440).

I will conclude that neither Vipers ingender with Lampreys, nor yet the *femall* vipers kill the male.—*Topsell, Historie of Serpents*, p. 296 (1608).

In *The Two Noble Kinsmen* (v. 1, 140), Emilia addresses Diana as one

Who to thy *femall* knights
Allow'st no more blood than will make a blush.

The form *femmale* occurs early in *Alliterative Poems* (14th cent.), p. 57, l. 696.

FENNY, an old country word for mouldy, as "*fenny* cheese" (Worlidge, *Dict. Rusticum*, 1681), as if the same word as *fenny*, boggy (cf. Goth. *fani*, mud), is only another form of *vinney*, *vinnowy*, or *vinnewed*, mouldy, A. Sax. *fynig*.

FERRET, which would more regularly be spelt *furet* (like the cognate word "furtive"), owes its present form probably to a mistaken idea that the original was *ferette*, a dim. of *fere*, Lat. *fera*, as if the "little wild animal." Compare Fr. *furet* and *furon*, It. *furetto*, from Lat. *fur*, a thief, Languedoc *furé*, a mouse, just as "mouse" (Ger. *maus*, Lat. Gk. *mus*) is from Sansk. *mush*, to steal (vid. Pictet, *Orig. Indo-Eur.* ii. 441).

Forette, or ferette, lytyll beste. [Mid. Lat.] *Furo, furetus, vel furunculus*.—*Prompt. Parv.* c. 1440.

The Latines call this beast Viuerra, and *Furo*, and *Furetus*, and *Furectus*, because . . . it preyeth vppon Conies in their holes and *lineth vppon stealth*.—*E. Topsell, Fourefooted Beasts*, p. 216 (1608).

FERRET, an old name for some species of woven silk fabric, is a corrupted form of It. *fioretto*, Fr. *fleuret*, Ger. *florett*, from Lat. *flos*, a flower. It perhaps originally bore a flowered pattern. "It. *fioretti*, course *ferret* silkes." —Florio. Another name for it was *flirt*, *flurt*, or *floret*, silk.

When perchmentiers put in no *ferret*-silke.
G. Gascoigne, The Steel Glas, l. 1095 (1576).

FERRULE is the French *virole*, "an iron ring put about the end of a staff, &c., to strengthen it, and keep it from riving" (Cotgrave), Sp. *virola*, connected with It. *viera*, a ring, *virer*, to turn around. Corrupted from a false analogy to *ferrum*, iron. The older form is *verrel*, *verril* (Bailey).

FESTRAW, a corruption of *festue* or *fescue*, Lat. *festuca*, a straw or wand used to point out the letters to a child learning to read. In E. Cornwall it appears as *vester* (T. Q. Couch).

All that man can do towards the meriting of heaven is no more than the lifting up of a *festraw* towards the meriting of a kingdom.—*Thos. Brooks, Apples of Gold* (1660), *Works* (ed. Nichol), vol. i. p. 213.

We have only scapt the ferular to come under the *fescu* of an *Imprimatur*.—*Milton, Areopagitica*, 1644, p. 56 (ed. Arber).

FETCH, the apparition of one who is still alive, is probably a corruption of the Scandinavian *vætt*, a supernatural being (Icel. *vættr* = wight, Cleasby, 720). So *vætte-lys*, the vætt's candle, would be the origin of the *fetch-candle* (Wedgwood). But in Manx *faaish* is a ghost or apparition.

FETLOCK appears to be another form of *feet-lock*, and has so been understood, either as the joint of a horse's leg whereby the *foot* is inter-*locked* with the tibia (Skinner, Richardson), or as the *lock* of hair which grows behind the *foot*. Mr. Wedgwood, however, thinks that the word is the same as Swiss *fiesloch*, *fisloch*, Dut. *vitslok*, *vitlok* (?), the pastern, from Low Ger. *fiss*, Swiss *fisel*, a lock of hair, Dut. *vezel*. In Cornwall it is called the *fetterlock* (Couch).

FETTERFOE, in *Promptorium Parvulorum feder-foy*, a corruption of *feverfew*. See FEATHERFEW.

FEUD, an inveterate grudge, enmity, a private war, is A. Sax. *fœhð*, hatred, Low Lat. *faida* (Charlemagne, *Capitulary*), Ger. *fehde*, Goth. *fijathwa* (akin to *fiend*, *foe*, root *pi*, to hate), mistakenly assimilated to *feud*, a fief, Low Lat. *feudum*. This latter *feud* has been evolved out of Low Lat. *feudalis*, a vassal (= Icel. *fé-óðal*), mistaken for an adjective (Skeat).

Coward Death behind him jumpit
Wi' deadly *feide*.
Burns, Poems, p. 43 (Globe ed.).

FEVEREFOX, a corruption of *feverfew*. See FEATHERFEW.

FEWTERER, an old term for a dog-keeper, or he who lets them loose in a chace (Bailey), so spelt as if connected with O. Eng. *feute*, the scent or trace of a beast of chase, "*Fewte*, vestigium" (*Prompt. Parv.*), "He fond þe *feute* al fresh."—*William of Palerne*, l. 90. It is really derived from O. Fr. *viutre*, *viautre* (Fr. *vautre*), a hunting dog, It. *veltro*, L. Lat. *veltrum*, from Lat. *vertragus*, properly a Gaulish word from *ver* (intensive particle) + *trag* (Celtic = Gk. τρέχω, to run), "the very swift" (W. Stokes, *Irish Glosses*, p. 44).

Amongst serving-men, worse, worse than the man's man to the under-yeoman-*fewterer*.
Webster, Appius and Virginius, iii. 4.

If you will be
An honest yeoman-*fewterer*, feed us first
And walk us after.
Massinger, The Picture, v. 1.

FIDDLE-DE-DEE! As the exclamation *Bosh!* (compare Ger. *Possen!* meaning *Nonsense!*) has in all probability no connexion with the Gipsy *bosh*, a fiddle, though George Borrow asserts the contrary, it seems likely that the interjection *fiddle-de-dee!* instead of being derived from the popular name of the violin, is a naturalized form of the Italian expletive *Fediddio!* (*fede* and *Iddio*) "God's faith!" 'Sfaith! just as *Dear me! O dear!* are apparently from *Dio mio! O dio! Fiddlestick!* would then be a further corruption.

"*Fediddio!*" exclaimed Francesco Cei, "that is a well-tanned San Giovanni."—*G. Eliot, Romola*, ch. viii.

Similarly *Crimini!* an interjection of surprise, Mr. Wedgwood thinks is It. *crimine*; cf. *crymanias!* Gracious! (*Devonshire Courtship*, p. 12).

Fieldfare, the name of a bird supposed to have been so called from its characteristic habit of *faring* or moving across the *fields* (so Isaac Taylor, *Words and Places*, p. 160, n. 2nd ed.), Old Eng. *feldefare* and *felfare* in the *Promptorium Parvulorum* (ab. 1440), is a corruption of A. Sax. *fealefor*, *fealafor* (Ettmüller), from *fealo*, *fealav*, tawny, yellowish, Lat. *flavus*. In Cumberland it is called the *fell-faw*, or "mountain gipsy," as if from *fell*, a mountain (Ferguson, *Glossary*, s.v.). Compare Fr. *fauvette*, a small bird, a warbler, from Fr. *fauve*, Lat. *flavus* (*falvus*).

Glaucium, ... A *felfare*, or (as some thinke) a coote.—*Nomenclator.*

Feldfare also, however, is found in old English (Skeat).

Wiþ fesauns & *feldfares* and oþer foules grete.
William of Palerne, l. 183 (ab. 1350).

Figarde, an old Eng. word for a roebuck used in Wycliffe's Bible, Deut. xiv. 5, is a corrupted form of Lat. *pygargus*, Gk. *púgargos*, "white-rump." The word was perhaps influenced by A. Sax. *firgen-gát*, a mountain-goat, *firgen-bucca*.

File, a slang term for an artful person, formerly a thief or pickpocket, from Prov. Eng. *feal*, to hide, O. Eng. *felen*, Icel. *fela*, Goth. *filhan*, to conceal. Near akin is *fil-ch*, *fil-k*, and perhaps Fr. *filou*. "To *Feale*, velare, abscondere."—Levins, *Manipulus* (1570), p. 207.

The greatest character among them was that of a pickpocket, or, in truer language, a *file*.—*H. Fielding, Jonathan Wild*, Bk. iv. chap. xii. (*Works*, p. 590).

Fillet, an Anglicized form of Fr. *filet*, a little thread, from *fil*, Lat. *filum*. An old form is *felet* (Paston Letters), Low Lat. *feleta* (1394, in Way), and the orig. meaning a band worn across the forehead consisting of linen embroidered with gold (*Ortus*). It is worth considering whether it is not a corruption of *phylacterium* (*filaterium*), to which it closely corresponds, and by which indeed it is glossed in the *Promptorium Parvulorum*, "*Fylette*, victa, *philacterium*." Compare It. *filaterio*, a precious stone worn as an amulet (Florio), the same word, with its close resemblance to *filaterie*, *filatera*, a web, a woof. Low Lat. *filaterium* is used for a girdle (*cordelière*), while *filetum* is a net (Du Cange).

Forsothe thei alargen her *filateries*.—*Wycliffe, S. Matt.* xxiii. 5.

Fill-horse, or *Fillar*, "that horse of a team which goes in the rods."—Kennett, *Parochial Antiquities*, 1695 (E. Dialect Soc. ed.), is a corruption of *thill-horse*, one that goes in the *thills* or shafts (A. Sax. *þil*, Icel. *þili*), Northampt. *filler* and *thiller* (Sternberg).

Come your ways; an you draw backward, we'll put you i' the *fills*.—*Shakespeare, Troilus and Cressida*, iii. 2, l. 48.

F is very frequently substituted for *th*, *e.g.* Wiltshire *fusty* for *thirsty* (E. D. Soc. Reprint B. 19), O. Eng. *afurst* for *athirst* (*P. Plowman*, C. x. 85), and *th* for *f*, *e.g. thetches* for *fitches*, *thorough* for *furrow* (W. Ellis, 1750); Leicester *throff* for *froth* (Evans).

The traces of the hindmost or *phill-horse* are put on an iron hook.—*W. Ellis, Mod. Husbandman*, I. 39 (1750).

Thou hast got more hair on thy chin than Dobbin my *fill-horse* has on his tail.—*Merchant of Venice*, ii. 2, l. 100.

Filly-bag, an English pronunciation of Gaelic *feile beag*, *i.e. feile*, a kilt or covering, and *beag*, little (Campbell, *Tales of W. Highlands*, vol. iv. p. 377).

Film Fern, Filmy Fern, owes its name, perhaps, to the latter part of *Hymeno-phyllum*, its Latin denomination, just as *fillyfindillan* is an Irish adaptation of the (Spiræa) *filipendula*.

Find, in the sense of to support, provide, or supply with provisions, as when servants are hired at a certain wage "all *found*," or otherwise "to *find* themselves," and as when a ship is described as "well *found*," is a peculiar use of the word *find*, to discover, A. Sax. *findan*. It is old Eng. *fynde*, "*Fyndiñ*, helpyn', and susteinyñ' hem þat be nedy. Sustento. *Fyyndynge*, or helpynge in bodyly goodys at nede. Exhibicio, subvencio."—*Promptorium Parvulorum* (ab. 1440); influenced apparently by Prov. Eng. and Scottish *fend*, to support, provide for, or shift (for oneself), whence *fendy*, managing,

thrifty, Cleveland *fendable*, industrious, contriving.

He must *fend* for himself as well as he can.—*Wright.*

Ray gives "*To Fend*, to shift for, from *defend*" (*North Country Words*), Fr. *defendre*, to preserve, maintaine, sustaine (Cotgrave). Compare

Helme and hawberke both he hent
A long fauchion verament.
to *fend* them in his neede.
Percy's Folio MS. vol. ii. p. 61, l. 76.

I assayed him, & he *ffended* weele.
Id. vol. i. p. 365, l. 346.

But gie them guid cow-milk their fill,
Till they be fit to *fend* themsel.
Burns, Poems, p. 33 (Globe ed.).

Some saith that in paying this demaund they should not be able to *fynde* thair wifes and childre, but should be dreven to send theym a begging, and so to geve up their fermes.—*Ellis, Original Letters* (date 1525), 3rd Ser. vol. i. p. 363.

Finding was used for the exhibition or support of a student at the University.

I have a fetherbeed with a boullster for Master Wyllam Wellyfed sone that ys at Cambreg at yowre mastershype *fyndeng*.—*Ellis, Original Letters* (1533), 3rd Ser. vol. ii. p. 238.

Compare old Eng. and Scot. *findy*, full, substantial, supporting (A. Sax. *findig*), as in the proverb—

A cold May and a windy
Makes barns fat and *findy*.

By husbondry of swiche as God hire sente,
She *found* hireself and eke her doughtren two.
Chaucer, The Nonnes Preestes Tale, l. 14834.

My fader and my frendes *founden* me to scole.
Langland, Vision of P. Plowman, vi. 36 (text C.).

Fiat uoluntas tua · *fynt* ous alle þynges.
Ibid. 88.

If a labouring man should see all that hee gathereth and spendeth in a yeare in a chest it would not *finde* him halfe a yeare, yet it *findeth* him.—*Latimer, Sermons*, p. 304, verso.

As for the wicked, indeede God of his exceeding mercy and liberality *findeth* them.—*Id.* p. 157, verso.

FIRMAN, a decree of the Turkish government, so spelt as if derived from O. Eng. *firm*, Portg. *firmar*, to sign, seal and confirm a writing (formerly *phirman*), is properly the Persian *farmān*, a mandate, order, Hindustani *farmán*, and *farmáná*, to command, Sansk. *pramâna*, decision. A *firm* is properly the confirmatory signature (Sp. *firma*) peculiar to a trading company, under which it does business, from Sp. and Portg. *firmar*, to sign or subscribe.

Long attendance we danced ere we could procure a *Phirman* for our safe travel.—*Sir Thos. Herbert, Travels*, p. 224 (1665).

FISH, a counter used at cards to mark the state of the game, owes its shape and name to a mistaken etymology, being really the Anglicized form of Fr. *fiche*, used in the same sense. It is a derivative of *ficher*, to fix (as a peg at cribbage), then to mark, a by-form springing from the Latin *figere*, to fix. Curiously enough Fr. *poisson* (a fish) seems formerly to have been used for a peg fixed in the ground. In the metrical account of the siege of Carlaverock in the time of Edward II., we read of tents being erected "with many a pin driven into the ground,"—*meint poisson en terre fichie* (Nichols's translation, p. 65).

It is, however, the last quoted word which is identical with our *fish*. Compare O. Eng. *ficche*, to fix, *ficching*, fixing, "No but I schal se in his hondis the *ficching* of naylis. . . . I schal not bileue."—Wycliffe, St. John, xx. 25.

He was not long in discovering that staking shillings and half-crowns, instead of counters and "*fish*" . . . was a very different thing to playing *vingt-et-un* at home with his sisters for love.—*Adventures of Mr. Verdant Green*, Pt. I. ch. xi.

FIST-BALL, } popular names for the
FURZE-BALL, } fungus *lycoperdon*, or puff-ball. The first part of the word represents Ger. *feist*, Dut. *veest* (crepitus), alluding to the pop or offensive explosion of dust it makes when broken.

In Suffolk it is called a *foist*. Dryden calls it a *fuzz-ball*, Bacon a *fuzzy-ball*. See BULFIST.

There is a bag, or *fuzzy-ball*, growing common in the fields . . . full of light dust upon the breaking.—*Sylva Sylvarum, Works*, vol. ix. p. 264 (ed. 1803).

FIVES, also spelt *vives*, a disease in horses, a swelling of the glands, is from the French *avives*, Ger. *feifel*, Sp. *abivas*, It. *vivole*, L. Lat. *vivolæ*, the glands of a horse. M. Littré holds that Fr. *avives* is from *vive*, because horses were supposed to contract the disease from drinking *eaux vies* or *vavivées!*

Flash, a Suffolk word for to trim a hedge by cutting off the overhanging brush (*Old Country and Farming Words*, E. D. S. p. 143), is no doubt a corrupted use of *plash*, to cut and lay a hedge, orig. to interweave its spreading branches into a fence, to *pleach* or *plait* it (Fr. *plesser*, Lat. *plicare*). See Splash.

Flat, a set of rooms comprised in one storey of a house, as if all upon the one level, is the Icelandic *flet*, A. S. *flett*, Dan. *fled*, O. H. G. *flazi*, Prov. Ger. *fletz*, a dwelling, chamber, room, house. O. Eng. *vlette*, a floor (*Lazamon's Brut*, ab. 1205).

I schal stonde hym a strok, stif on þis *flet*.
Sir Gawayne, l. 294 (ab. 1320).

But fayre on kneus þey schule hem sette,
Knelynge doun vp on the *flette*.
J. Myrc, Instruction for Parish Priests, l. 273 (E. E. T. S.)

An hep of girles sittende aboute the *flet*.
Political Songs, p. 337, l. 309 (temp. Ed. II.).

I felle vpon þat floury *flaȝt*.
Alliterative Poems, p. 2, l. 57.

Flet, a floor, a story of a house, commonly *a flat*.—*Jamieson, Scottish Dict.*

Scot. *flet*, a saucer, Banff *flat* (Gregor), = *plate, platter*.

Flatter dock, a Cheshire word for pondweed. *Flatter* is for *floter* = floating; compare "floter-grasse," gramen fluviatile (Gerarde, *Herball*, p. 13); old Eng. *fleathe*, the water-lily, *fleot wyrt*, float wort (Cockayne, *Leechdoms*).

Flavour is probably identical, as Wedgwood notes, with Scottish *fleware*, *fleure*, a smell, scent (Gawin Douglas), French *fleurer*, to yield an odour, which is merely another form (? influenced by *fleur*) of *flairer* (Scheler), Prov. *flairar*, Lat. *fragrare*, to yield a scent. *Flaur* (Jamieson), *flaware*, no doubt became *flavour* from the analogy of *savour*. Old Eng. *flayre*, *flauore*.

And alle swete savours þat men may fele,
Of alkyn thing þat here savours wele,
War noght bot als stynk to regard of þat *flayre*
þat es in þe ceté of heven swa fayre.
Pricke of Conscience, l. 9015-9018.

So frech *flauore*ȝ of fryteȝ were.
Alliterative Poems (14th cent.), p. 3, l. 87.

Fleegarie, a Scotch word for a whim (Jamieson), is a corrupt form of *fecgary*, *i.e.* a *vagary*, a wandering thought (from Lat. *vagari*, to wander), with a mistaken reference to *flee*.

Fegary, q.d. *Vagary*, à vagando, a roving or roaming about.—*Bailey*.

In the Holderness dialect of E. Yorkshire it takes the form of *frigary*; in W. Cornwall *flay-gerry* (M. A. Courtney).

Flight of stairs. *Flight* in this curious expression is perhaps the same word as the Icelandic *flet*, a set of rooms, O. H. Ger. *flazi*, Prov. German *fletz*, A. Sax. *flett*, and so would mean the series of stairs joining one *flat* or storey with another. See Flat.

Flinty-mouse, said to be a name for the bat in some parts of England (T. F. T. Dyer, *Eng. Folklore*, p. 115), is a corruption of the word *flittermouse*, old Eng. *flyndermouse*, *flickermouse* (B. Jonson), Ger. *fledermaus*. Cf. O. Eng. *vlindre*, a moth (*Ayenbite*, 206).

Thenne cam . . . the *flyndermows* and the wezel.—*Caxton, Reynard the Fox*, 1481, p. 112 (ed. Arber).

Giddy *flitter-mice* with leather wings.
B. Jonson, The Sad Shepherd, ii. 2 (p. 500).

Flirt, according to Prof. Skeat, is the same word as Scottish *flird*, to flirt, *flirdie*, giddy, A. Sax. *fleardian*, to trifle, *fleard*, a foolish thing, a piece of folly (*Etym. Dict.*). Cf. Banff. *flird*, to trifle, with the notion of going from place to place, "He's a *flirdin'* aboot bodie, he'll niver come to gueede" (W. Gregor, *Banff. Glossary*, p. 48). The old form of the word is *flurt*.

Hath light of love held you so softe in her lap?
Sing all of greene willow;
Hath fancy provokte you? did love you intrap?
Sing willow, willow, willow;
That now you be *flurting*. and will not abide.
The Gorgeous Gallery of Gallant Inventions, 1578, p. 133 (ed. 1814).

Skars and bare weedes
The gaine o' th' martialist . . . .
. . . . now *flurted*
By peace for whom he fought.
The Two Noble Kinsmen, i. 2, l. 19, 1634 (ed. Littledale).

It is probable that in the sense of amorous trifling the word has been influenced both in form and meaning by Fr. "*fleureter*, lightly to pass over;

only to touch a thing in going by it (metaphorically from the little Bees nimble skipping from flower to flower as she feeds),"—Cotgrave; just as the cognate word in Spanish, *florear*, means "to dally with, to trifle" (Stevens, 1706). Anyone who has observed a butterfly skimming over a gay parterre on a hot summer's day will admit that its "airy dance" is no unapt comparison for the course of that frivolous and ephemeral creature, whether male or female, which is known as "a flirt."

(1) With regard to the form, compare the term "*flurt*-silk," *i.e.* "floret silke, cowrse silke" (Cotgrave, s.v. *filoselle*), from the French *fleuret* (Ger. *floret-seide*), and so = "flowered" silk; likewise the heraldic term "crosse *flurt*" (Fuller, *Church History*, ii. 227-228, ed. Tegg), q.d. *croix fleuretée*, a flowered cross, "*croix florencée*" (Cotgrave).

A pyȝt coroune ȝet wer þat gyrle, . . .
Wyth *flurted* flowreȝ perfet vpon.
Alliterative Poems, p. 7, l. 208 (14th cent.).

(2) With regard to the meaning, in many languages an inconstant lover is compared to a bee or butterfly which flits lightly from flower to flower. See *The Word-Hunter's Note-Book*, p. 35, seq.

The rose of old, they say, was white,
Till Love one day in wanton flight,
Flirting away from flower to flower,
A rose-tree brushed in evil hour.
Temple Bar Mag. No. cxxvi. p. 285.

A gay insect in his summer-shine,
The fop, light-fluttering, spreads his mealy wings.
Thomson, Seasons, Winter.

The light Coquettes in Sylphs aloft repair,
And sport and flutter in the fields of Air,
Pope, Rape of the Lock, l. 66.

And as for the bee
And his industry,
I distrust his toilsome hours;
For he roves up and down
Like a "man upon town,"
With a natural taste for flowers.
C. Lever, One of Them, ch. vii.

From a different point of view, a compliment or pretty love-speech is called in French *une fleurette*, "Cidalise est jolie et souffre la *fleurette*" (Le Roux, *Dict. Comique*, p. 270). Hence *fleureter*, babiller, dire des riens (Littré).

Floramor or *Florimer*, Fr. *fleur d'amour*, owes its name to its Latin appellation *amaranthus* being misunderstood as if compounded of *amor*, love, and *anthus*, flower (Prior).

Flotilla, a small fleet, is a Spanish word, dimin. form of *flota*, a fleet, akin to Fr. *flotte* (O. Fr. *flote*), *flotter*, to float, from Lat. *fluctuare*, to swim, *fluctus*, a wave. It was no doubt influenced by the really distinct words A. Sax. *flota*, a ship, Icel. *floti*, a raft, Dut. *vloot* (Skeat).

Flower, a Sussex word for *floor*, of which it is a corruption. Cf. *Flower-bank* and *Floor-bank*, an embankment at the foot of a hedge. Similarly in the French phrase *à fleur de*, on the same level, *fleur* seems to be corrupted from Ger. *flur*, Dut. *vloer*, our "floor" (Scheler).

Phylerno gettes Phylotus faste by the graie bearde, and by plaine force pulles hym doune on the *flower*.—*Riche His Farewell* (1581), p. 208 (Shaks. Soc.).

Flower armour, in Tusser, *Fiue Hundred Pointes of Good Husbandrie*, 1577, *Flower armor* in ed. 1580 (E. D. Soc. p. 95), a name for the plant *amaranthus*, is a corruption of Floramor, which see.

Flush, in the sense of level, a carpenter's term, has not been explained. It is perhaps only a softened form of Ger. *flach*, level, flat (= Greek *plax*, a plain surface).

Flush, a Wiltshire word for fledged (E. D. Soc. *Reprints*, B. 19), is a perverted form of old Eng. *flygge* (Norfolk *fligged*), able to fly, from A. Sax. *fliogan*, to fly. They "arn ryght *flygge* and mery."—*Paston Letters*, iv. 412.

Flugge, as bryddys. Maturus, volatilis.—*Prompt. Parvulorum* (c. 1440).

Prov. Eng. *fliggurs*, birds that can fly. Hence the slang term "fly," knowing, wideawake, able to shift for oneself. Of the same origin, no doubt, is "a *flush* of ducks," *i.e.* a flight; "to *flush* a covey," to make it take wing (Sussex, to *flight*); and Shakespeare's "as *flush* as May" (*Hamlet*, iii. 3) = full-blown, mature; Wilts *flitch*, pert, lively.

Fledge was used formerly where we would now use "fledged." George Herbert calls skeletons—

> The shells of *fledge* souls left behinde.
> *The Temple, Death.*

And says that pigeons—

> Feed their tender offspring, crying,
> When they are callow; but withdraw their food
> When they are *fledge*, that need may teach them flying.
> *Providence.*

To zee the crisimore, by peep o' day, in his leet scrimp jerkin, like a bard that isn't *flush*.—*Mrs. Palmer, Devonshire Courtship*, p. 26.

The birds have *flushed* and flied.—*M. A. Courtney, W. Cornwall Glossary*, E. D. S.

Flee, astutus, calidus.—*Levins, Manipulus*, 46, 32.

FLUSHED, in such phrases as "*flushed* with success," "*flushed* with victory," as if heated, excited, so that the face is suffused by a *flush* of blood from the accelerated action of the heart, is really a corruption of the older expression *fleshed*, the metaphor being taken from the chase—dogs becoming more eager and excited when once they have tasted the *flesh* of their prey. "The Hounds are *flesh'd* and few are sadd."—Old Ballad in Nares. Bailey gives "*Flushed, Fleshed*, encouraged, put in heart, elated with good success." Similarly *flusher*, a provincial name for the shrike or butcher bird (Atkinson, *Brit. Birds' Eggs*, p. 31), must originally have been *flesher*, an old word for a butcher; cf. its names, Lat. *lanius* (butcher), "murdering pie," Ger. *neuntödter*, it being a slaughterer of small birds.

Attiné, provoked, incensed, also *fleshed* or fastened on.—Cotgrave.

> His whole troops
> Exceed not twenty thousand, but old soldiers
> *Flesh'd* in the spoils of Germany and France,
> Inured to his command, and only know
> To fight and overcome.
> *Beaumont and Fletcher, The False One*, i. 1.

The tyrant Ottoman . . . . is *fleshed* in triumphs.—*Glanville, Sermons* [Latham].

So *fleshment* in Shakespeare for the elation or pride of victory.

> [He] in the *fleshment* of this dread exploit
> Drew on me here again.
> *King Lear*, ii. 2, l. 130.

Although they were *flesh'd* villains, bloody dogs.
Richard III. iv. 3, l. 6.

> Full bravely hast thou *flesh'd*
> Thy maiden sword.
> 1 *Hen. IV.* v. 4, l. 132.

He that is most *fleshed* in sin commits it not without some remorse.—*Hales, Rem.* p. 165 [Todd].

A prosperous people *flushed* with great victories.—*Bp. Atterbury, Sermons* [Latham].

Such things as can only feed his pride and *flush* his ambition. — *South*, ii. 104 [Todd].

> Lo! I, myself, when *flush'd* with fight, or hot, . . .
> Before I well have drunken, scarce can eat.
> *Tennyson, Idylls, Enid*, l. 1508.

FODDER, food for cattle, is an altered form of *food*, A. Sax. *fóda*, confused perhaps with the cognate words, Icel. *fóðr*, Ger. *futter*, which denote (1) a lining, (2) a quantity of hay, fodder. Cf. Goth. *fodr*, a sheath, It. *fodero*, lining, a sheath, Dut. *voeren*, to line, O. Fr. *forre*, (1) a sheath, case (Eng. *fur*), (2) fodder (Eng. *forage*). Could the food of cattle possibly have been regarded as the lining of their stomachs, as the justice had his fair round paunch with good capon *lined?*

Theca, *fodder*. Coriti, boge-*fodder*. — *Wright, Vocabularies* (10th cent.), p. 41.

FOGLE, a slang word for a handkerchief—perhaps of University origin—seems to be merely an Anglicized form of Lat. *focale*, a neck-cloth (for *faucale*, from *fauces*, the jaws), on the model of slang *ogle*, an eye, = Lat. *oculus*, *juggle* = Lat. *joculus*.

The bird's-eye *fogle* round their necks has vanished from the costume of inn-keepers.—*A. Trollope, Can You Forgive Her*, vol. i. p. 96.

"If you don't take *fogles* and tickers— . . . If you don't take pocket handkerchers and watches," said the Dodger, reducing his conversation to the level of Oliver's capacity, "some other cove will."—*C. Dickens, Oliver Twist*, ch. xviii.

FOLKSAL (Norfolk), the forward part of the vessel, where the sailors live; as if the *sall* or hall of the *folk*, for *forecastle* (*Philolog. Soc. Trans.* 1855, p. 32).

FOOL, in "gooseberry fool," it has often been said, is corrupted from the French *fouler*, to crush (Graham, *Book about Words*; Kettner, *Book of the*

Table, p. 221; *Sat. Review*, Feb. 24, 1877, p. 243).

Fouler, however, It. *follare*, seems only to have been used for trampling or crushing with the feet, to throng, and not in the general sense of mashing or reducing to pulp. A parallel is nevertheless afforded in Fr. *marc*, the residuum of pressed fruits, which Scheler derives from *marcher*, and *macaroni* from *maccare*, to bruise or crush. So *jam* was probably at first fruit *jammed* or crushed, and then preserved.

Fall to your cheese-cakes, curds, and clouted cream,
Your *fools*, your flawns.
Ben Jonson, The Sad Shepherd, act i. sc. 2.

It. *ravioli*, a kinde of clouted creame or *foole.—Florio.*

In the old cookery book, *Liber Cure Cocorum*, ab. 1440, *fole* (the old spelling of *fool*) occurs in the sense of a thin paste made of flour and water, *e.g.* in compounding a *Crustate of flesshe* the direction is given—

Fyrst make a *fole* trap [= dish] þou mun (p. 40, ed. Morris).

And for *Tartlotes*—

Make a *fole* of doghe, and close þis fast (p. 41).

It is probable that *fool*, like Fr. *fou*, *fol*, being applicable to anything light, frothy, or unsubstantial, was used specifically for a dish consisting of cream, &c., whipped into a froth,—food the reverse of solid and satisfying. We may compare with this *vol-au-vent*, originally *vole et vaine*, an idle empty thing; *volé*, light puff paste; *soufflé*, a dish made with eggs beaten into froth, &c., from *souffler*, to puff or blow; and our own *trifle*, *moon-shine*, and perhaps *sillabub* (Prov. Eng. *sillybauk*), as names for light sweet dishes. The primitive meaning of *fool* (Lat. *follus*) seems to be something puffed up or inflated like a foot-ball (*The Word-Hunter's Note-Book*, p. 209). Otherwise we might have supposed the word to have denoted a dish so delicious that it ensnared, or befooled one, into over-indulgence, like the Italian "*Caccia sapiente* ['wise-catcher'], a kinde of Custard or Deuonshire white-pot or Lancashire *foole*."—Florio, 1611.

Footy, paltry, mean, contemptible, until recently only in provincial use, has no connexion with *foot*, as a would-be etymologist once imagined, comparing Lat. *pe(d)jor* and *pe(d)s*, as if low, base (A. R. Fausset, *Hom. Iliad*), is N. Eng. *fouty*, poor, mean, East *foutry* (Wright), Scot. *fouty*, mean, also obscene, indecent; compare Scot. *foutre*, *fouttour*, a term of the greatest contempt, French *foutu*, a scoundrel, a fellow of small account, from *foutre*, to leacher (Cotgrave), Lat. *futuere*.

A *foutre* for thine office!
Shakespeare, 2 Hen. IV. v. 4, l. 120.

Mr. Atkinson, however, compares Swed. *futtig*, paltry (*Cleveland Glossary*, p. 197).

Forced meat, stuffing, *i.e. farced* meat, from *farce* or *force*, to stuff or cram, Fr. *farcer*, Lat. *farcire*, to cram.

Farcyd, as metys. Farcitus.—*Prompt. Parvulorum.*

Better, I wys, then Amadis de Gaule,
Or els the Pallas *forced* with Pleasure.
F. Thynne, Debate between Pride and Lowliness, (ab. 1568), p. 67 (Shaks. Soc.).

Wit larded with malice, and malice *forced* with wit.
Shakespeare, Troilus and Cressida, v. 1, l. 63.

Force him with praises.
Ibid. ii. 3.

If this be the fruit of our life . . . . to fill and *farce* our bodies, to make them shrines of pride . . . . I know not well what to say to it.—*Bp. Andrewes, XC Sermons*, fol. p. 491.

Fors hit with powder of canel or gode gynger.—*Liber Cure Cocorum*, p. 31 (1440).

Farse þo skyn and perboyle hit wele.—*Id.* p. 26.

Farce thy lean ribs with hope, and thou wilt grow to
Another kind of creature.
Massinger, Believe As You List, iii. 2.

Force, in the phrase "to *force* a lock," it has been supposed is a corruption of Fr. *faulser*, to pierce or break through (Wedgwood). Compare "*Faulser* les gonds, To *force*, or breake asunder, the hindges" (Cotgrave). At all events, Shakespeare uses *forced* as meaning "falsely imputed," = *faulsé*, forged, feigned. When Leonato disowns his child with the words, "Take up the bastard," Paulina rejoins,

For ever
Unvenerable be thy hands, if thou
Takest up the princess by that *forced* baseness
Which he has put upon 't!
The Winter's Tale, ii. 3, l. 78.

FORGETFUL is by a mistaken analogy compounded with *-ful*, the original form being old Eng. *forgitol;* similarly *swicful* in Laȝamon's *Brut* (ab. 1205) is for *swicol*, deceitful (Oliphant, *Old and Mid. Eng.* p. 247). Compare O. Eng. *gifol*, = Prov. Eng. *givish*, openhanded, the opposite of the old word *gripple* (Hall, *Satires*), griping, stingy, which must be from a form *gripol; witol*, knowing, sometimes corrupted to *witall; etol*, a glutton, &c.

Forget, O. Eng. *forgitan*, meant originally "to throw away," then to dismiss from memory, root *gha(n)d*, Lat. (*pre-*)*hendo* (Sweet, *Gregory's Pastoral Care*, p. 482).

Ten þing ben þe letten men of here scrifte . . . . *forgetelnesse*, nutelnesse, recheles, shamfestnesse, &c.—*Old Eng. Homilies*, 2nd Ser. p. 71 (12th cent.).

FORE-GO, to give up, a mistaken orthography of *for-go*, A. Sax. *for-gan*, from the false analogy of *fore-run*, *fore-see*, *fore-know*, *fore-bode*, &c., where *fore* is A. Sax. *fore* (= Ger. *vor*), before.

For-go, however, like *for-bid*, *for-bear*, *for-get*, *for-sake*, contains the particle (A. S., Dan., Icel.) *for*, = Ger. *ver*. "Fleschs *forgon* oþer visch (To forgo flesh or fish)."—*Ancren Riwle*, p. 8.

FOREIGN, spelt with *g* from a false analogy with words like *reign*, *arraign*, &c. The more proper form would have been *forain* or *foran*. Cf. Spanish *forano*, Fr. *forain*, Lat. *forancus*, from *foris*, abroad. See SOVEREIGN. The brothers Hare used the form *forcin* (*Guesses at Truth*), Chaucer *foreyne*. An intrusive *g* was formerly found in many other words, *e.g.* Gower writes *atteigne*, *ordeigne*, *restreigne*.

To be safe from the *forreine* enemy, from the wolfe abroad, is a very great benefit.—*Bp. Andrewes, Of the Giving Cæsar his Due.*

Forreiners may take aim of the ancient English Customs; the Gentry more floting after *forrein* fashions.—*T. Fuller, The Holy and Profane State*, p. 106 (1648).

Our modern word is perhaps, to some extent, a representative of old Eng. *feorrene*, distant, A. Sax. *feorran*, far away (from *feorr*, far), merged into the French word.

A king þet luuede one lefdi of *feorrene* londe.—*Ancren Riwle*, p. 388.

Dær wæron manega wif *feorran* (There were many women afar off).—*S. Matt.* xxvii. 55 (A. Sax. Vers.).

So moche folc of *furrene* londe: þat þu clipest herto.—*Lives of Saints, S. Katherine*, l. 20 (Philolog. Soc. 1858), ab. 1310.

FORE-SHORE. The first part of the word seems to be the Icelandic *fjara*, the ebb-tide, the beach, as in *fjöru-borð*, the sea-board (see Cleasby and Vigfusson, s.v.), Shetland *fiorin*, the ebb shore, Norweg. *fjora* (Edmonston, *Philolog. Soc. Trans.* 1866).

FOREYN, FOREINE, } a cess-pool or drain (*Glossary of Architecture*, Parker), is probably a derivative from Lat. *forica* (cf. Lat. *foria*, diarrhœa, Fr. *foire*), and assimilated to the old word *foreine*, as if a place *without* (*foraneus*). From *forica* comes also *forakers*, a cant term for the latrines at Winchester School.

In to a chambre *forene* þe gadelyng gan wende,
þat kyng Edmond com ofte to, & in þe dunge þar
Hudde hym þere longe, þat none man nas y war.
Robt. of Gloucester, Chronicle, p. 310.

FOREMOST, so spelt as if denoting *most* (*i.e. mo-est*, superl. of *mo*), *fore* or forward, is a corrupt form of O. Eng. *formest, foremeste* (Maundeville), *i.e.* O. Eng. *forme* (A. S. *forma*), a superlative of *fore*, + *-est*, and so a pleonastic form (as if *firstest*, *primissimus*). See Morris, *Accidence*, p. 109.

þere þe pres was perelouste he priked in formest.
William of Palerne, l. 1191, ab. 1340 (ed. Skeat).

FORM (pronounced *fōrm*, with the *o* as in *no*), (1) a long seat or bench, (2) a class of pupils (originally) occupying the same bench, has generally been recognized as identical with *form* (rhyming with *storm*), Lat. *forma*, a shape, figure, or model. They are kept separate, however, in the *Promptorium Parvulorum* (ab. 1440).

Forme, *Forma*.
Foorme, longe stole. Sponda.

And so in Bailey *form* and *fourm*. As Lat. *forma*, a model or rule (cf.

formula), corresponds to Sansk. *dharma*, an established rule, law, from the root *dhar*, to stand firm, so *form*, old Fr. *forme*, Low Lat. *forma*, a choir stall or bench, in all probability corresponds to Greek *thrŏ-nus* (for *thor-nus*), *thrânos*, *thrê-nos*, a seat, bench, or stool, Lat. *fŏrus*, a row of seats in the circus, all from the same root *dhar*, whence also Lat. *firmus*. Compare old Lat. *formus*, warm, = Gk. *thermos*; Lat. *foris*, = Gk. *thúra*, Sansk. *dvâr*.

How drink gaed round, in cogs an' caups,
Amang the *furms* and benches.
Burns, Poems, p. 18 (Globe ed.).

It would not as well become the state of the chamber to haue easye quilted and lyned *forms* and stools for the Lords and Ladyes to sit on (which fashyon is now taken up in every marchawnts hall) as great plank *forms* that two yeomen can skant remoue out of their places.—*Sir J. Harington, Nugæ Antiquæ*, vol. ii. p. 173.

FORSAKE, a compound of Eng. *sake*, A. Sax. *sacan*, to strive, *for-sacan*, to contend against, seems to have been assimilated in meaning to A. Sax. *for-secgan*, to *for-say*, deny (Ger. *ver-sagen*), refuse, and then in a secondary sense to renounce, give up, abandon.

S. Peter . . . departed leavyng behinde him myselfe,
Velvet Breeches, and this bricklayer who *for-sooke* to goe into
Heaven because his wife was there.
Greene, Newes both from Heaven and Hell, 1593.

If a man me it axe,
Six sithes or seven,
I *forsake* it with othes.
Piers Plowman.

And who-so be chosen in offyce of Alderman, and he *for-sake* [*i.e.* refuse] ye offyce, he shal paie, to amendement of ye liȝt, j. li. wax. —*English Gilds*, p. 103 (ed. Toulmin Smith).

Thou maist nat *forsaken* (=negare non possis).—*Chaucer* [in Richardson].

Spenser has the form to *forsay* as well as to forsake.

Her dalliaunce he despis'd, and follies did *forsake*.
Faerie Queene, Bk. II. vi. 21.

But shepheard must walke another way,
Sike worldly sovenance [=remembrance] he must *forsay*.
Shepheards Calender, Maye (Globe ed. p. 458).

Shepheardes bene *forsayd*
From places of delight.
Id. Iulye (p. 467, l. 69).

FOUNDER, a N. Ireland word for a cold or catarrh, as "The boy has got a founder" (Patterson), is a corruption of Fr. *morfondre*, to catch cold, from *morve*, mucus, and *fondre*, to melt, cause to run. From the first part of the same word comes O. Eng. *mur*, a cold. So to *founder* (of a horse), to collapse, is Fr. *se fondre*, "to melt, waste, consume away, to sinke down on a sudden" (Cotgrave); Lat. *fundere*.

FOX, a term for a sword frequent in the Elizabethan dramatists, may perhaps be the French *faux*, *faulx*, Lat. *falx*, a "falchion."

Thou dy'st on point of *fox*.
Shakespeare, Hen. V. iv. 4.

William Sharp for bilboes, *foxes*, and Toledo blades.
The Famous History of Captain Thos. Stukely, l. 574 (1605).

O, what blade is't?
A Toledo, or an English *Fox*.
Webster, The White Devil, sub fin. (1612).

FOX, a cant term for to make, or become, drunk, perhaps akin to Fr. *fausser*, as if to disguise (?). Cf. also the French *fausser*, or *faulser*, to pierce or broach a cask, whence *fausset*, a faucet for a hogshead. Fuller uses *fauxety* for *fausseté* (falsity) (Davies, *Supp. Eng. Glossary*), with allusion to Guy Faux.

Dr. Thomas Pepys dined at my house . . . whom I did almost *fox* with Margate ale.—Oct. 26, 1660, *Pepys' Diary* (Bright's ed. vol. i. p. 205).

Malligo glasses *fox* thee.
Middleton, Span. Gipsey, iii. 1.

But as the humble tenant that does bring
A chick or eggs for 's offering,
Is ta'en into the butt'ry, and does *fox*
Equal with him that gave a stalled ox.
J. Jephson, Commendatory Verses to Lovelace's Poems.

Then *fox* me, & Ile *fox* thee:
then lets agree, & end this fray.
Percy Folio MS. vol. ii. p. 54, l. 43.

The sole contention who can drink most, and *fox* his fellow soonest.—*Burton, Anatomy of Melancholy*, I. 2, ii. 2.

It is worth noting, however, that in Icelandic *fox* is a fraud or deception (Cleasby, 167), and perhaps *to fox* is to beguile or fuddle one. *Fuzzed* (= fuddled) is perhaps related.

FOXED. A print or book is said to be *foxed*, when the paper has become spotted or discoloured by damp. In Warwickshire the same term is applied to timber when discoloured by incipient decay. It is, no doubt, the same word as the West country *foust*, soiled, mouldy, and *fust*, to become mouldy, Scot. *foze*, the same. Compare *fouse*, a Craven form of *fox*. *Fust* is from O. Fr. *fusté*, "fusty," originally smelling of the cask (*fust*, from Lat. *fustis*). "They stanke like *fustie* barrells."—Nash, *Pierce Penilesse*, p. 33.

FOX-GLOVE. It might be argued with some plausibility that this is a corruption of *folk's-glove*, just as *Foxhall* in Pepys' Diary (May 29, 1662), now Vauxhall, is a corruption of *Fulke's Hall*. The *Digitalis*, with its fingerlike flowers suggesting a *glove*, is considered sacred to the "good people" or fairy *folks* in most parts of the British Isles and Ireland; witness the names, Cheshire, *Fairies' Petticoat*; East Anglia, *Fairy-thimble*; N. Eng. *Witches'-thimble*; Irish, *Fairy-cap*, *Fairy-bell*, *Fairy-weed*, *Fairy-glove*. In Welch it is called *menyg ellyllon*, "fairy's gloves," *bysedd y ellyllon*, "fairy's-fingers," *bysedd y cŵn*, "dogs'-fingers." In Irish *sidheann*, from *sidhe*, a fairy, where *sidheann*, pronounced *sheeaun*, the *folks'* plant, has a confusing resemblance to *sinneach*, or *sionnach*, pronounced *shinnagh*, the *fox*. Other Irish names are *siothan-sleibhe* (connected perhaps with *siothachan*, fairy), and *mearacán*, "thimble plant." Cf. also "Lady's-fingers," Ger. *fingerhut*, French *gantes de notre dame*; "*gantelée*, the herb called *Foxgloves*, our Ladies gloves" (Cotgrave), old Eng. *wantelee*, Cumberland and Yorks. *Fairy-fingers*, Whitby *Fox-fingers*; Low Lat. *cirotecaria*, from Gk. *cheirothékê*, a glove.

See *The Gardener's Chronicle*, July 15, 1876, p. 67; Lady Wilkinson, *Weeds and Wild Flowers*; Joyce, *Irish Names of Places*, 2nd Ser. p. 311; Hunt, *Romances and Drolls of the West of England*, vol. i. p. 127; Crofton Croker, *Legends of Killarney*, p. 14; Britten and Holland, *Eng. Plant Names*, E. D. Soc., p. 173; Cockayne, *Leechdoms, Wortcunning and Starcraft*, vol. iii. Glossary.

The old English form *Foxes glofa* (Cockayne, *Leechdoms*, &c., vol. i. p. 266) shows that the obvious meaning is, after all, the correct one.

Buglosse, *foxes glofa*.—*Wright*, *Vocabularies* (11th cent.), p. 67.

The Norwegian name is *rev-bielde*, "fox-bell." *Fox's glove* is not a more whimsical name for the *digitalis* than *cuckoo's breeches* in French for the cowslip (*brayes de cocu*), and *cuckoo's boots* in Welsh for the wild hyacinth (*bwtias y gog*).

FOX'S PAW, TO MAKE A, is quoted by Mr. Schele de Vere (*Studies in English*, p. 205), as a provincial phrase, and explained to be a corruption of Fr. *faire un faux pas*. I cannot find it mentioned elsewhere, and his other inaccuracies and mistakes, even on the same page, would render his authority for this assertion very desirable.

FRACTIOUS, peevish, unmanageable, bears a deceptive resemblance to Lat. *fractus*, broken, weak, Shakespeare's *fracted*, *fracture*, &c. It is, no doubt, the same word as Prov. Eng. *fratched*, restive (Wright), Cleveland *fratch*, to quarrel, or squabble angrily (Atkinson), old Eng. "*fracchyñ* [to creak] as newe cartys, al. *frashin*."—*Prompt. Parv.* (so Skeat, *Etym. Dict.*). Cf. perhaps Scot. *frate*, to chafe by friction, O. Eng. *freat*, to scold.

FRAME, in the following passage of the Authorized Version is probably generally understood as meaning "He could not shape his lips so as to pronounce it rightly," as if an unusual use of *frame*, A. Sax. *fremman*, to make, do, effect.

He said Sibboleth; for he could not *frame* to pronounce it right.—*Judges*, xii. 6.

The real meaning is "He could not succeed, was not able, to pronounce it right," O. Eng. and Scot. *frame*, to succeed, A. Sax. *fremian*, to profit, "Hwæt *fremaþ* ænegum menn" [What profiteth it any man].—S. Matt. xvi. 26. Cf. Icel. *fremja*, to further. Both *fremian* and *fremman* are from *fram*, strong, good, *freme*, useful (Ettmüller, p. 370), lit. to further or put *forward* (*fram*).

In the Leicestershire dialect *frame*, to contrive or manage to do a thing, is still in use; *e.g.*, "A cain't *freem* to dew

noothink as a'd ought."—Evans, *Glossary*, p. 154 (E. D. S.).

Framynge, or affframynge, or wynnynge. Lucrum, Emolumentum.—*Promptorium Parvulorum.*

When they came to the Shaw burn,
Said he, "Sae weel we *frame*,
I think it is convenient
That we should sing a psalm.
Battle of Philiphaugh, ll. 13-16 (*Child's Ballads*, vol. vii. p. 133).

"Well, how's that colt o' yours likely to turn out? Wheea! 't *frames* weel." The new servant "*frames* well," when appearing likely to fill her place well.—*Atkinson, Cleveland Glossary*, p. 199.

In the following the word is different:

He could well his glozing speaches *frame*.
Spenser, F. Queene, III. viii. 14.

His wary speech
Thus to the empyreal minister he *framed*.
Milton, Par. Lost, v. 460.

FRATERY, FRATRY } an old word for the refectory of a monastery (see Tyndal, *Works*, ii. 98, Grindal, *Works*, 272, Parker Soc. Edd.), as if the common-room of the brotherhood (*fratres*), is a corruption of *freitour*, or "*freytowre*" (*Prompt. Parv.*), O. Fr. *refretoir*, Low Lat. *refectorium*. Cf. *fermary* for *infermary*. "*Frater-house*, or *Fratour*, the refrectory or hall in a monastery" (Wright).

See Skeat, *Notes to Piers the Plowman*, p. 97.

Similarly Fr. *frairie*, an old word for a feast or repast (*e.g.* "Un loup étant de *frairie*."—La Fontaine) has been misunderstood as another usage of *frairie*, a confraternity met together for purposes of festivity (Chéruel, *Dictionnaire Historique des Institutions*, tom. i. p. 452).

A *frayter* or place to eate meate in, *refectorium*.—*Withal, Dictionary*, ed. 1608, p. 250.

Freres in here *freitour* shulle fynde þat tyme
Bred with-oute beggynge.
Langland, Vision of Piers the Plowman, Pass. VI. l. 174, text C.

Where so ever sum eate, a serten kepe the *froyter*.—*Bale, Kynge Iohan*, p. 27 (Camden Soc.).

Fermery and *fraitur* with fele mo houses.
Pierce Ploughmans Crede, l. 212 (ed. Skeat).

Concernynge the fare of their *froyter*,
I did tell the a fore partly.

But then they have gest chambers,
Which are ordained for strangers.
Rede me and be nott wrothe, 1528, p. 85 (ed. Arber).

The words "Refectory" and "*Fratry*" or "*Frater House*"—"domus in quâ *fratres* una comedunt in signum mutui amoris"—are practically synonymous. Indeed "Fratry" was at one time the more popular designation in England, though Carlisle is probably the only place where it has survived the crash of the Dissolution. So obsolete, in fact, has the term become, that it's very meaning has been forgotten.—*Saturday Review*, vol. 51, p. 267.

FRECKLE, so spelt as if a dimin. form of *freak*, a streak, like *speckle*, *spangle*, &c., is an altered form of O. Eng. *frecken* (Palsgrave, 1530), *frakne* (Chaucer), *frakine* (*Prompt. Parv.*); and so in the cognate languages, Swed. *fräkne*, Icel. *freknur*. We may perhaps cf. A. Sax. *fräcness*, turpitudo, a disfigurement (Ettmüller, p. 365). "A *Freken*, neuus."—Levins, *Manipulus*, 1570, 60, 46.

FREE, frequently in old Eng. used of ladies in the sense of lovely, amiable, noble, esp. in the combination "fair and *free*," "feyr and *fre*," and often applied to the Virgin Mary, as in the carol "When Christ was born of Mary *free*," is perhaps a distinct word from *free*, at liberty (= Goth. *freis*). Its congeners seem to be A. Sax. *freo*, a fair woman, O. Sax. *frí*, Lombard. *frea*, a lady, *Frigg*, the Northern Venus, *Freyia* (cf. Ger. *frau*, Thorpe, *N. Mythology*, i. 33); also A. Sax. *freá*, lord, Goth. *frauja* (Ettmüller, p. 371, Diefenbach, *Goth. Sprache*, p. 398). Confirmatory are Scot. *frea*, a lady, *fre*, beautiful, *frely*, a beautiful woman, Icel. *frí*, a lover, Dan. *frier*, a wooer, Icel. *fríá*, to pet, Goth. *frijon*, to love, Sansk. *pri*, to love or please.

She is fayr and she is *fre*.
Havelok the Dane, l. 2876.

The maid *fre*, that bere the [Jesus]
So swetlich under wede.
Reliquiæ Antiquæ, vol. ii. p. 193.

Ysonde men calleth that *fre*,
With the white hand.
Sir Tristrem, p. 179 (ed. Scott), ab. 1250.

þis maiden is suete ant *fre* [= noble] of blod, briht & feyr, of milde mod.
Böddeker, Alteng. Dichtungen, p. 218, l. 7.

Menskful maiden of myght,
feir ant *fre* to fonde.
Id. p. 168, l. 8.

For first whan þe *fre* was in þe forest fownde
in his denne,
In comely cloþes was he clad for any kinges
sone.
William of Palerne, l. 505 (ed. Skeat).

FREEBOOTER, Ger. *freibeuter*, Dan. *fribytter*, Dutch *vrijbuiter*, are supposed to be corruptions of the It. *flibustiero*, American *filibuster*, from the Spanish *flibóte*, Icelandic *fley* (*fley-bátr ?*), a swift ship, a "fly-boat." Vid. Cleasby, *Icelandic Dict.* s. v. *Fley*, p. 160. Compare O. Fr. *fribustier* (Scheler), Fr. *flibustier*, O. Eng. *flibustier*, a pirate or buccaneer, *filibuster*.

De Quincey using the word *flibustier* remarks that in the United States Journals it is always written *fillibusters*. He adds incorrectly,

Written in whatsoever way, it is understood to be a Franco-Spanish corruption of the English word *freebooter*.—*Works*, vol. i. p. 6.

FREED-STOOL, a seat near the altar in churches to which offenders fled for sanctuary (Bailey, Wright), so spelt perhaps from the idea that they were there *freed* from punishment, is a corrupted form of A. Sax. *friðstôl*, "seat of peace," an asylum (*Chron. Saxon*, 1006).

Fuller says that on the church of St. John of Beverley, Athelstan "bestowed a *freed-stool* with large priviledges belonging thereunto."—*Church Hist.* II. v. 9. (see Davies, *Supp. Eng. Glossary*, s. v.). Spelman says that the inscription on this seat was, "Haec sedes lapidea *Freedstol* dicitur. i. Pacis cathedra."—*Glossarium*, p. 298 (1626).

Similarly *free-board*, a strip of land outside the fence of an estate only partially belonging to the proprietor, sometimes spelt *frith-bord*, must originally have been "a border of peace," *friðs*, a neutral territory.

FREE-MARTIN, the name given in many parts of England to a female calf of twins, when the other is a male; such an animal being regarded as barren, and I believe with good reason. *Free* here seems to be a contracted form of *ferry* seen in Scotch *ferry-cow*, one not in calf. Compare Scotch *ferow*, not carrying a calf (cf. A. Sax. *fear*, Icel. *farri*, a bullock). *Martin* is the same word as Scotch *mart*, a cow or ox, so called from being usually slaughtered at *Martinmas* for winter provision, Ir. *mart*; cf. Mod. Gk. *marti*, a fatted sheep for the festival of San Martino.

FREE-MASON, a word first found, it is said, in a document dated 1396, "Lathomos vocatos *fremaceons*," *i.e.* "stone-cutters called freemasons," is regarded by some (G. F. Fort, *Early Hist. and Antiquities of Freemasonry*, pp. 189, seqq.; Schele de Vere, *Studies in English*) as a contracted form of *frere-maçon*, a brother-mason, a term constantly used in the Order. Fr. *franc-maçon*, Ger. *frei-maurer*, &c., are late formations, prob. borrowed from the English; but an early instance of *frere-maçon* is a desideratum. In the *Journal de l'avocat Barbier*, Mars, 1737, it is said "Nos seigneurs de la cour ont inventé tout nouvellement, un ordre appelé des *frimassons*, à l'exemple de l'Angleterre" (Chéruel, *Dict. Historique des Institutions*, s. v. *Sociétés Secrètes*).

The Company of Masons, otherwise call'd *Free Masons*, were us'd to be a loving Brotherhood for many ages; yet were they not regulated to a society, till Hen. 4. Their arms sable, on a cheuron between 3 castles argent, a pair of compasses of the first.—*J. Howell, Londinopolis*, p. 44 (1654).

FRENCH, a Scotch corruption of *finch*, a small bird, as *bull-french*, *green-french*, gowd-*french*.

FRENCH DISEASE, probably a mistranslation of *galle* (a skin disease), *galleux*, &c., as if identical with *Gallus*. Cf. *French crown*, Nares.

FRENSICKE, in Levins, *Manipulus Vocabulorum*, 1570, 121, l. 23 (glossed *phreneticus*), as if compounded with *sick*, is a corrupt form of *frenzie*, *fransical* = mad (see Davies, *Supp. Eng. Glossary*, s. v. v.), O. Eng. "*Frenesy*, sekenesse, *Frenesis*, mania."—*Prompt. Parv.* Lat. Greek, *phrenēsis*, disorder of the *phrēn*, or senses.

FRESHER, a small frog (Norfolk). From O. Eng. *frosche*, *frosshe* (Wycliffe), Ger. *frosch*, Dan. *frosk* (a frog). "Froke, or *frosche*, *Rana*" (*Pr. Parv.*).

I thought by this a lyknesse whiche hier a fore tyme byfylle to the *frosshis*.—*Caxton, Reynard the Fox*, p. 37 (ed. Arber).

FRESH-WOLD, } the Cleveland form of
FRESH-WOOD, } *threshold*, *i.e. thresh-wold*, A. Sax. *þersc-wald*, *þeorsc-wold*

(Atkinson). Wycliffe has *frexfoold* (Zeph. i. 9). Compare O. Eng. *fursti* = thirsty.

FRET, a stop on the handle of a stringed instrument, orig. a thin metal band, is no doubt the same word as O. Fr. *frete*, for *ferette*, dimin. of *fer*, an iron. So *fret*, to corrode or eat away, is a contracted form of *for-eat* (see Skeat, *Etym. Dict.*, s. v. v.), and Ger. *frett* of *ferret*.

FRIEZE, in architecture, the part of the entablature between the architrave and cornice, has often been confounded with *frieze*, coarse cloth (so Cotgrave, Diez). There can be little doubt that the orig. meaning was an ornamental band (of sculptured work, &c.), and that the word is identical with Fr. *freze*, a ruff, O. Span. *freso*, "a kind of fringe or silke lace, or such like to set on a garment" (Minsheu), Ital. *friso*, *fregio*, a fringe, lace, border, an embroyderie or any ornament and garnishing about clothes; also a wreath, crowne or chaplet (Florio), a variety of *frigio*, a kind of worke in Architecture, also a kind of tune or melodie (Id.). There is little doubt that these Italian words are from Lat. *phrygius*, meaning embroidered, also applied to certain stirring strains of music. The Phrygians appear to have been celebrated for their skill in embroidery, as Plautus uses *phrygio* = embroiderer (It. *frigione*). Moreover in Low Lat. *phrygium* and *phrysum* were used for an embroidered border.

As for Embroderie it selfe and needle-work, it was the Phrygians inuention: and hereupon embroiderers be called in Latine *Phrygiones*.—*Holland*, *Plinies Nat. History*, vol. i. p. 228 (1634).

FRINGES. "Riding the *fringes*," a phrase once used in Dublin, is a corruption of "Riding the *franchises*," a custom formerly observed by the Corporation (*Irish Pop. Superstitions*, p. 34).

FRISKET, "an unrecorded word" (Grosart) in Sir John Davies' *Entertainment of Q. Elizabeth at Harefield* (*Works*, vol. ii. p. 246), is most probably a frog, a diminutive of old Eng. *frosk*, A. Sax. *frosc*, *frox* (Icel. *froskr*, O. H. Ger. *frosc*, Ger. *frosch*). See FRESHER.

Yesternight the chatting of the pyes and the chirkinge of the *frisketts* did foretell as much [viz., the coming of strangers].—*Op. cit.*

The word was apparently conformed to *frisk*, to leap.

Þo can Þor up swile *froskes* here.
[Then came there up such host of frogs.]
Genesis and Exodus, l. 2969 (ab. 1250).

FRISKY, in *Meadow Frisky*, a Suffolk name for the plant *festuca pratensis*, is a corruption of *fescue*. (Britten and Holland.)

FRIZZLE, a Scotch word for a steel to strike fire from a flint, and for the hammer of a gun or pistol, as if to burn up quickly as hair does in the fire, seems to be a corruption of the synonymous Fr. *fusil* (Jamieson).

FROG, a part of a horse's foot, "a *Frush* on a Horse's foot" (Bailey), "*Frush*, the tender Part of a Horse's Heel, next the hoof" (Id.). *Frog* here is a corruption of old Eng. *frush* (for *fursh*, *forg*), the *forked* part, Fr. *fourche*, *fourchette*, from Lat. *furca*, a fork, It. *forchetta*, "a disease in a horse called the running *frush*" (Florio). Compare for the form of the word, *frogon*, a prov. word for a poker (Wright), Lincolnshire *fruggin*, = Fr. *fourgon*, an Oven-forke, (Cotgrave), It. *forcone*, a great fork. For the meaning compare Ger. *gabel*, (1) a fork, (2) a horse's frog. And yet, curious to observe, the Greek word, *bátrachos*, a frog, denotes (1) the reptile, (2) a part of a horse's foot.

Sfettonare is by Grisoni taken for the opening or cutting of the *frush* of a horse away.—*Florio*, *New World of Words*, 1611.

Frog (of a horse): frush :: frog (the reptile): Ger. *frosch* (cf. Prov. Eng. *fresher*, a young frog).

The *Frush* is the tenderest part of the hooue towardes the heele, called of the Italians *Fettone*, and because it is fashioned like a forked head, the French men cal it *Furchette*, which word our Ferrers, either for not knowing rightly how to pronounce it, or else perhaps for easinesse sake of pronunciation, do make it a monasillable, & pronounce it *the Frush*. — *Topsell*, *History of Foure-footed Beasts*, p. 416, 1608.

FROG, an embroidered ornament on a coat or *frock*, seems to have been originally a *frock-* or *frog-ornament*. Compare

Frogge, or *froke*, munkys abyte, Flocus.—*Prompt. Parvulorum* (1440).

Low Lat. *froccus* and *floccus*, a long garment.

He is none of your second-rate riding-masters in nankeen dressing-gowns, with brown *frogs*, but the regular gentleman attendant on the principal riders.—*C. Dickens, Sketches by Boz*, p. 72 (ed. 1877).

FRONTER, a Scottish term for a ewe in her fourth year, is contracted from *four-winter* (A. Sax. *feower-wintra*, quadriennis). Similarly *frundel*, a North country word for a measure of two pecks (Bailey), also spelt *frundele*, *furundel*, is for *fourthen-deal* or *furthindele* (A. Sax. *feorðan dǽl*), the fourth part (? of a bushel), like *halfendeal* and *eytendele*.

Compare Scot. *gimmer*, a one year old lamb, Icel. *gymbr*, Welsh *gafr*, a one-year old goat, from *gam* (*ghiam*), O. Welsh *gaem*, winter (= *hiems*, Greek *cheimōn*), (Rhys, *Welsh Philology*, p. 432); Gk. *chímaira*, orig. a *winterling* goat; Prov. Eng. *quinter* (for *twinter*, *i.e. two-winter*), Lincolns. *twinty*, a sheep of two winters; Frisian, *enter*, and *twinter*, a colt of one, and two, winters old; Lat. *bimus*, *trimus*, for *bi-himus*, *tri-himus*, two and three winters old (*hiems*).

FRONTISPIECE, so spelt as if to denote the *piece* that *fronts* a book, is a corrupt form of Old Eng. *frontispice*, Fr. *frontispice*, Lat. *frontispicium*, from *frons* and *aspicio*, the front of a building.

The Windows also and the *Balcone's* must be thought on, there are shrewd books, with dangerous *Frontispices* set to sale.—*Milton, Areopagitica*, 1644 (ed. Arber, p. 50).

What can be expected from so lying a *frontispice*, but suitable falshoods?—*Fuller, Mixt Contemplations.*

Such, both for Stuff, and for rare artifice,
As might beseem som royall *Frontispice*.
Sylvester, Du Bartas, p. 464 (1621).

The word in German is sometimes popularly corrupted into *frontenspitze*, as if from *spitze*, a head or point.

Similarly the *preface* is not, as might be imagined, the *fore-face* to the book, but the *fore-speech*, A.-Sax. *fore-spǽc*, Lat. *præ-fatium*, what is said beforehand to the reader.

FROWN, always used now with the specific meaning "to knit the brows or *wrinkle the forehead*" (Bailey), as if akin to *frounce*, Fr. *fronser le front*, to frown or knit the brows (Cotgrave), *Le froncis du sourcil*, the knitting of the eyebrows (Id.), Sp. *fruncir las cejas*, to frown, corresponding to a Lat. *frontiare*, to contract the forehead (*frons*). Wright (*Prov. Dict.*) gives *frounce*, a frown or wrinkle; "With that sche *frounceth* up the brow" (Gower); "*Frownynge*, Fruncacio, *rugacio*" (*Prompt. Parvulorum*). Etymologists, however, are unanimous in identifying the word with Fr. (*re-*)*frogner*, (*re-*)*frongner*, to look sullen, frown, It. (*in-*)*frigno*, frowning, Lombard. *frignare*, make a wry face, whine, Prov. Swed. *fryna*, Norweg. *fröyna*, the same (Diez, Scheler, Skeat).

He seeth her front is large and pleine
Without *frounce* of any greine.
Gower, Confessio Amantis, vol. iii. p. 27 (ed. Pauli).

Some *frounce* their curled heare in courtly guise.
Spenser, F. Queene, I. iv. 14.

FULMERDE, an old name for the polecat, O. Eng. *fulmarde*, so spelt as if compounded of O. Eng. *ful*, foul, and Fr. *merde*, dung, filth (Lat. *merda*), with allusion to its offensive smell, and so actually understood sometimes (*e.g.* Smiles, *Life of a Scotch Naturalist*, p. 116), is an incorrect form of *foumart*, *fulmart*, which "are contractions of *foul martin*, a name applied to it in contradistinction to the sweet martin on account of its disgusting odour" (Bell, *History of British Quadrupeds*).

For þe fox and þe *foulmert* þai ar botht fals.
Bernardus, De Cura Rei Familiaris, p. 20, l. 74.

In the churchwardens' accounts of the parish of Kendal for the year 1666, among the various sums paid for the heads of vermin are twopence for that of a "foulmart," and fourpence for that of a "cleanmart" (*Transactions of the Cumberland and Westmoreland Antiq. and Archæolog. Society*, 1877).

Foumart therefore is *not* compounded with Fr. *fouine*, the foine or beech-martin (Cotgrave), Lat. *fagina* (Wedgwood, Morris).

þe fox & þe *folmarde* to þe fryth wyndeȝ.
Alliterative Poems, p. 52, l. 534.

On the nighte tyme . . . nyghtecrowes and poulcattes, foxes and *foumerdes*, with all other vermine and noysome beastes, vse mooste styrringe.—*R. Ascham, Toxophilus*, 1545, p. 52 (ed. Arber).

Haue you any rats or mise, polecats or weasels?
Or is there any old sowes sick of the measles?
I can destroy *fulmers* and catch moles.
The Mariage of Witt and Wisdome, p. 39 (Shaks. Soc.).

A Fulmare, martes.—*Levins*, *Manipulus*, 1570, 28, 47.

Fulsome, a word generally used now only of flattery or praise, in the sense of gross, extravagantly overdone, is given by almost every dictionary as another form of *foul-some*, from A. Sax. *fûl*, foul, impure. It is probably, however, the same word as Old Eng. *follh-summ*, which appears in Orminn (about 1200) in the sense of compliant, and this I take to be a derivative of A. Sax. *folgian*, to follow, *follȝhenn* in Orminn; the original meaning then would be *follow-some*, fawning, imitative, apish like a parasite. Compare

Folwynge of manerys or condycyons, Imitacio.
Prompt Parv.

Similar words are *humoursome* and *buxom* (= bow-some), apt to humour or bow to the wishes of another.

When Shylock describes Jacob's fraud upon Laban, he says the skilful shepherd peeled certain wands and

Stuck them up before the *fulsome* ewes.

The word here makes best sense when understood as meaning "sequacious," apt to follow where led, ready to imitate or copy [sc. in their offspring] what is set before them [viz. the parti-coloured rods]. *Merchant of Venice*, i. 3, l. 88.

There is no doubt, however, that at an early period the word was understood as a compound of *full*, *e.g.* the *Promptorium Parvulorum* has "*Fulsūnesse* of mete, sacietas," and Golding in his *Ovid* renders *pleno ubere* by "*fulsome* dugs."

This tart is swate and *fulsome* [= cloying].
M. A. Courtney, W. Cornwall Glossary, E. D. S.

And so in old English—

ðe vii *fulsum* geres faren [the seven abundant years pass].—*Genesis and Exodus* (ab. 1250), l. 2153.

We ben as *fulsom* i-founde · as þouȝ we fed were.
Alexander and Dindimus, l. 497 (ab. 1340).

In hals
Carthusian fasts and *fulsome* Bacchanals
Equally I hate. Meane's blest.
Dr. Donne, Poems, 1635, p. 130 (*Satire II.*).

His lean, pale, hoar, and withered corpse grew *fulsome*, fair, and fresh.—*Golding* [*Trench, Select Glossary*].

Later writers seem generally to have connected the word with *foul* (A. Sax. *fûl*). Thus Bp. Hackett says, some "to prove that everything without Faith is *fulsom* and odious," reported the unbelieving Jews to be "nasty smelling" (*Century of Sermons*, 1675, p. 805; and so Bp. Hall, who in his *Occasional Meditation*, cxxviii., "On a flower-deluce," says, "This flower is but unpleasingly *fulsome* for scent" (1634, *Works*, xi. 172, Oxford ed.).

Fulsome, fœdus.—*Levins*, *Manipulus*, 1570, 162, l. 9.

The worst [air] is . . . where any carkasses or carrion lyes, or from whence any stinking *fulsom* smell comes.—*Burton, Anatomy of Melancholy*, I. 2, ii. v. (p. 157, ed. 16th).

But one poor walk . . .
So *fulsome* with perfumes that I am fear'd,
My brain doth sweat so, I have caught the plague!
B. Jonson, Every Man out of His Humour, ii. 2 (p. 43).

They [the Jews] have a kind of *fulsome* scent, no better than a stink.—*Howell, Letters*, Bk. I. 6, xiv. (1633).

Scot. *fowsum* is used with both meanings, (1) rather too large, luscious (*full*), (2) filthy, nauseous (*foul*).

Fumitory, the name of the *fumaria officinalis*, so spelt as if having the same termination as *pellitory*, *territory*, *factory*, *promontory*, *refectory*, *oratory*, *dormitory*, is corrupted from Fr. *fumiterre*, "earth-smoke," Lat. *fumus terræ*, it being an old belief that this plant was generated without seed from the *fumes* or vapours rising from the earth (see Prior, s.v.). Compare *godhûma*, a Sanskrit word for wheat, literally the smoke or incense of the earth.

Another corruption is It. *fummosterno*.

Fund, a sum of money set apart for a certain purpose, a store or supply of anything, *The Funds*, Government Stock paying interest, the same word as Fr. *fond*, "A Merchants Stock, whether it be money, or money worth." The word, both in French and English, has been generally regarded as a derivative of Lat. *fundus*, an estate, land as a permanent source of income, the *foundation* of wealth.

Fond, a merchant's stock, however, is plainly a contraction of old French *fondegue*, a merchant's ware-house or storehouse (Cotgrave), also spelt *fondique*, *fondic*, = It. *fondaco*, Span. *fundago*, a storehouse, Portg. *alfandega*, a custom-house, all which are from the Arabic *fondûq*, a house to receive strange merchants, a depôt or hostelry. The Arabic word itself comes from the Greek *pandocheion* ("the all-receiver"), an inn (Devic), or *pandokeion*, adopted in the later Hebrew as *pûndaq* (Mishna). Thus *fund*, stock, Fr. *fond*, has only an accidental resemblance to *fond*, land, Lat. *fundus*, to which it has been assimilated.

FURBELOW, a corruption of Fr. *falbala* ("un volant"), Ger. *falbel*, Sp. *farfala*, a flounce, and akin to Fr. *fariboles*, flim-flams, nonsense, Eng. *fallal*, It. *farfalla*, a butterfly, &c.

See the quotation from *The Spectator*, under FARTHINGALE. The word is said to have been invented in the 17th century by M. de Langlée, marshal of the King's armies (Chéruel, *Dictionnaire des Institutions*, s. v. *Falbala*).

Compare "Flounces, feathers, *fallals*, and finery."—Thackeray (see Davies, *Supp. Eng. Glossary*, p. 231).

FURLOUGH, a soldier's leave of absence, is (as Bailey noted) a corruption of Dutch *ver-lof* (= for-leave); cf. Dan. *forlov*, Ger. *verlaub*. When first introduced the word was probably pronounced "furlof," and spelt *furlough*, from analogy to *cough*, *trough*, &c. The written word then being more common came to be mistakenly pronounced *furlow* as at present. Words like *cough* have undergone great changes of pronunciation, *e. g.* "Hic tussis, the *cowe*."—Wright, *Vocabularies* (15th cent.), p. 267; "*Rowghe*, al. *row*, Hispidus."—*Prompt. Parv.*

Cf. W. Cornwall, *broft* = brought, *boften* = bought; Prov. Eng. *dofter* = daughter, &c. "Whoso him *bethoft*/ Inwardly and oft."—Old Epitaph in J. Taylor's *Holy Dying*, ch. iii. 9, 6.

FUSS-BALL, FUZZ-BALL, the name of a well-known fungus (*Lycoperdon*), is not so called from the fine dust or *fuzzy* matter which it contains, but is a corruption of O. Eng. *fis*, a blowing, *fizz*, *feist*, *foist*, = Fr. *vesse*. Cf. *vesse de loup*, "The dusty, or smoakie Toadstoole, called a *Fusse-ball*, Puckfusse, Bull-fyste, Puffyste, Wolves-fyste."—Cotgrave. See BULFIST.

The latter part of *puck-fusse* is identical with the first part of *fuzz-ball*.

> Puffes Fistes are commonly called in Latine *Lupi Crepitus*, or Woolfes Fistes; in Italian Vescie de Lupo; in English Puffes Fistes, & *Fussebals* in the north.—*Gerarde, Herbal*, p. 1386 (1597).

> A little *fust-ball* pudding standes
> By; yett not blessed with his handes.
> *Herrick, Poems*, p. 471 (ed. Hazlitt).

G.

GABRIEL HOUNDS, the name given in the Northern counties of England to a yelping sound heard in the air at night, resembling somewhat the cry of hounds, and believed to portend death or calamity. In Leeds this phenomenon is called *gabble-retchet*, and is held to be the souls of unbaptized children flitting restlessly around their parents' abode (Henderson, *Folklore of the N. Counties*, p. 99.). The Devonshire word is *Wish-hounds* (or Odin's Hounds), Cornish *Dandy-dogs* (Kelly, *Indo-European Tradition*, p. 281; Hunt, *Drolls, &c., of W. England*, p. 150), Welsh *Cwm Annwm*, Hell Hounds; cf. Dan. *Helrakker*, of the same meaning. The noise in question is undoubtedly the cry of a flock of wild geese passing overhead.

The old English word for the weird sound was *Gabrielle rache*, or *Gabriel ratches*, *rache* or *ratche* being a hound (A. Sax. *ræcce*), and *Gabriel* being a corrupted form for an old word *gabaren*, a corpse, the whole, therefore, signifying a *corpse-hound* (= Dan. *liighund*, cf. O. Eng. *lich fowle*). "Lyche, dede body, Funus, *gabares* . . . . in *Gabriel* dicit [? dicitur] *gabaren*, vel *gabbaren*."—*Prompt. Parvulorum.* See an excellent note in Mr. Atkinson's *Cleveland Glossary*, p. 203, where he quotes *Gabbaræ* vel *Gabbares*, dried corpses or mummies, from Facciolati. S. Augustine says that the Egyptians call their mummies *Gabbaras* (*Serm.* c. 12), and Wilkinson observes that the word still

used for a tomb in Egypt is *gabr*, or *gobber* (*Ancient Egyptians*, iii. p. 462).

However, Gabriel is, according to the Rabbins, the angel of death for the people of Israel whose souls are entrusted to his care. The Talmud describes him as the spirit that presides over Thunder. (Wheeler, *Noted Names of Fiction*, p. 143.)

He the seven birds hath seen, that never part,
Seen the *Seven Whistlers* in their nightly rounds,
And counted them: and oftentimes will start—
For overhead are sweeping GABRIEL'S HOUNDS
Doomed with their impious Lord, the flying Hart
To chase for ever, on aërial grounds!
Wordsworth, Poems of the Imagination, Pt. II. xxix.

In an old list of Colliers' "Signes and Warninges" was one:

If *Gabriel's houndes* ben aboute doe no worke that daye.

Dr. Plott mentions a noise he heard in the air which he judged to be a flight of wild geese; but the miners at that time (1650) judged it to be caused by the hounds of the angel Gabriel.—*Cassell's Magazine*, vol. ii. p. 126 (New Series).

This wild cry is in some parts of Yorkshire regarded as a warning of approaching death.

Oft have I heard my honoured mother say
How she hath listened to the *Gabriel Hounds*—
Those strange, unearthly, and mysterious sounds
Which on the ear through murkiest darkness fell;
And how, entranced by superstition's spell,
The trembling villager not seldom heard
In the quaint notes of the nocturnal bird,
Of death premonished, some sick neighbour's knell.
John Holland.

See *Monthly Packet*, vol. xxiv. p. 126.

GAD-FLY has generally been considered another form of *goad-fly*, from A. Sax. *gâd*, a goad. However, that compound is not found in the oldest English; it may very probably be the same word as *gand-fluga*, the Icelandic name of the insect, the loss of *n* in a word being of frequent occurrence, as in *goose* for *gans*, *tooth* for *tonth*. *Gand-fluga* itself is synonymous with Icel. *galdra-fluga*, *i.e.* the witch-fly or fly-fiend, such as the *œstrus* that persecuted the boviform Io in the *Prometheus Vinctus*.

GADLING, an idle person (Bailey), as if a vagrant or vagabond, one who goes *gadding* about (cf. *gadabout*, Davies, *Supp. Eng. Glossary*), is old Eng. *gadeling*, a companion or comrade, A. Sax. *gæd-eling*, from *gæd*, society, company.

A luþer *gadelyng* was ys sone, boþe at one rede.
Robt. of Gloucester, Chronicle, p. 310 (ed. 1810).

þou shalt hauen a *gadeling*,
Ne shalt þou hauen non oþer king.
Havelok the Dane, l. 1122.

GAD SO! I think I have met this form of trivial oath in some of the older dramatists, as if a disguised form of "*So* help me *God!*"

It is probably a corrupted form of O. Eng. *catso*, a low term of reproach, It. *cazzo*, a petty oath (Florio), and so a remnant of the phallic abjuration of the evil eye, like the vulgar Spanish *carajo!*

Mal. Lightning and thunder!
Pietro. Vengeance and torture!
Mal. Catso!
Webster, The Malcontent, i. 1 (1604).

An Hebrew born, and would become a Christian:
Cazzo, diabolo!
Marlowe, The Jew of Malta, iv. 1 (1633).

GAINAGE, all plough tackle and implements in husbandry (Bailey), GAINERY, tillage or husbandry, the profits thence arising (Id.), is the French *gagnage*, pasturage, pasture-land, from O. Fr. *gaigner*, It. *guadagnare*, and these from O. H. Ger. *weidenon*, to pasture. These words bear no connexion with *gain*, profit, Icel. *gagn*. (See Skeat, *Etym. Dict.* s. v. *Gain*.)

GAINLY, graceful, elegant, suitable, O. Eng. *gain*, now only used in the negative word *ungainly*, so spelt as if connected with *gain*, as we say that anything attractive *gains* upon one, or is *winning*. It is identical with Icel. *gegn* (Swed. *gen*, Dan. *gjen*), serviceable, ready, kindly, (of a road) short (as in N. Eng.). Cf. Prov. Eng. *gain*, handy, convenient; *gainsome* (Massinger).

þat art so *gaynly* a god & of goste mylde.
Alliterative Poems, p. 57, l. 728 (ed. Morris).

To wham god hade geuen alle þat *gayn* were.
Id. p. 44, l. 259.

GAIT, a person's manner of walking, formerly always spelt *gate*, generally understood as the way he *gaeth* or *goeth* (Richardson), Scot. "*gae* your own *gait*," has no connexion with the verb *to go*. *Gate*, a manner or way, orig. a path, street, or entrance (Icel. *gata*, Goth. *gatwo*), is that by which one *gets*, or arrives, at a house or place, from A. Sax. *gitan*, to get or arrive at (Skeat). Cf. old Eng. "*Get*, or maner of custome, Modus, consuetudo."—*Prompt. Parv.*; "*Get*, or gyn' (or gyle), Machina." (*Id.*)

Him thought he rode al of the newe *get*.
Chaucer, Cant. Tales, Prologue, l. 684.

Good gentlemen, go your *gait*, and let poor volk pass.
King Lear, iv. 6, l. 242.

All the griesly Monsters of the See
Stood gaping at their *gate*, and wondered them to see.
Spenser, Faerie Queene, III. iv. 32.

She hadna ridden a mile o' *gate*,
Never a mile but ane.
Sir Roland, l. 30 (*Child's Ballads*, vol. i. p. 225).

They beare their bodies vpright, of a stately *gate*, and elated countenance.—*G. Sandys, Travels*, p. 64.

A man's attire, and excessive laughter, and *gait*, shew what he is.—*A. V. Ecclus.* xix. 30.

An' may they never learn the *gaets*
Of ither vile wanrestfu' pets!
Burns, Poor Mailie, p. 33 (Globe ed.).

GALDRAGON, a Scotch word for a sibyl or prophetess, has nothing to do with a *dragon*—as had the ancient sorceress Medea—but is a corrupted form of Icelandic *galdra-kona*, a witch (lit. a sorcery-woman), from *galdr*, A. Sax. *gealdor*, song, charm, witchcraft (Cleasby).

GALE, a well-known word in Ireland for rent due, or the payment of rent, is a contracted form of O. Eng. *gavel*, which is also spelt *gabel*, A. Sax. *gafol*, Fr. *gabelle*, It. *gabella*, all apparently from the Celtic. Cf. Ir. *gabhail*, a taking, Gaelic *gabhail*, a lease, tenure, or taking, from *gabh*, to take or hold; Welsh *gafael*.

He seyþ þat he is godes sune, and is a dedlich mon,
And he vor-beod cesares *gauel* [= tribute].
Old Eng. Miscellany, p. 46, l. 329.

GALE, in the Scotch phrase "a *gale* of geese," *i.e.* a flock of geese, is a contracted word from Icel. *gagl*, a wild goose (Cleasby), which is evidently formed from the verb *to gaggle*, to make a confused noise, especially used of geese.

A faire white goose bears feathers on her backe,
That *gaggles* still, much like a chattering pye.
T. Churchyard, Pleasant Conceit penned in Verse, 1593.

Gagelyñ', or cryyñ' as gees. Clingo.
Prompt. Parvulorum.

They *gaglide* fforth on the grene, ffor they greved were.
Deposition of Richard II. p. 18 (Camden Soc.).

Gagelinge, chattering, occurs in *The Owl and Nightingale*, l. 40.

GALLIC DISEASE, *morbus gallicus*, owes its name, perhaps, to a confusion of *gallus*, *gallicus*, with Fr. *galle* (*gale*), a *galling* or itching of the skin, a scab or scurf, *galleux*, scabby, "*galoise*, a scurvy trull, scabby quean, mangy punk."—Cotgrave.

My Doll is dead i' the spital
Of *malady of France*.
Hen. V. act v. sc. 1.

GALLIGASKINS, "a sort of wide slops or breeches used by the inhabitants of *Gascoign* [or *Gascony*] in France."—Bailey. This definition seems to have been invented to account for the name. The word is probably for *garigascans* or *garguesquans*, from O. Fr. *garguesques* (Cotgrave), a corrupt form of *greguesques* (otherwise *gregues*, O. Eng. *gregs*, wide slops) = Ital. *Grechesco*, "Greekish trowsers" (Skeat, Wedgwood).

Others [make] straight trusses and diuells breeches, some *gally gascoynes*, or a shipmans hose.—*T. Nash, Pierce Penilesse*, 1592, p. 20 (Shaks. Soc.).

Sir Rowland Russet-Coat, their dad, goes sagging euerie day in his round *gascoynes* of white cotton.—*Id.* p. 8.

GALLO-SHOES, a corrupt spelling of *galoches*, as if *Gallic shoes*.

Gallôches, or *galloshoes*, are the wooden sabots worn by the *French* peasants, and the name has been transferred to the overshoes of caoutchouc which have been recently introduced.—*I. Taylor, Words and Places*, p. 425 (2nd ed.).

Similarly Diez thinks Fr. *galoche*, Sp. *galocha*, It. *galoscia*, are from Lat. *gallica*, a Gallic shoe. These words are really derived from Low Lat. *calopedia* (*calop'dia*), a wooden shoe, and that

from Greek *kalo-pódion*, a "wood-foot" or last (Scheler, Brachet).

Galloche, Callopedium.

Galuche, or *galoche*, vndyr solynge of mannys fote (al. *galegge*), Crepitum, Crepita. —*Prompt. Parvulorum* (1440).

Ne coude man by twenty thousand part
Contrefete the sophimes of his art;
Ne were worthy to unbocle his *galoche*.
Chaucer, Squieres Tale, l. 10869.

The Gild of Cordwainers were bound to make search for all

Botez, botwez, schoez, pyncouz, *galegez*, and all other ware perteyning to the saide crafte, which is desceytously wrought.—*Eng. Gilds*, p. 332 (ed. Toulmin Smith).

As is þe kinde of a knyght· þat comeþ to be doubed
To geten hus gilte spores· and *galoches* y-co[u]ped.
W. Langland, Vision of Piers Plowman, C. xxi. 12.

It is curious to find *galoshes*, now suggestive of a valetudinarian curate, thus an essential part of a mediæval knight's equipment. Compare *Gallozza*, "a kind of *gallages*, star-tops, or wooden pattins" (Florio, *New World of Words*, 1611), as if connected with *gallozzare*, *galleggiare*, to cocker or pamper.

My hart-blood is wel nigh frorne, I feele,
And my *galage* growne fast to my heele.
Spenser, Shepheards Cal., Feb., l. 244.

Pepys mentions that Lady Batten on Nov. 15, 1665, dropped "one of her *goloshes*" (*Diary*, vol. iii. p. 304, ed. M. Bright).

GALLOW-GLASS. This English-looking word for a native Irish soldier (cf. O. Eng. *gallow*, to frighten), spelt *gallinglass* in *Hist. of Captain Stukely* (see Nares), is Irish *galloglach*, a fighting gillie, from *giolla*, a servant, and *gleac*, a fight (O'Reilly).

Spenser says an armed footman the Irish "call a *galloglass*, the which name doth discover him to be also auncient English, for *gallogla* signifies an English servitour or yeoman" (*State of Ireland*, p. 640, Globe ed.), erroneously regarding it as compounded of *gall*, a foreigner, an Englishman, and *oglach*, a servant or soldier.

A mighty power
Of *gallow-glasses* and stout kernes
Is marching hitherward in proud array.
2 Hen. VI. iv. 9.

GALLY-POT, GALLIPOT, originally *gleye-pot*, Dut. *gley-pot*, glazed pottery. Similarly glazed tiles were called *galley-tiles* (Wedgwood).

You may be sure he is but a *gallipot*, full of honey, that these wasps hover about.—*Adams, The Soul's Sickness* (*Works*, i. 503).

GAMBOL, an incorrect form of the older word *gambold* (Phaer), or *gambauld* (Udal), for *gambaud* (Skelton), which stands for O. Fr. *gambade*, a gambol, It. *gambata*, a kicking about of the legs (*gamba*), Skeat. Here the *l*, which was originally an intruder, has, cuckoo-like, supplanted the rightful letter *d*.

GAME, in the slang phrases "a *game* leg," "a *game* finger," *i.e.* crooked, disabled, is in all probability derived from the Welsh and Irish *cam*, crooked, Corn. *gam*, Indo-European verbal root *kam*, to bend (vid. Pictet, *Origines Indo-Europ.* tom. ii. p. 213). So the word, though unconnected with *game*, to sport or play, would be akin to *gambol*. For "*gambols*, games or tumbling tricks played with the *legs*," as Bailey defines, is from the French *gambiller*, *gambier*, to wag the legs, leap (cf. *gambader*, to show tumbling tricks), and these words from *gambe*, *jambe*, a leg. Cf. Somersetshire *gamble*, a leg, Eng. slang *gamb*, a leg, It. and Sp. *gamba* (*viol di gamba*, "a leg-violin"), O. Sp. *camba*, *cama*; also Eng. *gammon*, It. *gambone*, Fr. *jambon*, Ir. *gambun*, a leg. But *gambe*, the leg, as in most beasts, is a limb remarkable for bends and crooks, and so is allied to O. Fr. *gambi*, bent, crooked, Gk. *kampē* ("as crookled as a dog's hint-leg" is a Lincolnshire proverb), from the root *cam*, crooked, seen in O. Eng. *kam*, wrong, slang *gammy*, bad, worthless, &c. Cf. *gambrel*, a crooked stick, and *camrel*, Welsh *cambren*; Devon. *gammerel*, the small of the leg; *Davy Gam*, crooked David; Greek *kámmaros*, Lat. *cammarus*, a lobster, from its *twisted* claws (cf. "tortoise," from Lat. *tortus*, twisted), O. Fr. *gammare*, *gambre*, Swed. *hummer*, whence Fr. *homard*. Eng. *ham* (the bent or curved part) probably stands to *gam(b)*, *cam*, as Swed. *hummer* does to *cammarus*.

Those [calves] are allowed for good and sufficient whose taile reacheth to the joint of the haugh or *gambrill*.—*Holland's Pliny*, fol. 1634, tom. i. p. 225.

Scott speaks of "the devil's *game* leg" (*St. Ronan's Well*). See Davies, *Supp. Eng. Glossary*, s.v.

GAMBONE, an occasional mis-spelling, from a notion that it had something to do with *bone*, of *gammon*, part of the leg of a pig, Fr. *jambon*, O. Fr. *gambon*, from *gambe*, a leg, radically the same word as *ham*. See GAME.

Gammon of bacon, formerly written *Gambone*.—*Reliquiæ Hearnianæ*, Oct. 16, 1710 (Lib. Old Authors, i. 207).

The custom of the *gambone* of bacon is still kept up at Dunmowe.—*Ibid.* iii. 73.

GAMMON, a slang word for to delude or cheat one, and as an interjection *gammon!* humbug! nonsense! is a corrupted form of the old Eng. *gamene*, to mock, Icel. *gaman*, fun. Hence Ascham's spelling *gamn*, *gamning*.

Gamninge hath ioyned with it a vayne presente pleasure.—*Toxophilus*, 1545, p. 51 (ed. Arber).

Hwæt sceal ic ðonne buton . . . habban me ðæt to *gamene*.
[What can I do but hold it in mockery.]
King Alfred, Gregory's Pastoral, p. 249, Part I.

Nowe by [my] soverante I sweare,
And principallitie that I beare
In hell pyne, when I am their,
A *gamon* I will assaie.
The Chester Plays, vol. i. p. 201 (Shaks. Soc.)

And adam is to eue cumen,
More for erneste dan for *gamen*.
Genesis and Exodus, l. 411 (ab. 1250).

They *gammons* him about his driving.—*Dickens, Pickwick*, ch. xiii.

See Davies, *Supp. Eng. Glossary*.

GAMMOUTHE, the gamut, Palsgrave, 1530, a corrupt spelling. *Gamut* is made up of *gamme* (= Greek *gamma*, G.), the old name of the last note of the musical scale, and *ut* the first note formerly of the singing scale.

His knavery is beyond *Ela*, and yet he sayes hee knows not *Gam ut*.—*J. Lilly, Mother Bombie*, ii. 1.

New physic may be better than old, so may new philosophy; our studies, observation, and experience perfecting theirs; beginning not at the *Gamoth*, as they did, but, as it were, at the *Ela*.—*T. Adams, Sermons*, vol. i. p. 472.

GANDERGLASS, an old popular plant-name, is, no doubt, another form of *gandlegoss*, or *gandergoose*, the orchis. See CANDLEGOSTES.

Among the daisies and the violets blue,
Red hyacinth, and yellow daffadil,
Purple narcissus, like the morning rayes,
Pale *ganderglass* and azure culverkayes.
I. Walton, Compleat Angler (1653), p. 22 (Murray repr.).

GARGANET, so spelt by Stanyhurst (Davies, *Supp. Eng. Glossary*, s. v.), as if it meant a collar or chain encircling the *gargate* or throat, as *gorget*, a piece of armour, does the *gorge* (cf. *gargoyle*, *gargel*, orig. a throat, *gargle*, &c.), is a corrupt form of *carcanet*, a jewelled collar.

GARN, an incorrect modern coinage, meaning to store grain, formed from *garner*, a *granary* (O. Fr. *gernier*, for *grenier*, Lat. *granaria*), *i.e.* a "grainery," as if that which *garns*.

Ye symbols of a mightier world
That Faith alone can see—
Where angels *garn* the golden grain.
Harvest Hymn, The Guardian, 1880.

GARNET, a provincial name for the fish *trigla hirundo* (Satchell, E. D. S.), is a corruption of *gurnet*, old Eng. *gurnard*, from Fr. *grognard*, *grongnard*, as if "the grunter," in allusion to the grunting noise (Fr. *grogner*) it makes when taken out of the water. Compare *crooner*, another popular name for the same fish.

GATTERIDGE, the name of a species of cornel tree to which Dr. Prior assigns a (hypothetical?) French form *gaitre rouge*, is a variant of *gatter*, O. Eng. *gaitre*, the *cornus sanguinea*, and a derivative of A. Sax. *gad*, Icel. *gaddr*, a goad or pin. It is also called *Prick timber* (Gerard, p. 1283).

A day or two ye shul han digestives
Of wormes, or ye take your laxatives, . . .
Of catapuce, or of *gaitre-beries*.
Chaucer, The Nonnes Preestes Tale.

GAUNTLET, in the phrase "running the gauntlet," is corrupted from the older expression "to run the *gantlope*, *i.e.* to run through a company of soldiers, standing on each side, making a Lane, with each a Switch in his hand to scourge the Criminal" (Bailey), Scot. *goadloup* (a distinct corruption), Swed. *gat-lopp—gata* meaning a lane or path (= Ger. *gasse*), and *lopp*, a course, or the act of running, akin to *leap*. The word was probably introduced into England, as Dr. Dasent remarks, in

the time of the Thirty Years' War. (*Jest and Earnest*, vol. ii. p. 25.) The German phrase is *gassen laufen*.

Some said, he ought to be tied neck and heels; others that he deserved to *run the gantlope*.—*H. Fielding, Hist. of a Foundling*, bk. vii. ch. 11.

Having *rode the gauntlet* here . . . a tremendous battery of stones, sticks, apples, turnips, potatoes, and other such variety of mob ammunition was opened upon him.—*Southey, Life of Wesley*, vol. ii. p. 21 (ed. 1858).

Synonymous is the Scotch word *loupe-garthie*, running through the hedge, or enclosure, made by the soldiers.

GAUNTREE, a frame to set casks on, a corruption of *gauntre* or *gauntry*, Fr. *chantier*, "a *Gauntrey*, or *Stilling*, for Hogs-heads, &c., to stand on" (Cotgrave), from Lat. *cantherius*, (1) a horse, (2) a prop, a trestle. Hence also It. *cantiere*, Portg. *cantiero*, Bavar. *gander*.

Cantherius is the same word as Gk. *kanthelios*, *kanthos*, a pack-ass, akin to Zend *kathva*, an ass.

Meanwhile the frothing bickers, soon as filled,
Are drained, and to the *gauntrees* oft return.
Grahame, British Georgics.

So a *mare* in Scotch, and a *horse* in Prov. English, are used for a frame or cross-beam upon which something is supported.

A hogshead ready *horsed* for the purpose of broaching.
T. Hardy, Under the Greenwood Tree, vol. i. p. 13.

See PULLEY.

GAVELKIND, an equal division of a father's lands at his death among all his sons (Bailey), takes its present form from a supposed derivation from old Eng. *gavel* (A. Sax. *gafol*), tribute, and *kind*, as in *man-kind*. Verstegan supposed it was *give-all-kind*, *i.e.* "Give all children" [sc. a share]! It is merely an adaptation of Irish *gabhail-cine*, a family (*cine*) tenure (*gabhail*), Skeat. See GALE.

GAWKY, awkward, ungainly. It is difficult to suppose that this word has not been influenced by Fr. *gauche*, left-handed, awkward, which indeed seems to be connected. Scheler compares *gaulick hand*, left hand, which Bailey gives as a N. Eng. word. Cf. also Yorks. *gawkshaw*, a left-handed man (Wright). The immediate origin, however, is *gawk*, a cuckoo, metaphor. a simpleton, *geck* (Shakespeare), A. Sax. *geác*, Icel. *gaukr*, Ger. *gauch*, a cuckoo, a fool. (See Skeat, *Etym. Dict.*) *Gawish*, foolish (Adams, i. 502), *gavy*, *gauvy*, *gawcum*, a simpleton (Prov. Eng.), are perhaps connected.

Conceited *gowk!* puff'd up wi' windy pride.
Burns, Brigs of Ayr (Globe ed. p. 26).

Now *gawkies*, tawpies, *gowks*, and fools . . .
May sprout like simmer puddock-stools.
Id. Verses at Selkirk (p. 122).

GAZE-HOUND, } a dog that hunts by
GAST-HOUND, } night, Lat. *agasæus* (Bailey). The first part of the word is probably a corruption of the Low Latin name, notwithstanding this statement of Topsell:

The *gasehound*, called in latine *Agasæus*, hath his name of the sharpenes and stedfastnes of his eie-sight . . . For to gase is earnestly to view and behold, from whence floweth the deriuation of this Dogs name.—*Historie of Four-Footed Beasts*, 1607, p. 179.

Du Cange gives no such word, however, as *agasæus*.

GAZELS, a Sussex word for black currants (Parish, *Glossary*), is probably from Fr. *groseilles*, corrupted to *gosels*, just as *goose-berry* of the same origin is for *groos-berry*.

GEMINI! an exclamation of surprise, as if a heathenish adjuration of the constellation of the Twins, Lat. *Gemini*, is identical with Ger. *O Jemine!* Dut. *Jemy*, *Jemini!* (Sewel), which are shortened forms of Lat. *O Jesu domine* (Andresen, *Volksetymologie*, p. 129), or perhaps merely from *Jesu meus* (It. *Giesu mio*). Similar disguised oaths are Ger. *O Je! Herrje! Jerum! Potz!* (for *Gotts*); Eng. *La! Law!* for *Lord!*

GENEVA, a name for gin, as if it came from the place so called, is a corruption of the French *genièvre*, Dut. *jenever*, It. *ginepro*, all from Lat. *juniperus*, the juniper (Prov. Eng. *jenepere*, old Eng. *jenefer*), the berries of that tree being employed as an ingredient in its manufacture.

Theriaque des Alemans, the juice of *Gineper* berries extracted according unto Art.—*Cotgrave.*

In Spanish formerly there was the one word *ginebra* for the town of Geneva and the tree called juniper (Minsheu).

The junipers are of immense size and flavour [in the Himálaya]; but most people prefer to have their junipers by way of Holland or *Geneva*.—*Andrew Wilson, The Abode of Snow*, p. 83 (2nd ed.).

As if gin came from Geneva as Hollands do from Holland.

The poor muse, for less than half-a-crown,
A prostitute on every bulk in town, . . .
Clubs credit for *Geneva* in the mint.
Young, Satire IV.

'Tis a sign he has ta'en his liquor; and if you meet
An officer preaching of sobriety,
Unless he read it in *Geneva* print,
Lay him by the heels.
Massinger, The Duke of Milan, i. 1.

GENII, a name given to certain powerful beings in the Arabian mythology, as in *Tales of the Genii*, is corrupted from Arab. *jinn*, under the influence of the Lat. *genius*, a tutelary spirit. See Keightley, *Fairy Mythology*, p. 25. Pers. *jinn* from *jān*, spirit, life, Turkish *jinn*, a spirit, *jan*, a soul. Mr. I. Taylor compares Chinese *shin* or *jin*, spirit, Etruscan *hin*, a ghost (*Etruscan Researches*, p. 108, seq.).

The Arabians and Persians had an equal advantage in writing their tales from the *genii* and fairies, which they believe in as an article of their faith.—*H. Fielding, Hist. of a Foundling*, bk. xvii. ch. 1.

And when we came to the Lapland lone
The fairies war all in array,
For all the *genii* of the north
War keeping their holiday.
Hogg, The Queen's Wake.

What need, then, that Thou shouldest come to my house; only commission one of these *genii* of healing, who will execute speedily the errand of grace on which Thou shalt send him.—*Abp. Trench, Miracles*, p. 228 (8th ed.).

GENTRY, gentility, nobleness, gentleness, is a corruption of the older form *gentrise* (perhaps mistaken for a plural), O. Fr. *genterise*, for *gentilise* (? Lat. *gentilitia*), Skeat. *Genterise* in *Ancren Riwle*.

Vor case þat myȝte come, vor hyre *gentryse*.
Robert of Gloucester, Chronicle, p. 434.

þis iesus of hus *gentrise* shal louste in peers Armes.
Vision of Piers the Plowman, C. xxi. 21 (Skeat).

To have pride of *gentrie* is right great foly.
Chaucer, Persones Tale, De Superbia.

þe *gentryse* of Iuise & Ierusalem þe ryche
Watȝ disstryed wyth distres, & drawen to þe erþe.
Alliterative Poems, p. 70, l. 1160 (ed. Morris).

If it will please you
To show us so much *gentry* and good will.
Shakespeare, Hamlet, ii. 2, l. 21.

But, think you, though we wink at base revenge,
A brother's death can be so soon forgot?
Our *gentry* baffled, and our name disgrac'd?
Heywood and Rowley, Fortune by Land and Sea, p. 19 (Shaks. Soc.).

Gentry and baseness in all ages jar;
And poverty and wealth are still at war.
Id. p. 42.

The modern meaning of "gentlefolks," a collective noun, opposed to the commonalty, as if the aggregate of the *gent* or *gentle*, arose probably from a false analogy to words like *infantry*, *yeomanry*, *soldiery*, &c.

GERFALCON, GYRFALCON, GIERFALCON, } I think it may be shown that all these words are false derivations from an assumed connexion with Lat. *gyrare*, to move in circles, or with Ger. *geier*, a vulture.

The old Eng. form is *gerfaucon* (*Prompt. Parv.*), Low Lat. *gero-falco*, and this is, I think, for *hiero-faucon*, the sacred falcon (Greek *hierὸs*). "*Gerfalcon sacre.*"—Palsgrave. For the meaning compare Greek *hiérax*, a hawk or falcon, from *hieros*, sacred (= Etruscan *aracus*); O. Eng. *saker*, Fr. *sacre*, It. *sagro*, a hawk, from Lat. *sacer*, sacred; Ger. *weihe*, O. H. Ger. *wîho*, a kite, from *weihen*, to make sacred.

The Mod. Greek word *gieráki*, a falcon, from *hierax*, shows that *hiero-falco* would readily pass into *gero-falco* and *ger-falcon*.

The transition from *hier-* to *ger-* or *jer* is of frequent occurrence, *e.g.*, *Gerapigra*, an old Eng. name for a drug, in *Booke of Quinte Essence*, p. 3 (E.E.T. Soc., otherwise spelt *ierapigra*, p. 29), Span. *geripiega*, "a drug called *Hiera Picra*" (Minsheu), from Greek *hiera pikra*. Old Eng. *gerarchie* (Gower, *C. A.* iii. 145), It. and Sp. *gerarchia*, for *hierarchia*, and so Dunbar speaks of "the blisfull soune of *cherarchy*" (*The Thrissill and the Rois*, cant. ix. 1503). Low Lat. *gerobotana* for *hierobotana*. Old Eng. *geribulbum* (*Leechdoms, &c.*, Cockayne), for *hieribulbum*. So It. *geroglifico*, a Hieroglyphic; *gerachide*, another form of *hieracite*, "falcon-stone" (Florio), Lat. *hieracitis*; compare also Jerome, Fr. *Gerome*, Sp. *Geronimo*,

Low Lat. *Geronomus*, from *Hieronymus*; *Jarmuk*, a tributary of the Jordan, from Gk. *Hieromax*; *Jerusalem* and *Hierousalem*, *Hierosoluma*; *jacynth* = *hyacinth*; Fr. *jusquiame* from *hyoscyamus*, henbane, &c.

If this view be correct, then the forms *gier-falcon*, *gyr-falcon*, L. Lat. *gyrofalco*, have been corrupted by false derivation. *Geierfalke*, a ger-falcon in German, is according to Karl Andresen an assimilation of the Lat. *gyrofalco*, the *falcon* of *circling* flight, to Ger. *geier*, a vulture. (Compare Greek *kirkos*, the circling flier, a falcon.)

'Tis well if among them you can clearly make out a lanner, a sparrow-hawk, and a kestril, but must not hope to find your *gier falcon* there, which is the noble hawk.—*Sir Thos. Browne, Of Hawks and Falconry, Works* (ed. Bohn), vol. iii. p. 218.

If I beare downe thee,
The *Jerffaucon* shall goe with mee
Maugre thy head indeed.
Percy Folio MS. vol. ii. p. 451, l. 976.

Professsor Pictet points out that *sacre*, L. Lat. *sacer*, a falcon, has really only an indirect connexion with *sacer*, sacred, the former being the Arab. *sakr*, Pers. *shakrah*, a falcon (cf. Sk. *çakuna*, a vulture), traceable to Sansk. *çakra*, strong, powerful, whence also comes Lat. *sacer*, sacred (cf. Eng. *hale*, *whole*, and *holy*). In exactly the same relation Gk. *hierax* stands to *hieros*, which = Sansk. *ishira*, strong, sound, lively. On the sacredness of the falcon, see Gubernatis, *Zoological Mythology*, vol. ii. ch. 2.

Germander, Fr. *gamandrée*, a heteronym from Gk. *chamædrys*, a *low oak*-leaved plant, χαμαί, on the earth, and δρῦς, oak (Haldeman), assimilated to "oleander."

Ghostpel, a strange spelling of *gospel*, from a confusion with *ghost*, *ghostly* (= spiritual), used by Giles Fletcher, who speaks of

Nonnius translating all Sainct Iohn's *Ghostpel* into Greek verse.—*Christs Victorie in Heaven, To the Reader*, 1610, p. 115 (ed. Grosart).

Prof. Skeat has shown that *gospel* is not originally the "*good spell*" or story (A. Sax. *gód*), as has been generally assumed from the time of Orminn, who says "Goddspell onn Ennglissh nemmnedd iss *god word* and *god tiþennde*," but A. Sax. *godspell* (A. Sax. *God*), *i.e.* "God's story," viz. the life of Christ.

Camden took a correct view of the word:

The gladsome tidings of our salvation which the Greeks called *Evangelion*, and other Nations in the same word, they [the old English] called *Godspel*, that is, *Gods speech*.—*Remaines concerning Britaine*, p. 25 (ed. 1637).

And we ben proued þe prijs· of popes at Rome,
And of gretest degre· as *godspelles* telleþ.
Pierce the Ploughman's Crede, l. 257 (ed. Skeat).

Gibberish, generally understood, in accordance with its present spelling, to be derived from *gibber*, to chatter or talk inarticulately (Wedgwood), is probably a corruption of the old English *Geberish* or *Gebrish*, that is, the unintelligible jargon of alchemy, so called from *Gebir* (*Gibere* in Gower, *C. A.* iii. 46), the founder of the Arabian school of chemistry and a prolific writer on alchemy, who flourished about the beginning of the 9th century. *Geber-ish* modelled on *Scottish*, *Irish*, *Swedish*, &c.

All you that faine Philosophers would be,
And night and day in *Geber's Kitchin* broyle,
Wasting the chipps of Ancient Hermes Tree,
Weening to turne them to a pretious Oyle,
The more you worke the more you loose and spoile.
Sir Edward Kelle, Ashmole's Theatrum Chemicum, p. 324.

Thus I rostyd and boylyd as one of *Gebers Cooks*,[1]
And oft tymes my wynnynge in the Asks I sought.
George Ripley (1471), *op. cit.* p. 191.

This extraordinary work, with its ever-recurring enigmas about the Green Lion, Hermes Bird, &c., and cabalistical language, is, as Ashmole truly remarks, "difficult to be throughly and perfectly understood." It is, in fact, *gibberish* to the uninitiated. Such outlandish words as we find here and in Chaucer's *Chanones Yemannes Tale*, with its

Descensories,
Viols, croslettes, and sublimatories,
Cucuribtes, and alembikes eke,

would naturally make the art which employed them a byword for unintelligible speech. Compare Fr. *grimoire*,

[1] Similarly Norton in his *Ordinall* (ch. vii. *sub init.*) uses *Gebars Cookes* for Alchemists.

unintelligible talk, originally exorcisms, from *grammaire*, literature, Latin.

Fuller, for instance, commenting on the words of Sir Edward Kelley, quoted above, makes the remark,

As for the high conceit he had of his own skill in Chemistry it appeareth sufficiently in the beginning of his own works, though I confess myself not to understand the *Geberish* of his language.—*Worthies of England*, vol. ii. p. 473 (ed. 1811).

If we could set it down in the ancient Saxon, I meane in the tongue which the English used at their first arrivall here, about 440 yeares after Christs birth, it would seeme most strange and harsh Dutch or *Gebrish*, as women call it.—*Camden, Remaines concerninge Britaine*, p. 22, 1637.

The Lyon Greene,
He ys the meane the Sun and Moone betweene;
Of joynyng Tynctures wyth perfytnes,
As *Geber* thereto beryth wytnes.
Geo. Ripley, Compound of Alchymie (Ashmole, p. 125).

The best approved Authors agree that they [guns] were invented in Germanie by Berthold Swarte, a Monke skilfull in *Gebers Cookery* or Alchimy.—*Camden, Remaines*, p. 19 (1637).

Ben Jonson in *The Alchemist* puts into the mouth of Subtle such phrases as "imbibition," "reverberating in Athanor," "to the Aludels," &c., on which Surly observes

What a brave language here is! next to canting.

And a little afterwards,

What else are all your terms,
Whereon no one of your writers 'grees with other?
Of your elixir, your *lac virginis*,
Your stone, your med'cine, and your chrysosperme, . . .
Your oil of height, your tree of life, your blood,
Your marchesite, your tutie, your magnesia,
Your toad, your crow, your dragon, and your panther;
Your sun, your moon, your firmament, your adrop,
Your lato, azoch, zernich, chibrit, heautarit, . . .
And worlds of other strange ingredients,
Would burst a man to name?
Act ii. sc. 1.

In the same scene Subtle asks,

Is Ars sacra
Or chrysopœia, or spagyrica,
Or the pamphysic, or panarchic knowledge,
A *heathen language?*

To which Ananias replies,

Heathen Greek, I take it.
Act ii. sc. 1 (*Works*, pp. 248, 259).

Peter. It is a very secret science, for none almost can understand the language of it. Sublimation, almigation, calcination, rubification, encorporation, circination, sementation, albification, and fermentation; with as many termes impossible to be uttered, as the arte to bee compassed.

Raffe. Let mee crosse myselfe, I never heard so many great devils in a little monkies mouth. . . . What language is this? doe they speak so?—*J. Lilly, Gallathea*, ii. 3 (1592).

On the studied obscurity of writers on alchemy, the "Viccar of Malden" remarks in his *Hunting of the Greene Lyon*, that their

Noble practise doth hem teach
To vaile their secrets wyth mistie speach.

He had sworn to his master

That all the secrets I schould never undoe
To no one man, but even spread a Cloude
Over my words and writes, and so it shroud.

The occurrence of *gibbryshe*, however, in *The Interlude of Youth*, 1557, renders it possible that *geberish* may itself be the corruption, though the hard *g* of *gibberish*, dissociating it from *gibber* (*jabber*), seems to point the other way.

He plag'd them all with sundry tongues' confusion.
Such *gibrish*, gibble-gabble, all did fangle,
Some laugh, some fret, all prate, all different wrangle;
One calls in Hebrew to his working mate,
And he in Welch, *Glough whee comrage* doth prate.
John Taylor, The Severall Seiges, &c., of the Citty of Jerusalem (1630).

Strike, strike our saile (the Master cries) amain,
Vaile misne and Sprit-sail: but he cries in vain;
For, in his face the blasts so bluster ay,
That his Sea-*gibberish* is straight born away.
I. Sylvester, Du Bartas, p. 491 (1621).

[The builders at Babel]

Som howl, som halloo, sum do stut and strain,
Each hath his *gibberish*, and all striue in vain
To finde again their know'n beloved tongue.
Id. p. 255.

Another alchemist, who, if he did not originate a word expressive of unmeaning language, at least had it sometimes fathered on him, was Paracelsus, formerly often called *Bombast*.

"*Bombast* swelling blustering nonsense, also fustian" (Florio), is perhaps

the same word as *bombase*, *bombasin* (see Fuller, *Worthies*, ii. 239), cotton stuff formerly used for padding, but influenced by a reference to him who assumed the high-sounding name Aureolus Philippus Theophrastus Paracelsus *Bombastus*, and was notorious for his "loud boasting" and "braggadocio" (Friswell, *Varia*, p. 166). Hence the name of the burlesque hero Bombastes Furioso, designed to out-Herod the inflated nonsense of modern tragedies.

Dr. Donne speaks of "the vain and empty fulness in Paracelsus' name." —*Essays in Divinity* (1651), p. 119, ed. Jessop. According to *Ignatius his Conclave* (p. 123), when Lucifer asked him who he was, and he answered, "Philippus Aureolus Theophrastus Paracelsus Bombast of Hohenheim," Satan trembled at this as if it were some new kind of exorcism. Ben Jonson says alchemists "pretend, under the specious names of Geber, Arnold, Sully, *Bombast* of Hohenheim, to commit miracles in art" (*Mercury Vindicated From the Alchemists*).

> *Bumbastus* kept a devil's bird
> Shut in the pommel of his sword.
> *Butler, Hudibras*, Pt. II. canto iii.

GILLY-FLOWER, a corruption of *gillofer*, *gilofre*, or *gilly-vor* (which occurs in the *Winter's Tale*, iv. 4), Fr. *giroflée*, It. *garofalo*, Mod. Gk. *garóphalo*, Lat. *caryophyllum*, Gk. *karuóphullon*.

> *Barberies*, Pinks, or Shops [sops] of wine, feathered *Gillovers*, small Honesties.—*Cotgrave.*

Gelofre, *Ancren Riwle*, p. 370; *gilofre*, *Kyng Alisaunder*, p. 280; *ielofer*, Skelton, *Phyllyp Sparrow*, l. 1053; *gerraflour*, G. Douglas, *Eneados Prologue. Buk XII.*

> With cloves of *gelofer* hit broch þou shalle.
> *Liber Cure Cocorum*, p. 26.

> All maner of flowers of the feld and gardennes, as roses, *gelevors*.—*H. Machyn, Diary*, 1559, p. 203 (Camden Soc.).

GIN, a snare, trap, a cunning device, O. Eng. *gynne*, seems to bear some relation to O. E. *engyn*, Fr. *engin*, a fraud or mechanical instrument, an engine. It has also been derived from Icel. *ginna*, to dupe (Skeat). It seems to me to be a native English word, representing A. Sax. *girn*, *gyrn*, transposed forms of *grin*, *gryn*, a snare or trap (compare Prov. Eng. *girn*, to *grin* with the mouth; *urn* for *run*; *urd* for *red* (*rud*); *grass*, A. S. *gœrs*, &c.): *r* being omitted as in *speak*, for A. Sax. *sprecan*. The two words, however, are found co-existent and distinct at an early date.

> Swá swá *grin* he becymþ on ealle [as a snare it cometh on all].—*A. Sax. Vers.* S. Luke xxi. 35 (995).

> And panteris preuyliche· pight vppon þe grounde,
> With *grennes* of good heere· þat god him-self made.
> *Richard the Redeles*, Pass ii. l. 188 (1399), ed. Skeat.

> I fand the woman mar bitter na the ded, quhilk is
> The *gyrne* of the hunter to tak the wild bestis.
> *Ratis Raving*, p. 21, l. 695 (ed. Lumby).

> Satan . . . setteth his snares and *grinnes*.
> *Udal, Erasmus*, p. 37 verso.

"The *gren* shal take him by the heele," Genevan Version, Job xviii. 10; "The proude . . . set *grennes* for me," *Id.* Ps. cxl. 5, and so Ps. cxli. 9. The A. V., 1611, in these passages has *grin*, which the printers have now changed to *gin*.

> Even as a bird/out of the foulers *grin*.
> *Sternhold and Hopkins*, Ps. cxxiv. 7 (1599).

> Laqs, a snare, *ginne*, or *grinne*.—*Cotgrave.*

> But vnder that same baite a fearful *grin*
> Was readie to intangle Him in sinne.
> *G. Fletcher, Christs Victorie on Earth*, 29 (1610).

> So þat we mai noght negh it nere
> Bot-if we may with any *gyn*
> Mak þam to do dedly syn.
> *Legends of the Holy Rood*, p. 96, l. 318 (E. E. T. S.)

> Ihesus as a gyaunt· with a *gyn* comeþ 3onde,
> To breken and to bete a-doun· alle þat ben a-gayns hym.
> *Vision of Piers the Plowman*, C. xxi. 264.

> Uele *ginnes* heþ þe dyeuel vor to nime þet volk be þe þrote.—*Ayenbite of Inwyt*, p. 54 (1340).

> þet ne is a *gryn* of þe dyeule.—*Id.* p. 47.

> No Ermines, or black Sables, no such skins,
> As the grim Tartar hunts or takes in *Gins*.
> *J. Howell, The Vote or Poem-Royall*, l. 17 (1641).

GINGERLY, in the phrase "to walk gingerly," is perhaps from an old English word *gingralic*, like a (A. Sax.) *gingra*, or young person, from A. Sax.

ging, young, tender. So the meaning would be to walk mincingly, trippingly, or delicately, as Agag came to Saul (1 Sam. xv. 32) = Greek, *ἁβρῶς βαίνειν* (Euripides). In provincial English *ginger* means delicate, brittle.

Prithee, gentle officer,
Handle me *gingerly*, or I fall to pieces.
Massinger, The Parliament of Love, v. 1.

After this was written I found that *gingerly* is actually the word used by Bp. Patrick to describe Agag's gait.

He came to him with a soft pace, treading *gingerly* (as we speak) after a nice and delicate manner.—*Commentary, in loco.*

Mistris Minx . . . that lookes as simperingly as if she were besmeared, and iets it as *gingerly* as if she were dancing the canaries. —*T. Nash, Pierce Penilesse*, 1592, p. 21 (Shaks. Soc.).

Measter . . . was slinking down, tiptoe, so *gingerly*, shrumping his shoulders, that he mist his vooting.—*Mrs. Palmer, Devonshire Courtship*, p. 25.

Walk circumspectly, tread *gingerly*, step warily, lift not up one foot till ye have found sure footing for the other.—*John Trapp, Commentary*, 1647 (1 Peter iii. 17).

Aller à pas menu, to go nicely, tread *gingerly*, mince it like a maid.—*Cotgrave.*

Archbishop Trench quotes *gingerness* from Stubs's *Anatomy of Abuses*, 1585, "Their *gingerness* in tripping on toes like young goats" (*On some Deficiencies in our English Dictionaries*, p. 22).

Ginger is found in Kemble's *Charters*, and *gingra* in the Anglo-Saxon version of the Gospels, with the meaning of younger. "Ac gewurðe he swá swá *gingra*, se ðe yldra ys betwux eow (Luke xxii. 26, A.D. 995)." But he that is the elder among you becometh even as the younger.

Ðus art tu *ging* and newe,
Forðward be ðu trewe.
Morris, Old Eng. Miscellany, p. 7, l. 214.

Ðe *ginge* wimmen of ðin lond,
faiger on sigte and softe on hond.
Genesis and Exodus, l. 4050.

GINGERLINE, an old word for "a yellowish colour" (Wright, *Dict. of Prov. and Obsolete English*), does not mean *ginger*-coloured, as it would seem at first sight, but is a corruption of It. *giallolino*, a diminutive of *giallo*, yellow.

Giallolino, a kinde of colour called now adaies a *Gingirline*.—*Florio, New World of Words*, 1611.

From this perhaps come *ginger*, a pale red colour, and *ginger-pated*, red-haired (Wright).

GINGLES, an incorrect form in Fuller, "The *gingles* or St. Anthony his fire" (*Church Hist.* IX. i. 60), of *shingles*, so called because it sometimes encircles the patient like a girdle, Lat. *cingula*.

GIN SLINGS, a slang name for a beverage composed of gin, soda water, lemon, and sugar, is said to be a corruption of *John Collins*, the name formerly given to it, and still in use in America. The transitions must have been *John-C'llings*, *John-slings*, *Gin-slings*. John Collins, its inventor, was a well-known waiter at Limmer's Hotel, Conduit Street. (*Notes and Queries*, 6th S. ii. 444).

GIST, an old orthography of *guest*, a receiver of hospitality, O. Eng. *gest*, A. Sax. *gœst*, *gest*, perhaps from some confusion with *giste*, a lodging (cf. *gistnen*, to lodge, *gistninge*, hospitality), all which words occur in the *Ancren Riwle* (ab. 1225).

ȝif eni haueð deore gist (= guest, p. 68); "þe gode pilegrim . . . hieð toward his *giste*" (= lodging, p. 350).

þai toke þair *gesting* [= lodging] in þe tun.
Cursor Mundi, Morris Spec. p. 71, l. 71.

The contrary change is found in GUEST-TAKER, which see.

GITHORN, an old corruption of *gittern*, O. Eng. *giterne*, *gyterne* (*Prompt. Parv.*), O. Fr. *guiterne*, another form of *guiterre*, *guitare*, a "guitar," all from Lat. *cithara*, Greek *kithára*, a lyre; cf. Chaldic *kathros*, a harp (Dan. iii. 5). See CITHORN.

Twa or thrie of our condisciples played fellon weill on the virginals, and another on the lut and *githorn*.—*J. Melville, Diary*, 1574, p. 29 (Wodrow Soc.).

Herrick has the strangely corrupt form *gotire*.

Touch but thy lire, my Harrie, and I heare
From thee some raptures of the rare *gotire*.
Hesperides, p. 296 (ed. Hazlitt).

GLACIS, an easy slope in fortification, Fr. *glacis*, apparently a place as smooth as *ice* (*glace*), from *glacer*, to cover with ice (Littré). It is perhaps only Low Lat. *glatia*, smoothness, from Ger. *glatt*, smooth, even; *glätte*, smoothness (Mahn). The old Fr. form is *glassis* (Cotgrave). Compare Fr. *glis-*

ser, to glide, from Ger. *glit-sen*, *glit-schen*.

GLANCE, to strike and turn aside, as an arrow from a tree, or a lance from a breastplate, apparently to be reflected like a gleam of light, or touched as by a hasty look which is instantly averted, is, according to Dr. R. Morris, a nasalized form of O. Eng. *glace*, to glance, to polish, from Fr. *glacer*, *glacier*, to slip or slide [as on ice, *glacies*]. Compare—

Glacynge, or wronge glydynge of boltys or arowys (al. glansyng), Devolatus.—*Prompt. Parvulorum.*

Suche gladande glory con to me *glace*.
Alliterative Poems, p. 6, l. 171 (see note, p. 152).

This seems slightly doubtful. Prof. Skeat compares Prov. Swed. *glinta*, *glänta*, to slide or glance aside (*Etym. Dict.* s. v.). Cf. Scot. and O. Eng. *glent*, to slide or slip.

The damned arrow *glanced* aside.
Tennyson, *Oriana*, l. 41.

GLASS-SLIPPER, Fr. *pantoufle de verre*, the material of Cinderella's famous slipper in our version of the story, according to Mr. Ralston is altogether a mistake. In the oldest French version the word employed with reference to it is *veir*, the heraldic term for pearl, and this in the course of transcription must have been altered to *verre*, glass. The slipper probably was merely embroidered with pearl. Others have supposed that Perrault's *pantoufle de verre* is a corruption of *pantoufle de vair*, *i.e.* a slipper of squirrel fur.

From a similar play on words *vair*, the heraldic fur, is represented by pieces in shape of little *glass* pots, *verres*, argent and azure.—Chambers, *Cyclopœdia*, s.v. *Fur*. In old Eng. *verres* are glasses.

She . . . . lepte upon the borde, and threw downe mete, and drinke, and brake the *verres*, and spilt alle that there was on the borde.—*Book of the Knight of La Tour-Landry*, p. 27 (E. E. T. S.).

GLASS-WORM, } old and provincial
GLAZE-WORM, } words for the glow-worm, the former used by Moufet, the latter by Lily. The first part of the word is identical with Scot. *gloss*, a glowing fire, *glose*, a blaze, Icel. *glossi*, a blaze, Prov. Swed. *glossa*, to glow, *glåsa*, a glowing, M.H. Ger. *glosen*, to glow. Cf. Mid. Eng. *glisien*, to shine, Ger. *gleissen*. Another old name for the insect is *globerde* or *glowbird*.

GLORY-HOLE. It was long a puzzle to me why a cupboard at the head of a staircase for keeping brooms, &c. (Wright), or a person's "den" or retreat, which is kept in chronic litter and untidiness, or in general any retired and uncared nook, should be popularly called a *glory-hole*. I have little doubt now that the first part of the word has nothing whatever to do with *glory*, renown (Lat. *gloria*), but is the same word as old Eng. "*gloryyñ*', or wythe onclene þynge defoylyñ', Maculo, deturpo."—*Prompt. Parvulorum.*

Compare Prov. Eng. *glory*, and *glorry*, greasy, fat; Cleveland, *glor*, mere fat, *glor-fat*, excessively *fat* (Atkinson). Fletcher has "not all *glory-fat*" (Halliwell), and Fuller says that the flesh of Hantshire hogs—

Though not all *glorre* (where no bancks of lean can be seen for the deluge of fat) is no less delicious to the taste and more wholsome for the stomack.—*Worthies of England*, vol. i. p. 401 (ed. 1811).

Cf. also O. Eng. *glare*, mire, and Scot. *glorg*, to bemire. Thus *glory-hole* is no more than a dirty hole, an untidy nook. The parallelism of Fr. *gloriette* (Sp. *glorieta*), a bower, formerly a little room in the top of a tower, is curious.

GLOZE, to flatter, O. Eng. *glosen*, has often been regarded as only another form of *to glaze*, to throw a *gloss*, or bright lustrous appearance, over one's language, to speak in a polished specious style: cf. "*Glacyñ* or make a þynge to shine, *Glasinge* in scornynge, Intulacio" (*Prompt. Parv.*); "I *glase* a knyfe to make it bright, je fourbis" (Palsgrave); O. Eng. *glisien*, to glisten, Ger. *gleissen*, to shine, also to dissemble or play the hypocrite; Icel. *glys*, finery, and *glossi*, a blaze, Scot. *glose*, *gloze*, to blaze. For the meaning, cf. "Smooth not thy tongue with *filed* [= polished] talk."—*The Passionate Pilgrim*, l. 306 (Globe Shaks. p. 1056); and compare the following:—

These . . . are vanitas vanitatum; that file, and *glaze*, and whet their Tongues to Lies, the properest kind of Vanitie; which

call Euill, Good, and Good, Euill (good Deuills) for a Reward.—*S. Purchas, Microcosmus or The Historie of Man*, p. 621 (1619).

Every smoôth tale is not to be beleeved; and every *glosing* tongue is not to be trusted. —*H. Smith, Sermons*, 1609.

Gloze meant originally to interpret or explain, to make a comment or *gloss*, Fr. *glose*, Lat. *glossa*, a word requiring to be explained, Greek *glôssa*, a tongue, a foreign word (needing explanation); hence *glossary*. The connotation of deception, flattery, is perhaps due to the confusion above.

Glose textys, or bookys, *Gloso.*
Glosyn', or flateryn', Adulor, blandior.
Prompt. Parvulorum.

Loke in þe sauter *glosed*
On ecce enim ueritatem dilexisti.
Langland, Vision of P. Plowman, vii. 303, text C.

Wher-on was write two wordes in þis wise *glosede.*
Ibid. xx. 12.

Ac tho hii come, hii nadde of him, bote is olde wone,
Glosinde wordes & false.
Robert of Gloucester, p. 497 (ed. 1810).

For he could well his *glozing* speaches frame
To such vaine uses that him best became.
Spenser, F. Queene, III. viii. 14.

And as the substaunce of men of worschyppe that wylle not *glose* nor cory favyl for no parcyallyte, they cowthe not undyrstond that alle thys ordenaunce dyd any goode or harme. —*Gregory's Chronicle of London* (1461), p. 214 (Camden Soc.).

Well, to be brefe with outen *glose*,
And not to swarve from our purpose,
Take good hede what I shall saye.
Rede me and be nott wrothe, 1528, p. 39 (ed. Arber).

GOADLOUP, a Scotch word for the military punishment called the *gantelope* in modern English, both which words are corruptions of Swed. *gatlopp*, a "lane-course." See GAUNTLET.

GOAT, a Lincolnshire word for a sluice or drain.

"A *goat*, or as you more commonly call it a sluice."—*Instruction for a Committee of Sewers*, 1664 (Peacock).

O. Eng. "*gote*, or water schetelys, *Aquagium*" (*Prompt. Parv.* ab. 1440) Northampton. *gout* (Sternberg).

As water of dyche,
Oþer *gote*ȝ of golf þat neuer charde.
Alliterative Poems, p. 18, l. 608.

As *gotes* out of *guttars.*
K. Alexaunder, p. 163.

The Three Goats, a tavern sign at Lincoln, was originally the *Three Gowts*, gutters, or drains (Ger. *gosse*), which are known to have existed there (M. Müller, *Chips*, vol. ii. p. 530). Ray gives as a Northumberland word *Gote*, a flood-gate, from A. Sax. *geótan*, to pour [cf. *geótere*, a pourer, *Orosius*], Dut. *gote.*

Other forms of the word are *gowt*, *gut*, *gutter*, *goyt*, *got*, a drain or watercourse (cf. Fr. *égout*). An old church in Lincoln still bears the name of *S. Peter at Gowts.* We ought, perhaps, to connect these words with *gutter*, O. Eng. *gotere*; but cf. O. Fr. *goutiere*, a channel for drippings (Lat. *gutta*).

GOAT-WEED, a pop. name of the plant *Ægopodium podegraria*, seems to be a corruption of its other name, *gout-weed* and *gout-wort.*

GOD-ÆPPEL, *i.e.* "good-apple," a *quasi*-Anglo-Saxon name for the quince (Somner), is apparently a corruption of COD-ÆPPEL, which see.

GOGGLE, in *goggle-eyed*, having full rolling eyes, Ir. *gogshuileach*, from *gog*, to move slightly, and *suil*, the eye, is used by Wycliffe as equivalent to Lat. *cocles*, with which it has probably no connexion (Skeat). *Cocles*, one-eyed, is a Latin corruption of Gk. *kyklops* (Mommsen), or from *ca* (= one) + *oculus* (Bopp).

It is good to thee for to entre *gogil* yȝed in to rewme of God, than havynge twey yȝen for to be sent in to helle of fier.—*S. Mark* ix. 47.

GOLD, a Somerset name for the sweet willow, formerly called *gaule* (*Myrica gale*).

GOOD, in the Scottish expression "to *good*, or *guid*, a field" (Jamieson), meaning to manure it, as if to do it good, or ameliorate its condition (cf. W. Cornwall *goody*, to fatten), like the Latin phrase *lætare agrum*, to make a field joyful, to manure it (whence *lætamen*, It. *letame*), is the same word as Dan. *gi̇ȸde*, to dung or manure, Swed. *gödа*, to manure, or make fat, Shetland *gudden*, manure (? compare Hind. *khát*, dung, manure). But Gæl. *mathaich*, to manure, is from *maith*, good. The

verb *good*, to make good, was once in use.

Greatness not *gooded* with grace is like a beacon upon a high hill.—*T. Adams, God's Bounty, Sermons*, i. 151.

GOODIES, a colloquial name for sugar sweetmeats given to children, as if "*good* things," like Fr. *bonbons*, has been identified by Mr. Atkinson with Prov. Swed. *guttar*, sweetmeats, Swiss *guteli*. It is perhaps the Gipsy *goodly*, *gudlo*, sugar, sweet.

GOOD-BYE, a corruption of *God be wi' ye*, just as "good speed" is sometimes incorrectly used for "God speed (you)." "*God speed*, fair Helena!" (*Mid. N. Dream*, i. 1).

God B' w' y'! with all my heart.
Sir J. Suckling, Fragmenta Aurea, 1648, p. 40.

Allan Ramsay ends his poetical *Epistle to James Arbuckle* (1719) with—

Health, wit, and joy, sauls large and free,
Be a' your fates—sae *God be wi' ye*.

You are a treacherous villaine, *God bwy yee*.
Marston, The Malcontent, i. 5, *Works*, ii. 216 (ed. Halliwell).

Time. Godden, my little pretie priuat Place.
Place. Farewell, *godbwy* Time.
Sir J. Davies, Poems, ii. 249 (ed. Grosart).

Shaking me by the hand to bid me *God-by'e*, [he] said he thought he should see me no more.—*J. Evelyn, Diary, May* 31, 1672.

God buy you, good Sir Topas.
Twelfth Night, iv. 2, l. 108 (1st folio).

So spelt, perhaps, from a confusion with "God save you," *buy* = redeem.

It has often been supposed that the words *good* and *God* are etymologically identical.

If that opinion were not, who would acknowledge any *God?* the verie Etimologie of the name with vs of the North partes of the world declaring plainely the nature of the attribute, which is all one as if we sayd *good* [*bonus*] or a giuer of good things.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 44 (ed. Arber).

God is that which sometime *Good* we nam'd,
Before our English tongue was shorter fram'd.
Nath. Baxter, Sir Philip Sydney's Ourania (1606).

An indifferent man may judge that our name of the most divine power, *God*, is . . . derived from *Good*, the chiefe attribute of God.—*Camden, Remaines*, 1637, p. 33.

They have long been proved to be fundamentally distinct: *good* (A. Sax. *gód*, Goth. *gods*) either = (1) fit, suitable (Fick), or (2) = Sansk. *khyâta*, famous, known (Benfey); whereas *God* (A. Sax. *God*, Goth. *guth*) prob. = Pers. *khoda*, *khudā*, God, *i.e. khwud* (self) + *āy* (coming), (Johnson, *Pers. and Arab. Dict.*), Zend *khadhâta*, self-existent (Diefenbach, *Goth. Spr.* ii. 416). On the Runic monuments *Kuþ* is God (G. Stephens, *Thor the Thunderer*, p. 32). Burns uses *Gude* (= good) for God: "*Gude* keep thee frae a tether string!" (*Works*, p. 33, Globe ed.).

GOODMAN. Messrs. Eastman and W. A. Wright in their excellent *Bible Word-Book*, make a suggestion that *goodman*, an old Eng. word for the master of the house (*e.g.* Prov. vii. 19, Matt. xx. 11) or a yeoman, is a corruption of A. Sax. *gummann* or *guma*, a man (whence *brydguma*, a bride-*groom*), and that *good-wife* [or *goody*, cf. *housewife* and *hussy*] was formed in imitation of the corrupted word.

Gummann, which occurs in *Beowulf*, would seem to be a pleonastic compound of *guma* (which has been referred by Grimm to A. Sax. *geóman* (*gýman*), to care, guard, keep, or rule) and *man*. However, *goodman* is found in old Eng. for the master of a house, so there are no grounds for this suggested corruption (see Skeat). Moreover *guma* = O. H. Ger. *gomo*, Goth. *guman*, Lat. *homo* (Fick).

The said day [Nov. 25, 1646] compeired William Seifvright . . . being accused of sorcerie, in alloting and giuing over some land to the *old goodman* (as they call it) [= devil].—*Presbytery Book of Strathbogie*, p. 71 (Spalding Club).

GOOD YEARS, in Shakespeare, is a corruption of the word "*goujeres*," a loathsome disease, from Fr. *gouge*, a punk or camp-wench. "The *good yeeres* shall devoure them. flesh and fell."—*Lear*, v. 3 (fol.).

"What the *good-jer!*" is Dame Quickly's expletive in *The Merry Wives of Windsor*, act i. sc. 4, l. 127.

Goodger, a provincial word for the devil, may be the word intended. (Vid. *Notes and Queries*, 5th S. v. p. 202.)

A'scat the things about as thof the *goodger* was in en.—*Devonshire Courtship*, p. 8.

Seeke not, I pray you, that that pertaineth not to you. What a *goodyere* haue you to doe to meddle in his matters?—*T. North, Morall Philosophie of the Ancient Sages*, 1601, p. 22 verso.

Who at her first coming, like a simple, ignorant Wooman, after her homely manner, thus bluntly saluted him: "What a *good yeare*, Master More, I mervaile what you mean."—*Wordsworth, Eccles. Biography*, vol. ii. p. 139 (ed. 1810).

The corruption was made perhaps with a reminiscence of the Italian phrase—

Mal' anno, an ill yeere, continuall trouble, vsed in Italie for a Curse to ones enemie, as Il mal' anno che Dio ti dij, an ill yeere God giue thee.—*Florio.*

So in Chaucer—

God give the monke a thousand last quad yere.

Prologue to The Prioresses Tale.

Which seems to mean "God give the monk a thousand (fold) burden of bad years."

GOODY'S EYE, a Somerset name for the plant *salvia sclarea*, is a corruption of another popular name *God's eye* (Britten and Holland). *Godes-eie, Christ's eye, and Clear-eye*, seem free renderings of its Low Lat. name *sclarea* (*? ex-clarus*). See CLEAR-EYE.

Oculus Christi is also a kinde of *Clarie*, but lesser.—*Gerarde, Herbal*, p. 627 (1597).

GOOL-FRENCH, Somerset word for the goldfinch. In Antrim it is called the *gold-flinch* and *gold-spring* (Patterson).

GOOSE, a certain symptom of the *lues venerea*, a bubo, frequently alluded to in the old dramatists, is perhaps a corruption of *gougeres*, vid. GOOD-YEARS.

GOOSE, a tailor's iron for pressing seams.

Come in, taylor; here you may roast your *goose*.—*Macbeth*, ii. 3.

The word probably meant originally any large mass of iron, compare Swed. *gös*, a pig of iron, Ger. *gans*, a great lump of melted iron, Fr. *gueuse*, "a great lump of melted iron, rude, and unfashioned, even as it comes from the furnace" (Cotgrave, in Rabelais *queuse*), all no doubt near akin to Ger. *guss*, metal, founding, *gusseisen*, cast iron, *giessen*, to pour, to found, *gosse*, a drain.

The term *goose* would readily be applied to a mass of melted metal from the analogous usage of *sow*, *pig*, Gk. *delphis*, a dolphin, &c. T. Row, in the *Gentleman's Magazine*, June, 1774, remarks that smoothing-irons "were made at first of hammered iron, but now are generally made of sow-metal, but are still called irons." Related words are, O. H. Ger, *giuzan*, Swed. *giuta*, Dan. *gyde*, A. Sax. *geótan*, Goth. *gjutan*, Icel. *gjóta*, to cast metal.

I beg on my knees to have Atropos the tailor to the Destinies . . . to heat the iron *goose* of mortality, and so press me to death.—*Massinger, The Virgin Martyr*, iii. 3 (p. 19, ed. Cunningham).

GOOSE, used as a synonym for a simpleton or fool, is, as Bishop Stanley has observed, a "proverbial libel" on a bird remarkable for its intelligence.

It has qualities, we might almost say of the mind, of a very singular character. . . . There are no animals, biped or quadruped, so difficult to deceive or approach, their sense of hearing, seeing, and smelling being so extremely acute; independently of which they appear to act in so organized and cautious a manner, when feeding or roosting, as to defy all danger.—*History of Birds*, p. 352 (7th ed.).

Among the ancient Egyptians the filial affection of the goose was considered so exemplary to men that it was made the ideograph of "a son."

It may credibly be thought also, that this creature hath some sparks (as it were) of reason, understanding, and learning.—*Holland, Pliny's Nat. Hist.* vol. i. p. 280, 1634.

Accordingly, a band of crusaders in the time of our Henry II., saw nothing ridiculous in having a goose carried as a standard at their head. Indeed, it is only in modern times, and that as we shall see through a verbal misconception, that the name of this wise bird has become the very antithesis of its true character. Its carefulness has been warmly eulogized by Scaliger, who declares it the very emblem of prudence.

When Frederick Nausea, Bishop of Vienne, desired in his panegyric on St. Quintin to convey a fitting idea of the sobriety, chastity, and vigilance of that eminent personage, he could not express himself more forcibly than by asserting the holy and virtuous man closely resembled a *goose*. Had folly been esteemed a prominent characteristic of the bird, the saint would hardly have been likened to it; but it is only ignorance of the

darkest hue that ventures to portray the goose as deficient in sagacity or intelligence. —*Cornhill Magazine*, vol. viii. p. 203.

I would suggest, therefore, that *goose*, in the sense of simpleton, is a survival of the Scandinavian *gusi*, a fool, found in Swedish, derived from old Swed. *gusa*, to blow (cf. "gust").—G. Stephens, *Old Northern Runic Monuments*, p. 925; just as O. Norse *gáli*, a fool (Dan. *gal*, mad), is near akin to a *gale* of wind (Wedgwood). Windy inflation is the root idea of "fool," and many other words of the same signification.

Here lyes Benjamin Johnson dead,
And hath no more wit than [a] *goose* in his head.
B. Johnson's Conversations, &c., p. 36 (Shaks. Soc.).

GOOSEBERRY. Whatever be the origin of this word, whether it be akin to the German *krausbeere*, the rough hairy berry, from *kraus*, rough (compare Dan. *stikkelsbœr*, Swed. *stickelbär*, "the prickly berry," and perhaps Dutch *kruysbeezi*, from *kroes*, frizzled, bristly, Sp. *crespina*, Lat. *uva crispa*), which seems most probable, or, as Dr. Prior thinks, from Fr. *groseille* (which is itself a corrupted form from Ger. *kraüsel*), it certainly has no connexion with "goose."

The Dutch *kruysbeezi* has been assimilated to *kruys*, a cross. *Carberry*, the North country name for this fruit, is according to Mr. Atkinson akin to A. Sax. and Norse *gar*, a point or prickle, and *gorse*, the prickly plant (*Cleveland Glossary*, s.v.), which in N. W. Lincolnshire is called *goss* (Peacock), whence perhaps *goss-berry* ("Prickly *goss* and thorns."—*Tempest*, iv. 1); but this is unlikely. Mr. Timbs says that roasted geese used in the olden time to be stuffed with gooseberries, and thence came their name (*Nooks and Corners of Eng. Life*, p. 163), but this is more than doubtful. *Gooseberry* may be for *grooseberry*, as *speak* for *spreak*, *speckle* for *spreckle*, *gin* for *grin*; compare Welsh *grwys*. Prof. Skeat says the orig. form must have been *groise-berry*, where *groise* = M. H. Ger. *krús*, curling, crisped, *i.e.* hairy, and so "goose-berry" is the hairy-berry. A Scotch form is *groser*.

George Gordoune being cited befor the session of Rynie for prophaneing the Sabbath, by gathering *grosers* in tyme of sermon . . . appealed to the presbyterie. — *Presbytery Book of Strathbogie* (1636), p. 9.

GORDIAN, used absurdly by Keats as a verb meaning to knot, from some confused reminiscence of the fabled "Gordian knot," so called because tied by *Gordius*, King of Phrygia, with the oracular prediction that whoever should undo it would reign over the entire of Asia.

She had
Indeed, locks bright enough to make me mad;
And they were simply *gordian'd* up and braided.
Endymion, Bk. I. *Poems*, p. 19 (ed. 1869).

GOOSE-DANCING, a kind of masquerade, indulged in at Christmas and other festivals in Cornwall, Scilly islands, &c., originally *geese* dancing, *i.e. guise* dancing (dance-déguisé), a species of mumming performed by the *guizards* or masquers.—Hunt, *Drolls, &c. of West of England*, i. 37 and 307.

The young people exercise a sort of gallantry, called *Goose Dancing*, when the maidens are dressed up for young men, and the young men for maidens; thus *disguised* they visit their neighbours in companies, where they dance and make jokes upon what has happened on the island.—*Heath, Islands of Scilly*, p. 125 (1750).

Compare Scot. *gyser*, a mummer, and *gyse*, to masquerade.

The loons are awa through the toon *gysin'*. —*Gregor, Banff Glossary*, p. 72.

Disguise was the old English word for a masque.—*Ben Jonson, The Masque of Augurs.*

See also M. A. Courtney, *W. Cornwall Glossary*, s.v. *Giz' Dance*, and F. Q. Couch, *E. Cornwall Glossary*, s.v. *Goosey Dance*.

GOOSE-HORN, Scottish *guse-horn*, as the ingredient of a recipe, sounds as apocryphal as "pigeon's milk," or as the "goat's wool" and "ass's fleece" of the ancient classics. It is a curious corruption of Scot. *guissern*, Lincolns. *ghizzern* (Bailey, 1753), old Eng. *gysserne* (*Prompt. Parv.*) and *giser*, the gizzard of a fowl, Fr. *gésier*, from Lat. *gigerium*. Compare GIT-HORN for *gittern*, CITHOERNE for *cittern*. *Goshorne* in the *Reliquæ Antiq.* vol. ii. p. 176, is probably the same word.

A Powder for the winde in the body. Take

Anniseed, Caroway-seed, Jet, Amber-greese, red Coral, dried Lemon or Orange peels, new laid Egg shels dried, Dates Stones, pillings of *Goose-horns* of Capons & Pigeons, dried Horse-radish-roots, of each half a Scruple in fine powder well mixed, and take half a Scruple thereof every morning in a Spoonful of Beer or white Wine.—*The Queens Closet Opened*, p. 77 (1658).

GOOSE-SHARE (Turner, *Herball*), or *Goose-shareth*, a name for the plant *galium aparine*, is a corruption of its old name *goose-heiriffe* (W. Coles, *Adam in Eden*), A. Sax. *gos-hegerife*, "goose-hedge-reeve," the *reeve* that guards the *hedge* and arrests the *geese* passing through (Prior). See HAIROUGH.

Grateron, the small bur called *Goose-share*, Goose-grass, Love-man, Cleaver, and Claver. —*Cotgrave*.

GOUKSTULE, a Scotch word for an instrument of punishment, as if a "fool's stool," from *gouk*, a fool, is a corruption of *cuck-stool*. See COCK-STOOL.

On the 24th Feb. 1564. James Gardiner "for iniuring of the provest publicklie," was "sett on the *goukstulis* four houris on the merkat day."—*Linlithgow Burgh Records* (*Dalyell, Darker Superstitions of Scotland*, p. 684).

GRAFT, a modern and corrupt form of *graff*, O. Eng. *graffen*, to insert a scion, where the final *t* is perhaps due to the p. participial form *graft*=*grafted*; *graff*, a scion, Fr. *greffe*, is properly a slip pointed like a pen or pencil, Lat. *graphium*, Gk. *graphion*, a writing instrument (Skeat). On the other hand *lift* is sometimes used as a p. partc. as if = *lifed*, "The ark was *lift* up" (Gen. vii. 17, xiv. 22, &c.), and *ballast* as if *ballas'd*, "Their weak *ballac't* souls" (Ford, *Honor Triumphant*, 1606).

They also . . . . shall be *graffed* in; for God is able to *graff* them in again.—*A. V. Rom.* xi. 23.

Gryffyn, or *graffyn*, Insero.—*Prompt. Parvulorum*.

Grafte, or *gryffe* of a tree, *ente*.—*Palsgrave*, 1530.

GRAIN, in the phrase "Against the grain," *i.e.* running counter to one's natural inclination or disposition, as the saw or plane does against the direction of the fibres in wood, called its *grain*, is possibly a popular corruption of "Against the *gré*," which was also in use with the same signification, Fr. *gré*, wish, liking, humour (*e.g.*, *à gre, mal gré*). The phrase "to take in gré, or *gree*," *i.e.* in good part, kindly, is common in old writers; Pepys says, "He is *against the gré* and content of the old Doctors made Judge" (*Diary*, March 27, 1667).

Similarly the Scottish threat, "I'll gie him his *gray*," *i.e.* a drubbing (as if payment, full satisfaction, his heart's desire), is no doubt a ludicrous use of Fr. *gré*, desire (cf. *faire gré*), Jamieson. In vulgar English this sometimes appears as "I'll give him his *grains*."

Our judgments must needs give assent to God; but because his precepts go against *the grain* of our affections . . . . we settle upon the Grecian resolution, though more seriously, not to be so troubled for our souls as to lose a moment of our carnal delights.—*T. Adams, Sermons*, vol. i. p. 198.

GRAINS, a Prov. word for the prongs of a fork (*Old Country Words*, E. D. S. p. 145). *Grain*, used also for the junction of a branch with the tree, and for the bifurcation of the body, the *groin* (cf. Ir. *gabhal*), is Icel. *grein*, a branch, a fork.

A *Grain-staff*, a Quarter-staff, with a short pair of Tines at the End, which they call *Grains*.—*Ray, South and East Country Words*.

GRAMERCY, also spelt *Grammercy* (as if *grand merci*, great thanks, "*grandem mercedem dat tibi Deus*," *i.e.* God give you a great reward), "I thank you" (Bailey, Skeat), and so Chaucer:

Grand mercy, quod the preest, and was ful glad.
The Chanones Yemannes Tale.

is a corruption of *Grant mercy!*

We see the beginning of what was to become a well-known English oath, says Mrs. Oliphant, in

Ye, he seyde, *graunte mercy.*
Robt. Manning, Handlyng Synne, p. 323 (1303).

She saith: *Graunt mercy*, leve sir,
God quite it you, there I ne may.
Gower, Conf. Amantis, vol. iii. p. 317 (ed. Pauli).

Scottish folk corrupted it into *Gray mercies!* as an exclamation of surprise (Jamieson).

GRAMPUS, "a fish like a whale, but less" (Bailey), formerly spelt *grandpisce*, as if the great fish. But as no such form is found in French, the word is probably a corruption of A. Sax. *hrânfisc*, a whale-fish (Mahn).

Give me leave to name what fish we took; they were Dolphins, Bonetaes, Albicores, Cavalloes, Porpice, *Grampasse* (the *Susmarinus*), &c.—*Sir Thos. Herbert, Travels*, p. 404 (1665).

GRANGE, an old Scotch corruption of *grains*, the branches of a burn towards the head. See GRAINS.

At Threeburn *Grange*, in an after day,
There shall be a lang and bloody fray.
Thomas of Erceldoune.

GRANT, from O. Fr. *graunter, graanter*, originally *craanter, creanter* (from Low Lat. *creantare, credentare*, to assure, accredit), influenced perhaps in spelling by confusion with O. Fr. *garantir*, of the same meaning (Skeat, *Etym. Dict.*). But cf. *grate* beside Lat. *crates*.

GRAPE-SHOT, a quantity of broken pieces of iron and miscellaneous missiles discharged from a gun, is evidently another form of Icel. *gráp*, sleet, used poetically of arrows, the form in prose being *krap, krapi*. The curious parallelism, however, of Swed. *druf-hagel*, grape-shot, from *drufva*, a grape, must be taken into consideration.

Compare Gray's "Iron sleet of arrowy shower," Virgil's "ferreus ingruit *imber*" (*Æn.* xii. 284), and "Hastati spargunt hastas, fit ferreus *imber*" (Ennius, *Ann.* viii. 46).

Gray's line seems modelled on Milton's

Sharp sleet of arrowy showers.
Par. Regained, iii. 323,

and this on Spenser's "sharp showre of arrowes" (*F. Queene*, V. iv. 38).

In old English *shower* is a storm of arrows, a battle, A. Sax. *scúr*.

Thé shall haue many a sharpe *shower*,
both the King & Tryamore,
They shall never haue peace.
Percy Folio MS. vol. ii. p. 112, l. 929.

Compare A. Sax. *isern-scúr* (iron-shower), a battle, *scúr-beorg*, a battlement.

Oft gebâd *isern scúr*,
þonne stræla storm . . .
Scoc ofer scyld-weall.
Beowulf, l. 3116 (8th cent.).

Oft he abode the iron-shower; the storm of arrows flew over the shield-wall.

GRASS-MAN, a Scottish term for a tenant who has no land, but is only a "cottar," seems a paradoxical formation. However, the word has nothing to do with *grass*. Another form of it is *gerss-man*, or *gers-man*, for *gersomman*, *i.e.* one who pays *gersom, gressom*, or *grassom*, which is a sum paid to a landlord by a tenant on entering a farm, old Eng. *gersom*, payment or reward, A. Sax. *gærsuma*, a fine or premium, *gersume*, a treasure. Holland says Norwich paid "an hundred shillings for a *gersume* [a fine] to the queene" (*Camden*, p. 474).

He ne bereð no *gærsum*.—*Ancren Riwle*, p. 350.

GRASS-WIDOW, a provincial term for a woman who is a mother and not married, also for a wife in the absence of her husband. It might seem that *grass* here is for *grace*, pronounced in the French fashion, old Eng. *gras*, as if a widow by grace or courtesy; indeed the Suffolk form is *grace-widow* (Moor). A *grass hand* is a term used among printers, and means (I believe, for I cannot find it in any glossary) a temporary or supernumerary workman, a hand by *grace* or sufferance, as it were, in contrast to the regular and permanent staff of employees.

The word, however, is not peculiar to English. In Low German it appears as *gras-wedewe*, in Swedish as *gräsenka*, lit. "grass-widow" (Tauchnitz Dict.), Prov. Dan. *grœsenka*. Compare the nearly synonymous Ger. *strohwittwe*, "straw-widow." It has been conjectured that the Scandinavian words, which are doubtless the originals of our own, are colloquial forms of *grædesenka*, from *gradig*, longing (our "greedy"), meaning one who yearns or longs for her husband in his absence, like the Belgian *hœck-wedewe*, from *hœcken*, to feel strong desire. Cf. old Eng. *grees, greece*, a step, from *gradus*. (See Atkinson, *Cleveland Glossary*, p. 231.) *Gradig*, Dan. *graadig*, is cognate with Gothic *gredus*, Ir. *gradh*, love (*agra*), Sansk. *gridh*, to desire or long for.

GRASS, HEART OF, TO TAKE, a corruption in old authors of the once familiar phrase "to take *heart of grace*," *i.e.* to be of good courage.

Persuaded thereunto by her husbandes Ielosye, [she] tooke *harte at grasse*, and wtuld needes trie a newe conclusion.—*Tell-Trothes New-Yeares Gift*, 1593, p. 23 (New Shaks. Soc.).

Taking *hart at grasse*, drawing more neere him, I praied him to tell me what Purgatory is.—*Tarlton's Jests*, p. 57 (Shaks. Soc.).

GRAVING-DOCK is probably considered by most persons to be derived from *grave*, to dig out or excavate ("*gravynge*, or delvynge, Fossio."—*Prompt. Parv.*). It was originally a dry dock where the bottom of a ship could be pitched or *graved*, *i.e.* smeared with *graves* or *greaves*, grease or refuse tallow, Prov. Swed. *grevar*.

To *grave* a ship [sea-term] to preserve the calking by dawbing it over with tallow, train-oil, &c., mix'd.—*Bailey, Dict.*

GRAVY, a corrupt spelling apparently of old Eng. *grovy*, "Hec promulada, *grovy*."—Wright, *Vocabularies* (15th cent.), p. 266. The original meaning seems to have been *pot*-liquor, potage, from old Eng. *greova*=olla (A. Sax. Vocabulary, 10th or 11th cent., Wright, p. 288). The word perhaps was confounded with *grave*, *graves*, *greaves*, tallow refuse, from which indeed Prof. Skeat derives it. But gravy does not seem to have meant fat, but the juice of the meat. Chapman spells it *greavy*, and distinguishes it from fat, "Their fat and *greauie*" (*Odys.* xviii. 63).

GRAY-MILE, } a name for the plant
GRAY-MYLE, } *lithospermum officinale* ("gray millet") in Turner, *Herbal*, ii. 40, *Graymill* in Cotgrave, O. Eng. forms *gromel*, *grumelle*, *gremil*, and *gromwell*, Fr. *gremil*. The Latin name of the plant having been *gramen* (or *granum*) *solis*, and *milium*, these words may have coalesced into the above popular names (Prior).

Böddeker says the origin is Lat. *granum milii*.

Ase *gromyl* in grene grene is þe grone.—*Johon*, l. 37 (*Alteng. Dichtungen*, p. 146).

In *milium solis*, the epithet of the sun hath enlarged its opinion; which hath, indeed, no reference thereunto, it being no more than *lithospermon*, or *grummel*, or rather *milium soler*; which as Serapion from Aben Juliel hath taught us, because it grew plentifully in the mountains of Soler, received that appellation.—*Sir Thomas Browne, Pseudodoxia Epidemica*, *Works*, vol. i. p. 214 (ed. Bohn).

Gilofre, gyngure, & *gromylyoun*.
Alliterative Poems, p. 2, l. 43.

GRAZE, to scrape slightly and superficially, formerly spelt *grase*, seems to be merely an assimilation of *rase* (Fr. *raser*, to touch or grate on a thing in passing by it.—Cotgrave), to *graze*, to crop the surface of the sward as cattle do (lit. to *grass*), or perhaps to *grate* (Skeat). So Fr. *grat* is not only a scratching or scraping, but pasture or grazing for cattle (Cotgrave).

GREAT, a colloquial expression for intimate, familiar, favourite, fast friends, as "They are very *great* with the Browns," was formerly in general use; also for favourite, much affected, as "That is a *great* word of yours." The Dorset folk have "to be *gret*" (=very friendly), Barnes; the Scottish *grit*; "They two be very *gret*."—Sternberg, *Northampton Glossary*.

A little National School girl in Ireland once explained that the Catechism phrase, "to be in charity with all men," meant "to be *great* with them." Bp. Hall remarked that "Moses was *great* with God" (*Contemplations*, Bk. vii. 1).

Lady Castlemaine is still as *great* with the King.—*Pepys's Diary*, vol. ii. p. 5 (ed. M. Bright).

"No snail" 's a *great* word with him.—*R. Brome, A Jovial Crew*, v. 1 (1652).

The Lord Boid was *grait* with the Regent, and haid a cusing in our College.—*J. Melville, Diary*, 1578, p. 69 (Wodrow Soc.).

As to the origin of this word it is difficult to speak with confidence. Putting aside A. Sax. *grið*, peace (notwithstanding the analogy of *sib*, related, from A. S. *sib*, peace); A. Sax. *greáda*, the bosom; Ir. *gradh*, dear, beloved (Sansk. *grdh*, to desire), we may probably see in this "*great*" a derivative of A. Sax. *grêtan*, to know familiarly (orig. to welcome or "greet"), Ger. *grüssen*. It is possible, however, that it is identical with "great," large,—*to be thick* being a phrase quite analogous,—and may mean "of much account," "of high value." In the provincial dialects the two words are kept distinct, *e.g.* "Thai bee turble *grait*" (= very close friends), but *gurt* (= magnus) (F. T. Elworthy, *Grammar of W. Somerset*); while in N. England *gryth* is intimate, and *grait*, *gert*, is great.

"He does not Top his part"—A *great* word with Mr. Edward Howard.—*Buckingham, The Rehearsal*, Key 1704, p. 70 (ed. Arber).

As *great* as the Devil and the Earl of Kent.—*Swift, Polite Conversations*.

GRECIAN STAIRS, at Lincoln, originally the *Greesen*, *i.e.* the steps, plural of the old Eng. *greese*, *grize*, or *gree*, a step.—M. Müller, *Chips*, ii. p. 531.

GREECE, in the phrase a *hart of Greece*, a fat hart, in old ballads, is for "hart of *grease*," O. Fr. *graisse*, fatness (*gras*, fat, Lat. *crassus*).

> Which of you can kill a bucke,
> Or who can kill a doe;
> Or who can kill a *hart of Greece*,
> Five hundreth foot him fro.
> *Ingledew, Ballads and Songs of Yorkshire*, p. 53.

GREY, when used specifically for a horse or steed, bears a curious resemblance to, and may possibly be the same word as, the Gipsy *grey* (Pott), *grye* (Smart), *gra* (foreign Gipsy, Borrow, Grellman), a horse. Cf. Hind. *ghoṛá*, a horse, *ghoṛí*, a mare. However, it must be remembered that horses frequently got names from their colour, *e.g.* Bayard, Liard, Blanchard (Scot. *blonk*), Favel, Ball, Sorrell, Dun, Grizzle, and cf. "Scots' Greys."

> Woe worth the chase, woe worth the day,
> That cost thy life, my gallant *grey!*
> *Scott, Lady of the Lake*, I. ix.

> He look'd—he knew the raven's prey,
> His own brave steed:—"Ah! gallant *grey!*"
> *Id.* IV. xx.

> "Gae saddle to me the black," he cried,
> "Gae saddle to me the *gray*;
> Gae saddle to me the swiftest steed,
> To hie me on my way."
> *Lord Barnaby*, l. 48 (*Child's Ballads*, vol. ii. p. 309).

> He spurr'd the *gray* into the path,
> Till baith his sides they bled.
> *Auld Maitland* (*Ibid.* vol. vi. p. 225).

GREY BIRD, a name for the thrush in W. Cornwall (M. A. Courtney), and Sussex (Parish), recalls its Fr. name *grive*, which is perhaps akin to *griveler*, to pilfer (*gripper*, "gripe," &c.—Scheler), as if the plunderer, sc. of the vines. Cf. the names, Ger. *weindrossel*, *weingart vogel*; *mavis*, Fr. *mauvis* (? understood as *malum* vitis); and the proverb "Soûl comme une grive."

GREY-HOUND, so spelt as if called from its *grey* colour, A. Sax. *græghund*, *grêghund* (from *græg*, *grêg*, grey), is properly the *Graian* or *Grecian* (A. Sax. *Græc*, *Gric*) dog, *canis graius*. Scot. *gray dog*.—So I. Taylor, *Words and Places*, p. 415 (2nd ed.).

> Among the diuers kinds of hunting Dogs the *Grey-hound* or *Græcian Dog*, called *Thereuticos* or *Elatica* (by reason of his swiftnesse) . . . . deserueth the first place.—*Topsell, Historie of Four-footed Beasts*, 1608, p. 144.

> *Grehownde* (al. *gresehownde*), Leporarius.—*Prompt. Parvulorum.*

It was also known in Scotch as the *grey*, *grew* (cf. old Eng. *grew* = greek), *grewhund*, and *grewan* (Jamieson), old Eng. *grewnd*.

The counterpart of this conversion of *graian* into *grey* occurs in an old epigram on Lady Jane Grey, who "for her excellency in the *Greek* tongue was called for Greia, *Graia*, and this made to her honour in that respect.

> Miraris Ianam Graio sermone valere?
> Quo nata est primùm tempore, *Graia* fuit.
> *Camden, Remaines*, 1637, p. 163.

Similarly in Spanish *galgo*, a greyhound, is from *gallicus canis* (Diez).

Compare *spaniel*, the Spanish dog, Lat. *molossus*, a mastiff (*i.e.* the Molossian, from Epirus), *turkey*, Fr. *dinde* (poulet d'Inde), Ger. *kalekuter*, *canary*, and many other birds and animals named after the countries from which they were introduced or were supposed to come.

Otherwise we might identify the first part of the word with Icel. *grey*, Gaelic *gregh*, Ir. *grech*, a hound. Spelman says: "A Greyhound, Ovidio *canis Gallicus*, sed propriè magis *Britannicus*" (*Glossarium*, 1626, s.v. *Canis*). A distinct corruption is old Eng. *grif-hound* (*King Alysaunder*, l. 5284), with which agrees old Dutch *griip-hund* (Kilian), as if the dog that *grips* its prey.

In the Constitutions of King Canute concerning Forests occur the words:—

> Nullus mediocris habebit nec custodiet Canes, quos Angli *Greihounds* appellant.—*Spelman, Glossarium* (1626), p. 290.

> Tristre is þer me sit mid þe *greahundes* forte kepen þe hearde. [A tristre is where men wait with the greyhounds for to meet the herd].—*Ancren Riwle*, p. 332.

> þe hare yernþ, þe *gryhond* hym uolȝ-þ [The hare runneth, the greyhownd him followeth].—*Ayenbite of Inwyt*, p. 75 (1340).

> As sonne as I can renne to the laye,
> Anon the *greyhondys* wyl me have.
> *E. Eng. Miscellanies*, p. 46 (Warton Club).

> The *Greyhownde* called Leporarius, hath his name of this word *Gre*, which word soundeth *gradus* in latine, in Englishe degree.

Because among all dogges these are the most principall, occupying the chiefest place, and being simply and absolutely the best of all the gentle kinde of houndes.—*A. Fleming, Caius of Eng. Dogges*, 1576 (p. 40, repr. 1880).

Yet another false etymology is this of Fuller's:—

I have no more to observe of these *Greyhounds*, save that they are so called (being otherwise of all colours), because originally imployed in the hunting of *Grays*; that is, Brocks and Badgers.—*Worthies of England*, vol. ii. p. 4 (ed. 1811).

GRID-IRON, formerly spelt *gyrdiron* (Levins), *gredyrne*, Wycliffe (Ex. xxvii. 4), is a corruption of old Eng. *gredire*, a griddle, another form of Welsh *greidell*, *gradell*, a griddle, also a grate (Spurrell), Ir. *greidell* (hæc cretella). These words, as well as old Welsh *gratell*, are from L. Lat. *graticula*, for *craticula*, a dim. of *cratis*, a hurdle, a barred grate (Zeuss; Whitley Stokes, *Irish Glosses*, p. 48; Ebel, *Celtic Studies*, p. 101). A *griddle* is thus a *gratel* or little grate. From the same source come It. *gradella*, Fr. *greille*, Eng. *grill* (Diez). Prof. Skeat less probably holds to a Celtic origin, and so Haldemann (*Affixes*, p. 178).

Nes Seinte Peter . . . . istreiht o rode, and Seint Lorenzo ðe *gredil*. [Was not S. Peter stretched on the cross, and S. Lawrence on the *gridiron*].—*Ancren Riwle*, p. 362.

Vp a *gredire* hi leide him seþþe; ouer a gret fur and strong
To rosti as me deþ verst flesc.
Life of St. Quiriac, Legends of Holy Rood, p. 58, l. 504 (E. E. T. S.).

þe King het þat me scholde anon: vpe a *gridire* him do
And roste him wiþ fur & pich.
Life of S. Christopher, l. 203 (Philolog. Soc. 1858, p. 65).

Grydyryne, Craticula, craticulum.
Rost yryn, or *gradyryn*, craticula, crates.
Prompt. Parvulorum (1440).

þe *gredirne* & þe goblotes garnyst of syluer.
Alliterative Poems, p. 73, l. 1277 (14th cent.).

Their Boucan is a *grediron* of fowre cratches, set in the ground, a yard high, and as much asunder, with billets laid thereon, and other stickes on them grate-wise. On this they rost the flesh.—*Purchas, Pilgrimages, America*, Bk. viii. ch. 5, § i. p. 1037.

The Scotch have altered *griddle* to *girdle*.

Wi' jumping and thumping
The verra *girdle* rang.
Burns, Works, p. 48 (Globe ed.).

GRIFFIN, a term applied in India to a novice or green-horn. Can this be from Fr. *griffon*, *griffoneur*, one who writes badly, and so a backward pupil, a novice or béjaune?

GRIG. The proverbial expression "Merry as a *grig*" is probably a corruption of the older "Merry as a *Greek*." The word has been generally understood to mean a small, wriggling eel, so called perhaps from its colour, A. Sax. *græg*, gray, just as another fish has been named a "grayling." As "grig," however, is a provincial term also for the cricket, as it were the *gray insect*, in Icelandic *grá-magi*, "gray-maw" (compare the "gray-fly" of Milton's "Lycidas"), it is more natural to suppose that the phrase is synonymous with another equally common, "as merry as a cricket;" the cheerful note of the cricket, even more than its lively movements, causing it to be adopted as an exemplification of merriment. Holland has "*grig* hens" (Pliny, i. 298), cf. W. Cornwall *griggan*, a grasshopper (M. A. Courtney, E. D. S.).

The high-shoulder'd *grig*,
Whose great heart is too big
For his body this blue May morn.
Lord Lytton, Poems (Owen Meredith).

But *grig* is probably a popular substitute for *Greek*. Cotgrave, for example, explains *gouinfre*, "a madcap, *merry grig*, pleasant knave," *gringalet*, "a *merry grig*, pleasant rogue, sportfull knave." *Grec, gregeois, griesche, gregue*, are various French spellings of the word *Greek* (compare "*gregues*, foreign hose [*i.e.* Greek], wide slops, *gregs*" (Cotgrave); and the word *gringalet*, a merry grig, may be only another form of *grigalet* or *gregalet*, a diminutive of *grec*, *i.e.* a greekling, *græculus*, *n* being inserted as in the old French term for holy water, *gringoriane*, a corrupted form of *gregoriane*, "so termed," says Cotgrave, "because first invented by a Pope Gregory."

From the effeminacy and luxurious living into which the later Greeks degenerated after their conquest by the

Romans, their name became a byword for *bon-vivants*, good fellows, or convivial companions.

She [Maria Cæsarissa] abruptly vented herself in these expressions, "Greece is grown barbarous and quite bereft of its former worth; not so much as the ruines of valour left in you, to reach forth unto posterity any signes that you were extracted from brave ancestors . . . . The *merry Greek* hath now drowned the proverb of the valiant Greek."—*T. Fuller, The Profane State*, p. 465 (1648).

The boonest Companions for drinking are the *Greeks* and *Germans*; but the *Greek* is the *merrier* of the two, for he will sing, and dance, and kiss his next companion; but the other will drink as deep as he.—*Howell, Fam. Letters* (1634). Bk. ii. 54.

"No people in the world," it has been said, "are so jovial and merry, so given to singing and dancing, as the Greeks" (P. Gordon). So Bishop Hall, in his "Triumphs of Rome," having spoken of the wakes, May games, Christmas triumphs, and other convivial festivities kept up by those under the Roman dition, adds these words—"In all which put together, you may well say no *Greek* can be merrier than they." In Latin, *græcari*, to play the Greek, meant to wanton, to eat, drink, and be merry.

[They drank cups] sometimes as many together as there were letters contained in the names of their mistresses. Insomuch that those were proverbially said to *Greeke* it, that quaft in that fashion.—*Sandys, Travels*, p. 79.

Shakespeare says of Helen, "Then she's a merry *Greek* indeed" (Troilus and Cressida, i. 2), and the phrase occurs repeatedly in other writers of the same period. Cotgrave defines *averlan* to be "a good fellow, a mad companion, *merry Greek*, sound drunkard;" while Miege gives "a merry grig, *un plaisant compagnon*," and "They drank till they all were as merry as grigs" occurs in "Poor Robin's Almanac," 1764. We can easily perceive that the latter phrase, both in sound and signification, arose out of, or was at least fused with, the older one "as merry as a Greek." That the connexion between the two was remembered and recognized so late as 1820 is proved by the following quotation, which I take from Nares—

A true Trojan and a mad merry *grig*, though no *Greek*.—*Barn. Journ.* vol. i. p. 54.

Matthew *Merygreeke*, the "needy Humorist" in Udall's *Ralph Roister Doister* (1566), says:—

Indeede men so call me, for, by him that us bought,
Whatever chance betide, I can take no thought.
Act i. sc. 1 (Shaks. Soc. ed. p. 2).

I'll cut as clean a caper from the ladder,
As ever *merry Greek* did.
Massinger, The Bondman, v. 3 (sub fin.).

In Sussex *grig* by itself means gay, merry. "He's always so *grig*" (Parish, *Glossary*, p. 50).

I left the *merry griggs* . . . . in such a hoigh yonder! such a frolic! you'll hear anon.—*R. Brome, A Jovial Crew*, i. 1 (1652).

Let us hear and see something of your *merry grigs*, that can sing, play gambols, and do feats.—*Id.* ii. 1.

GRIMASK, in the old play of *The Women's Conquest*, 1671 (Nares). "No more of your *grimasks*," seems to be a corruption of *grimaces*, under the influence of *mask*.

GRINNING SWALLOW, a Scottish name for groundsel, also *grundieswallow*, *grundieswally*, are corruptions of A. Sax. *grundswelge* (Britten and Holland).

GRIZZLE, a name for the gooseberry in some parts of Scotland, is a corrupted form of *grosel*, Fr. *groseille*, Lat. *grossularia*.

GROOM, formerly any kind of manservant, seems to be a corrupted form of old Eng. *gome*, A. Sax. *guma* (= O. H. Ger. *gomo*, Lat. *homo*, stem *gamon*, the "earth-born," akin to Lat. *humus*, the ground, Gk. *chamai*, Fick), the *r* being due to a confusion with Icel. *gromr*, a boy, O. Dut. *grom*, O. Fr. *gromme*, whence *gromet*, a valet, and *gourme de chambre* (See Scheler, s.v. *Gourme*).

And *gomes* of gowrlande sall get vp þar baneris.—*Bernardus de cura rei familiaris*, p. 26, l. 117 (E. E. T. S.).

Hire meiden mei techen sum lutel meiden þet were dute of forto leornen among *gromes* [= boys].—*Ancren Riwle*, p. 422.

Ich am nou no *grom*,
Ich am wel waxen.
Havelok the Dane, l. 790.

GROUNDS, the dregs or sediment of coffee or other liquids, so spelt as if it

signified the *ground* or bottom precipitated by a liquor (A. Sax. *grund*), is really the same word as *grouts*, the lees or grains left after brewing, with *n* inserted, as is common, A. Sax. *grût* (*Lœce Boc.* iii. lix. Cockayne), Dutch *gruyte*, Low Dutch *gruus*, Gal. *gruid*, dregs, Norm. *grut*, connected with *grit*, *groats*, A. Sax. *greót*, Ger. *grütze*. Cf. W. Cornwall *grudglings*, dregs, Ang. Ir. *gradians*, "*Groundes*, lyse of any lycoure, *lie*" (Palsgrave, 1530). "*Grounde-desope* of any lycoure, *Fex*, *sedimen*" (*Prompt. Parv.* c. 1440). Orminn, about 1200, says "þiss winn iss drunnkenn to þe *grund*" (vol. ii. p. 133); he means, no doubt, to the lees, and not as Mr. Oliphant curiously interprets it, "down to the ground" = omnino *Old and Mid. English*, p. 219).

A' com'd in heal'd with . . . . *grute* [covered with mud].—*Mrs. Palmer, Devonshire Courtship*, p. 6.

Grute, *Greet*, coffee grounds, finely pulverized soil *Growder*, soft granite used for scouring.—*M. A. Courtney, W. Cornwall Glossary*, E. D. S.

The nasalized form is also found in Celtic *grunndas*, dregs.

GROUNDSEL, the name of the plant *Senecio*, assimilated to *groundsel* or *groundsil*, the threshold of a door (Bailey), was originally *ground-swallow*, A. Sax. *grund-swelge*, from *swelgan* to swallow or devour. It is still called in Scotch and Prov. Eng. *grundy-swallow* (Prior). Compare, however, Ir. *grunnasg*. An old form of the word is *groundswell*, as if that wherewith the earth teems.

This *groundswell* is an hearbe much like in shape vnto Germander.—*P. Holland, Plinie's Nat. Hist.* (1634), vol. ii. p. 238.

Senecio, *grund-swylige*.—*Wright's Vocabularies*, p. 68.

Levins has the corrupt form *grene-swel* (*Manipulus*, 56, 1570), but *not grounsoyle*, p. 215 (as Skeat), which is a distinct word.

GROVEL. This verb seems to have originated in the mistaken notion that *groveling*, in such phrases as "to lie groveling," was a present participle. The word, however, is really an adverb and to be analyzed, not into grovel + ing, but into grove + ling, *i.e. groof-long*, along the *groof* or *groufe*, an old English word for the belly. Similar forms are *headling* and *headlong*, *flatling* and *flatlong*, *darkling* and *darklong*. Prof. Skeat, I find, has come to the same conclusion, comparing Icel. *liggja á grúfu*, to lie on one's belly (Cleasby, 218). "They fallen *groff*, and crien pitously."—Chaucer, *C. Tales*, l. 951.

The Lord steirit upe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall *on gruiff* to the ground.—*J. Melville, Diary*, 1571, p. 24.

Layin mysel doun a' my length on my *grufe* and elbow.—*Wilson, Noctes Ambrosianæ*, vol. i. p. 293.

Grovelynge, or *grovelyngys*, Suppine.—*Prompt. Parv.*

To make *grufelynge*, supinare.—*Cath. Anglicum.*

It is natures check to us, to have our head beare upward, and our heart *grovell* below.—*Bp. Andrewes, Sermons*, p. 753 (fol.).

Grouelyng to his fete þay felle.
Alliterative Poems, p. 33, l. 1120 (14th cent.).

Flat on the ground himself he *groveling* throwes.
Sylvester, Du Bartas, Div. Weekes & Workes, p. 338 (1621).

Holland (1609) has the spelling *grovelong*, and *wombelyng* in *Kyng Alisaunder* (l. 5647) occurs in a like signification. Somewhat similarly, *to bant*, a piece of modern slang for putting one's self on regimen as *Mr. Banting* did, was the audacious coinage of some laconic wit who resolved that gentleman's name into a present participle. The verb TO SIDLE owes its existence to a like mistake (see *infra*); and *to darkle* has been evolved out of the adverb *darkling*. Compare *edgling* (Cotgrave, s.v. *Az*).

People . . . . rush upon death and chop into hell *blindling*.—*Ward, Sermons*, p. 57 (ed. Nichol), 1636.

GROW-GRAIN, an old corruption of *grogram*, formerly spelt *grogran*, from Fr. *gros grain*, stuff of a coarse grain.

Wither in his *Satires* speaks of

Turkey *Grow-graines*, Chamblets, Silken Rash,
And such like new devised foreign trash.

Banffshire *grow-grey*, understood as cloth made of the natural *grey* wool as it *grows*, is doubtless the same word.

She keeps hir man weel happit wee *grow-grey*.—*Gregor, Banff Glossary.*

GROWLER, a slang term for a four-wheeled cab, refers to its slow pace compared with the two-wheeled hansom, and is only another form of "crawler," compare old Eng. *growl*, to crawl; *growling*, the premonitory shivering of ague; apparently akin to Fr. *grouller*, *grouiller*, to move, stir, give signs of life, . . to swarme, abound, or break out in great numbers (Cotgrave), *grosler*, *crosler*, *crouler*, to shake, tremble. These latter forms seem to be from O. Fr. *crodler* (*crotler*), Prov. *crotlar*, from Lat. *corotulare*, to roll together (Diez). "He died of lice continually *growling* out of his fleshe, as Scylla and Herode did."—Udal, *Erasmus's Apophthegmes*, 1564. On the other hand *crawl* was sometimes used for *growl*. See Davies, *Supp. Eng. Glossary*, s. vv.

GUARD-FISH, a provincial name for the *Belone vulgaris* (*i.e. needle*-fish), is a corruption of its ordinary name *gar* or *gar-fish*, from A. Sax. *gár*, a spear, Icel. *geirr*, so called from its sharp-pointed snout. Compare its other names, *gore-bill*, *long-nose*, *sea-needle*, *sea-pike*, *whaup-fish*, *i. e.* curlew-fish (Satchell, E. D. S.).

GUERDON. If the rights of every word were strictly regarded, instead of *guerdon* we should use some such form as *withloan*, or *witherloan*. Our Anglo-Saxon forefathers had the word *wiðerleán* for a recompense, literally, *leán*, a loan, wage, or reward, *wiðer* in return (or as a set-off, &c., for work done), O. H. Ger. *widarlôn*. This word being adopted into the Romance languages, in which Lat. *donum*, a gift, was familiar, but *leán*, *lôn*, strange, was changed into *guiderdone* in Italian (Low Lat. *widerdonum*), *guerredon* (as if "war-gift") and *guerdon* in old French, *galardon* (for *gadardon*) in Spanish. From the French we received back our mutilated loan-word, as *guerdon*. (Diez.)

It is good to serue suche a lorde that *gardonethe* his seruaunt in suche wise.—*Book of the Knight of La Tour-Landry*, p. 4 (E. E. T. S.).

[They] doen their service to that soveraigne Dame,
That glory does to them for *guerdon* graunt.
Spenser, *F. Queene*, I. x. 59.

GUEST, an old form of *ghast* or *ghost*, Scot. *ghaist*, as if the soul were regarded as an inmate of the bodily house.

Breathlesse thé lyen,
Gaping against the moon; their *guests* were away.
Percy Folio MS. vol. i. p. 232, l. 401 (*ghosts*, Lyme MS.).

GUEST-TAKER, another form of *gist* taker (otherwise *agister*), quoted by Mr. Wedgwood from Bailey, meaning one who takes in cattle to pasture (Fr. *giste*, *gîte*), as if one who plays the host to his neighbour's cattle. (*Philolog. Trans.* 1855, p. 69.)

Giste is from *gésir*, to lie (Lat. *jacēre*), and means properly a resting-place; cf. Fr. *ci gît*, here lies, common in epitaphs. The *gist* of a matter is how it lies. Holland uses *gist* for a halting-place or night's lodging. "The guides . . cast their *gists* and journeys" (*Livy*, p. 1193.)

Kennett says that "to *gise* or *juice* ground, is when the lord or tenant feeds it not with his own stock, but takes in other cattle to *agist* or feed it." —*Parochial Antiquities* (1695), E. D. Soc. Ed. p. 13.

GUINEA-PIG, is supposed to be a corruption of *Guiana-pig*, as it came from S. America, and chiefly from Brazil (Skeat, *Etym. Dict.*).

GUM, when used in the sense of an exudation or secretion from a sore, the eyes, &c., is a corruption of old Eng. *gownd* (pus, sanies), A. Sax. *gund*, matter (*Lœce Boc*, I. iv. 2, Cockayne). Compare Hind. *gond*, gum.

Gownde of þe eye. Ridda albugo.—*Prompt. Parv.*

The adjectival form of the word, generally applied to the eyes, is *gunded*, *gowndy*, *gunny* (Yorks.), *gowndye* (Skelton).

In the following from Shakespeare *gowne* seems to be the same word, in the sense of secretion :—

Our poesy is as a *gowne* which uses [oozes]
From whence 'tis nourisht.
Timon of Athens, i. 1 (1st Fol. 1623).

When the same writer, with reference to horses, speaks of

The *gum* down-roping from their pale-dead eyes,

the word is possibly the same.

So the *red-gum*, an eruptive humour mentioned in Langham's *Garden of Health*, 1579, is "*reed gownde*," in Pals-

grave, 1530, "*Redgownd*, sekenesse of yonge chyldryne, Scrophulus," in the *Promptorium Parvulorum*, ab. 1440.

Radegownde, Vision of Piers Plowman, c. xxiii. 83 (on which See Prof. Skeat's note).

In Gawain Douglas's *Bokes of Eneados*, *gum* is used for an exhalation or mist, see *Glossary*, s. v.

Devonshire *Barn-gum*, some inflammatory skin disease, is perhaps *Bairn*, or child's *gum* (*Exmoor Courtship*, l. 557, E. D. S.).

As soon as ever he saw the child he said just as we did, that it was nothing in the world but the *red gum.—Jane Austen, Sense and Sensibility*, vol. iii. ch. 1.

GUM-DRAGON, O. Eng. *dragant*, Fr. *dragagant*, altered from *tragacanthe*, Greek *tragakántha*, the "goat-thorn," Spanish *dragante*, "a kinde of gumme that burneth" (Minsheu). In Latin the form *dragantum* is found as well as *tragacanthum*.

GUTTA PERCHA, so called as if from Lat. *gutta*, a drop, denoting the exudation from the tree, is an Anglicized form of the Malayan name, *getah pertjah, i.e.* "gum of Sumatra" (Scheler), sometimes spelt *gatah pertcha* (Devic). *Percha* (or as the French spell it, *Pertjah*) is the native name for Sumatra, whence the gum was originally brought, being obtained there in abundance. (F. M'Nair, *Perak and the Malays.*)

GYR-FALCON, apparently so called from its *gyrating* flight, like old Eng. "wheel-hawk," "Fulco, *hweal-hafoc.*" —Wright's *Vocabularies*, p. 77; but see GERFALCON.

Girofalcones a *giro* dicti sunt eo quod in girum et circuitus multos tempus expendunt. —*Alex. Neckam, De Nat. Rerum*, chap. xxvi.

H.

HACK-BERRY, a North-country name for the fruit of *Prunus Padus*, is a corruption of *Heg-berry*, *i.e.* Hedge-berry, A. Sax. *hege*, hedge. Cumberland children say "we caw them *hegberries* because they *heg* our teeth," *i.e.* set them on edge.—Britten and Holland, *Plant-Names*, p. 253. Another corruption is *Hag-berry*.

HACKBUSH, an obsolete name for a heavy hand-gun (Wright), is an evident corruption of *haquebut*, *i.e.* a "hook-but," according to Sir S. D. Scott, from its stock being hooked or bent. (*The British Army*, vol. i. p. 258), but see ARQUEBUSS, *supra*.

Wright also gives the form *shagebush*. *Harquebush* occurs in Elizabeth's instructions to the Erle of Bedford (Scott, *op. cit.*, p. 351).

HACKBUT, } old names for the *arque-*
HAGBUT, } *bus* (O. Fr. *haquebute*, as if connected with *buter*, to thrust), are corruptions of Dut. *haakbus*, the gun, *bus*, with a hook, *haak*, or support from which it was fired.

HAD RATHER, an idiomatic use, as in the sentence "I *had rather* starve than be dishonest," meaning I prefer, wish sooner (Lat. *malo, i.e. mage-volo*), seems to have been evolved out of the clipt and colloquial idiom *I'd rather*, *I'ud rather*, for *I would rather*, *i.e.* I should will or wish rather, misunderstood as *I 'ad rather*, *I had rather*. The phrase in other moods and tenses consequently does not exist. Cf. "I had as lief," and see Craik, *English of Shakespeare*, p. 102.

Than such faire words *I'de* rather the fowle,
Vntuned schreeching of the dolefull owle
Or heare the direfull mountaine-wolfe to howle.
T. Fuller, Davids Heavie Punishment, 26 (1631).

I *had rather* be a kitten and cry mew.
Shakespeare, 1 *Hen. IV.* iii. 1.

I *had rather* be a dog and bay the moon.
Id., Julius Cæsar, iv. 3.

HAGGARD, thin, worn-looking, so spelt as if the original meaning was *farouche*, wild-looking, like a *haggard* or untamed hawk; cf. "*hagard*, that has a fierce or wild look."—Bailey. It is really, says Prof. Skeat, a corruption of *hagged* (Lestrange, Gray), *i.e.* thin and scraggy like a *hag* or witch (*Etym. Dict.* s. v.).

Bailey, however, gives "*hagger*, lean, thin," which surely must be equated with Ger. *hager*, thin, *hagern*, to grow lean (cf. Cornish *hager*, ugly, Welsh *hagr*). Scheler notes that in German *hager-falk* (lean-falcon) is a popular corruption of *hagart-falk*, a haggard-falcon.

O. Fr. *heingre*, lank, Norm. *haingre*,

sickly, which might seem to be allied, are from Lat. *æger*, sick, with an intrusive *n*. A *haggard* hawk is one used to live in the *hedges* or *hags* (A. Sax. *hege*), as a *ramage* was one that lived in the branches (*rames*), cf. *savage* (salvage), living in the woods (*silvæ*).

No colt is so unbroken,
Or hawk yet half so *haggard* or unmann'd!
B. Jonson, The Sad Shepherd, act iii. sc. 1 (*Works*, p. 501).

Fancy, that wild and *haggard* faculty,
Untamed in most, and let at random fly,
Was wisely governed, and reclaimed by thee.
J. Oldham, Upon the Works of B. Jonson, 3 (1678).

The first yeere of her trade she is an eyesse, scratches and cryes to draw on more affection: the second a soare: the third a ramage whoore; the fourth and fift, she's an intermewer, preies for herselfe, and ruffles all she reaches; . . . now shee growes weary and diseas'd together . . . the next remove is *haggard*, still more cunning; and if my art deceive me not, more crazy.—*Sir Thos. Overbury, Characters, Works*, p. 83 (ed. Rimbault).

Dryden has the curious spelling *haggared*.

Some *haggared* Hawk, who had her eyry nigh,
Well pounced to fasten, and well winged to fly.
The Hind and Panther, Part III. l. 1116.

His wild disordered walk, his *haggered* eyes.
Id. Part I. l. 166.

HAG-ROPES, a Somerset name for the wild clematis or traveller's joy, from A. Sax. *hege*, *hage*, a hedge, Dut. *haag*.

HAIR-GRASS, an imitation of its Latin name *aira* (Prior).

HAIRUP, } North country names
HAIROUGH, } for the plant *galium aparine*, or goose-grass, also *hay-rough*, are corrupt forms of *harif*, its name in other places [not from an imagined Fr. *heriffe*, rough, bristling, as Britten and Holland, p. 242, which is merely a misreading of *herissé*, with long *s*'s, in Cotgrave; but] O. Eng. *hayryf*, A. Sax. *hegerife* (Somner), apparently for *hege-reafa* or "hedge-reaver," hedge-robber, so called from its habit of catching or laying hold of anything that touches it. For the same reason it was called "of som *Philanthropos*, as though he should say, a mans friend, bicause it taketh hold of mens garments."—*Gerard, Herbal*, p. 964. Compare its names *cleavers* and *catch-weed*; and *country-lawyers*, a Leicestershire word for brambles, as fleecing what they seize on.

Hayryf, herbe, Rubea.—*Prompt. Parvulorum.*

The whole plant is rough, and his ruggednes taketh holde of mens vestures and woollen garments as they pass by.—*Gerard, Herbal* (1597), p. 964.

HAIRY-MOUSE, and AIRY-MOUSE, names for the bat in W. Cornwall (Courtney), are perhaps corrupted forms of A. Sax. *hréremûs*, a bat (the rearing or flying mouse, from *hréran*, to agitate), Prov. Eng. *rere-mouse*.

HALF AN EYE, in the phrase "one may see it with *half an eye*," *i.e.* at a glance, easily, seems to have meant originally with half one's ordinary sight (*acie dimidiatâ*), old Eng. *halfen-eye* (like *halfen-deal*), a term which Spenser applies to the one-eyed Malbecco.

And our curate is called no doubte
A papiste London throughout;
And truth is it, they do not lye:
It may be sene wyth *halfe an eye*.
Doctour Doubble Ale, l. 210 (*Early Pop. Poetry*, vol. iii. p. 313).

So perfect in that art was Paridell,
That he Malbeccoes *halfen eye* did wyle;
His *halfen eye* he wiled wondrous well,
And Hellenors both eyes did eke beguyle.
Spenser, Faerie Queene, III. x. 5.

What craft, deceite and robbery can there bee in dice playing? Are not the little dice cast downe vpon the table, that euery man may see them that hath but *halfe an eye*, and may easily tell euery pricke and poynt vpon them?—*J. Northbrook, Treatise against Dicing, Dancing*, &c., 1577, p. 117 (Shaks. Soc.).

HALF-PACE, a technical word for a raised floor, platform, or daïs, is a corrupt form of the old word *hal-pace* or *hal-pas*, which apparently stands for *hault-pace*, Fr. *haut pas*, "high step," old Eng. *hautepace* (Hall's *Chronicle*). See *Glossary of Architecture*, s.v.

Each stair also in the half way having a pause or *half-pace* which is very large and square, flagg'd with Porphyre, and lined at the sides with a brighter coloured Marble than the rock, which divides the double stair, and above the *half-pace* winds the contrary way to what it is below.—*Sir Thos. Herbert, Travels*, 1665, p. 147.

HALF SEAS OVER, a popular phrase for partially drunk, tipsy, is perhaps a modification of the old expression *upsee*, understood as *over sea*, frequently used

by old writers in the phrases to drink *upsee Dutch* (Jonson), and *upse-freeze* (Dekker), said to be for *op zyn fries*, "in the Frisian fashion" (Nares). Thus the meaning would be half way to total inebriety. Wright gives *overseen* = tipsy (Prov. Dict.) which may be connected.

To title a drunkard by we (loath to give him such a name so gross and harsh) strive to character him in a more mincing and modest phrase, as thus . . . . . One that drinks *upse-freeze*.—*T. Heywood, Philocothonista.*

HALI-WORT, *i.e.* Holy Wort, an old Eng. name for the plant *Fumaria bulbosa*, is a corrupt form of *Hole-wort* or *Hollow-root*, *Radix cava* (Cockayne, *Leechdoms*, &c. vol. iii. Glossary: Gerard, *Herball*, p. 930).

HALLOWEEN, according to Mr. Oliphant, is not, as generally understood, a contraction of [*All*] *Hallow's een*, All Saints' Eve(n), but the modernized form of old Eng. *halehenes* (or *haleȝene*) in the *Ancren Riwle*, p. 94, A. Sax. *halgana* (sanctorum), a genitive plural. He observes that some churches dedicated to All Saints or *All Hallows* were formerly called *All Hollands*.—Oliphant, *Old and Mid. Eng.* p. 272. The *Ancren Riwle* has also the form *Alre halewune dei* (p. 412). So *Hallowmass* (Shakespeare) is for *All Hallows' Mass*, from Mid. Eng. *halowe*, a saint, A. Sax. *hálga* (See Skeat, *Etym. Dict.* s.v.).

þe Tapeners . . . . fram *alle halowenetyd* for here work shullen take for þe cloth xviij.*d.* : ffram þe annunciation of oure lady, and of þat tyme for to an-oþer tyme of *alhalowene*, ij.*s.*—*English Gilds*, p. 351 (Ed. Toulmin Smith).

Uor alle his *haluwene* luue [For the love of all his saints].—*Ancren Riwle*, p. 330.

About *all-hallantide* (and so till frost comes) when you see men ploughing up heath ground, or sandy-ground, or greenswards, then follow the plough.—*I. Walton, Compleat Angler* (1653), chap. xii.

Frydaye, that was the xxx. day of Octobre, we made sayle, but the wynde arose eftsones so cotrariously ayenst vs, that we were fayne to fayle to an ăcre by the coste of the sayd yle of Alango, ... and there we lay Saterdaye, *Alhalowe Euyn*, all daye.—*Pylgrimage of Syr R. Guylforde*, 1506, p. 59 (Camden Soc.).

HAMMER-BLEAT, a name for the snipe in the Cumberland dialect. From the resemblance of the summer note of the bird to the bleat of a goat, it has been called in French *chèvre volant*, in Scotch the *heather-bleat* (Johns, *British Birds in their Haunts*, p. 447). *Hammer-bleat* is probably a corruption of O. Norse *hafr*, A. Sax. *hæfer*, a goat, and bleat (Ferguson, *Glossary*, s. v.). The snipe is also called in Scotch the *earn-* (=eagle) *bleater*, *heron-bluter*, and *yarn-bliter*. In Ælfric's vocabulary (10th cent.) occurs "Bicoca, *hæfer-blæte* vel pun" (Wright, *Vocabularies*, p. 21, and again s. v. *Bugium*, p. 28); A. Sax. *hæfer-blæt*, bleating of a goat.

When you say that in breeding-time the cock-snipes make a *bleating* noise, and I a drumming (perhaps I should rather have said a humming) I suspect we mean the same thing.—*G. White, Nat. Hist. of Selborne*, Letter 39.

The laverock and the lark,
The baukie and the bat,
The *heather-bleet* the mire-snipe,
How many birds be that? [Ans. Three.]
Chambers, Pop. Rhymes of Scotland, p. 42 (1842).

HAMMER-CLOTH, the covering of a coach-box, is said to have been originally *hamper-cloth*, the box in early times having been nothing more than a large pannier, hamper, or *hanaper*. The *hanaper*, old Eng. *hanypere* (*Prompt. Parv.*) was a receptacle, sometimes made of wood, for cups, Fr. *hanap*, A. Sax. *hnæp*. T. L. O. Davies quotes an instance of *hamer-cloth* from a document of the time of Queen Mary (*Supp. Eng. Glossary*).

I have not been able to verify this derivation, but it seems more probable than that *hammer* denotes a (bear-skin) covering, Icel. *hamr* (A. Sax. *hama*), a covering, as asserted in *Philolog. Soc. Trans.* 1855, p. 32. So, however, Prof. Skeat, who regards it as an adaptation of Dut. *hemel*, an arched roof, "the testern of a couch [*not* "coach"]."—Sewel.

HAMMERGRATE is the disguise that the verb *to emigrate* assumes in N. W. Lincolnshire (Peacock, *Glossary*).

HANDCUFFS. This word for manacles, as if euphemistically *cuffs* for the *hands*, is a corruption of A. Sax. *hand-cops* (which was perhaps mistaken for a plural), *cops* or *cosp* denoting a fetter (cf. *cispan*, to fetter). In provincial

English *cops* is still used for the connecting crook of a harrow, and *cosp* for the fastening of a door. Welsh *cyffion*, stocks [? Eng. *gyves*], *cosp*, punishment, Gael. *ceap*, stocks, also to catch or hold, Lat. *capere*, are probably related. Manica, *handcops*.—Wright's *Vocabularies*, p. 95.

HANDICRAFT, a corruptian of *handcraft*, A. Sax. *hand-cræft*, a trade, from a false analogy to *handiwork*, *i. e. handiwork*, O. Eng. *hond-iwerc*, A. Sax. *hand-geweorc*, *geweorc* being another form of *weorc* (see Skeat, *Etym. Dict.*, s. v.)

Hence risen learned men in eche estate,
Cooning in *handy craft* and facultie.
F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 22 (Shaks. Soc.).

HAND-OF-GLORY, the hand of a person who had been hanged prepared with certain superstitious rites, and used by housebreakers "to stupify those to whom it was presented, and to render them motionless, insomuch that they could not stir any more than if they were dead." See an account of the charm by Grose, translated from *Les Secrets du Petit Albert* (1751), in Brand, *Pop. Antiquities*, vol. iii. p. 278 (ed. Bohn).

The whole formula probably arose from a misunderstanding of the French term *main-de-gloire*, a name for the *mandragora*, a plant of notoriously magical properties, and a corruption of *mandragore*, which Cotgrave gives with the alternative forms *mandegloire* and *mandregloire*. "*Main de gloire*, the name of a pretended charm made with the root of mandragoras prepared in a certain manner, to which impostors attribute the power of doubling the money to which it is applied. It is an alteration of *mandegloire*, which in its turn is an alteration of *mandragore*. Resulting from this disfigurement of the word is *main-de-gloire*, the name of another pretended charm, which is made with the hand of one who has been hanged, enveloped in a grave cloth" (Littré).

Here is the description of it given by Mr. Dousterswivel:—

De *hand of glory* is vary well known in de countries where your worthy progenitors did live—and it is hand cut off from a dead man, as has been hanged for murther, and dried very nice in de shmoke of juniper wood; and if you put a little of what you call yew wid your juniper, it will not be any better—that is it will not be no worse—then you do take something of the fatsh of de bear, and of de badger, and of de great eber, as you call de grand boar, and of de little sucking child as has not been christened (for dat is very essentials), and you do make a candle, and put it into de *hand of glory* at de proper hour and minute, with de proper ceremonish, and he who seeksh for treasuresh shall never find none at all.—*Scott, The Antiquary*, chap. xvii.

For the remarkable "Stainmore story" about the *Hand of Glory*, see *Monthly Packet*, vol. xxiv. p. 253.

From the earliest times the mandrake has been used for charms and love philtres (Gen. xxx. 14), whence its name Circæa, and "Devil's apple" an Arabic name for its fruit. It really possesses a soporific and intoxicating power, and was formerly used as an anæsthetic, like chloroform at present. "It is an ordinary thing to drink it . . before the cutting or cauterizing, pricking or launcing of any member, to take away the sence and feeling of such extreme cures. And sufficient it is in some bodies to cast them into a sleep with the smel of Mandrage against the time of such Chirurgery."—Holland, *Pliny's Nat. Hist.*, vol. ii. p. 235. See also Bochart, *Opera*, vol. iii. p. 865. Compare MANDRAGON. Hence, no doubt, the supposed stupifying power of the *main-de-gloire*. The belief that it was produced under the corpse of one hanged may have contributed to the ghastly form assumed by the charm.

There haue been many ridiculous tales brought vp of this plant, whether of olde wiues or some runnagate surgeons or phisick-mongers. . . . They adde further, that it is neuer or verie seldome to be founde growing naturally but vnder a gallows, where the matter that hath fallen from the dead bodie, hath giuen it the shape of a man.—*Gerarde, Herbal*, p. 281.

HANDIRONS, a corrupt form of *andirons* (*Glossary of Architecture*, Parker). See s. v. ENDIRONS, the quotation from Quarles.

HANDSENYIE, a word used in old Scotch writers for a standard, token, or standard-bearer (Jamieson), is a corruption of the Scotch *ansenye*, or

ensenyie, old Eng. *ancien, ancient*, Fr. *enseigne*, "ensign," Lat. *insignia*.

HANDSAW, in the proverbial expression "to know a hawk from a *handsaw*" (*Hamlet*, ii. 2, 396), was no doubt originally a *hernshaw*, which is a corruption of the older form *heronsewe*, apparently altered from Fr. *héronneau*, a young heron, under the influence of *hernshaw*, a heronry, a *shaw* or wood frequented by *herons* (Skeat).

Minerva's *hernshaw* and her owl
Do both proclaim, thou shalt control
The course of things.
B. Jonson, The Masque of Augurs (1622).

HANDWHYLE, an old Eng. word for a short space of time, A. S. *hand-hwil*, as if the turning of a *hand* (*hand-hwyrft*), Thus Langland says the Latin fathers.

Harowede in an *hand-whyle* al holy Scripture.
Vision of Piers Plowman, C. xxii. 272 (ed. Skeat).

Herkings now a *hondqwile* of a high cas.
Alliterative Troy-book, l. 7346 (E. E. T. S.).

Handwhile, in consequence of the instability of the aspirate, may very well be for *and-while*, a *breathing*-time, which gives a much better sense, from the old Eng. *ande, aande*, breath, other forms being *onde, oonde* (*Prompt. Parv.*), *ende*, Scot. *aynd*, Icel. *anda*, to breathe, Swed. *ände* (cf. Lat. *an-imus*, Gk. *ăn-emos*). The Scotch have *handwhile, hanlawhile*. Old Eng. *and*, breath, was sometimes written *hand*, *e. g.*—

His nese ofte droppes, his *hand* stynkes.
Hampole, Pricke of Conscience, l. 775.

While itself (Goth. *hweila*) seems originally to have meant a rest, a cessation of labour, a period of repose, being immediately akin to Runic *hwiler*, he reposes, or sleeps (G. Stephens), Goth. (ga)*hweilan*, Icel. and Scand. *hvila, hvile*, O. H. G. *wilon*, to rest.

Gray correctly describes a *handwhile* in his *Ode on the Spring*—

Still is the toiling hand of care,
The panting herds repose, &c.

HANDY, a word used in the North of Ireland and elsewhere for convenient, near, as if "close at *hand*," *e.g.*, "The church is quite handy," is a corruption (and indeed a reversion to the radical meaning) of the old English *hende*, near, later *hendi*, A. Sax. *gehende*.

Ge witon ðæt sumor ys *gehende* [Ye know that summer is near].—*A. S. Version, S. Luke*, xxi. 30.

An oðer stret he makede swiðe *hendi*.
Layamon, Brut (ab. 1205), vol. i. p. 206.

I nas neuer ȝet so hardi to neȝh him so *hende*.
William of Palerne, l. 278 (ab. 1350) ed. Skeat.

Nothing can lie so *handy* together as our two estates.—*H. Fielding, Hist. of a Foundling*, book vi. ch. 2.

Handy seems also to be used in Wiltshire as a preposition = near, as Prof. Skeat quotes from the *Monthly Magazine*, 1812, "*handy* ten o'clock" (E. D. Soc. Reprint, B. 19).

HANGER, a broad, short, crooked sword (Bailey), so spelt as if named from its *hanging* by the side, just as the straps by which the weapon was suspended from the belt were also formerly called *hangers*. Similarly *hanger*, its name in Dutch, seems to be from *hangen* (Sewel, 1708).

Zagaglia, . . . a iauelin. Also a Turkish sword or Persian Cimitary. Also a short bending sword called a *hanger*.—*Florio, Ital. Dict.* 1611.

Malcus, a faulchion, *hangar*, wood-knife.—*Cotgrave*.

In the one hand he had a pair of saddle-bags, and in the other a *hanger* of mighty size.—*H. Fielding, Works*, p. 693 (ed. 1841).

The word is really a corruption of the Arabic *khandjar*, a sabre, whence also Fr. *cangiar, khanjar*, and *alfange* (= *al-khandjar*), Devic.

Yataghan, *kandjar*, things that rend and rip,
Gash rough, slash smooth, help hate so many ways.
Browning, A Forgiveness.

Rawlinson would identify the Persian *khandjar* with the *sagaris* of the Massagetæ, comparing the Armenian *sacr*, Lat. *securis* (*Herodotus*, vol. i. p. 351). Further corruptions seem to be *whingar, whiniard*, and WHINYARD, which see.

HANGNAIL, a piece of abraded skin beside the finger-nail, so called as if to denote that which hangs beside the *nail*, Prov. Eng. *angnail*, A. Sax. *angnægl*, apparently that which *anguishes* the *nail* (from *ange*, pain, trouble), the same word as old Eng. *agnel*.

Laser fetcheth out by the roots the *agnels* or corns in the feet.—*Holland's Pliny*, fol. 1634, tom. ii. p. 134.

HARDSHREW, "a kind of wild mouse" (Bailey), a corrupted form of *erd-shrew*, or *earth-shrew*, the shrew-mouse.

HARDYMOUSE, a Northampton name for the shrew-mouse, is a similar corruption.

Toporágno, a Night-bat. Also the *hardie-shrew*.—*Florio, New World of Words*, 1611.

HARE'S BEARD, a popular name for the plant mullein (also formerly called *Bear's beard*, Florio, s. v. *Verbasco*), is perhaps a mistaken translation, says Dr. Prior, of its Italian name *tasso barbasso* (as if bearded badger), which is itself a manifest corruption of the Latin *Thapsus Verbascum*.

HARPERS-CORD, a corruption of harpsicord in old writers, Fr. *harpechorde* (Cotgrave).

Arpicordo, an instrument like Clarigols called a *harpers cord*.—*Florio, New World of Words*, 1611.

HARPING IRON, a corrupt form of *harpon-iron*, a *harpoon*, formerly spelt *harpon*, Fr. *harpon*, Dut. *harpoen*, It. *arpagone*, from Lat. *harpago(n)*.

Captain Andrew Evans striking one at the Moritius with his *harping iron*, and leaping into the sea to make short work with his Stelletto, was so crusht by the Mannatee who circled him, that he died shortly after. —*Sir Thos. Herbert, Travels*, 1665, p. 27.

After a long conflict it [a whale] was kill'd with a *harping yron*, struck in the head, out of which spouted blood and water by two tunnells, and after a horrid grone it ran quite on shore and died.—*J. Evelyn, Diary*, June 3, 1658.

HARPING JOHNNY, a Norfolk name for the plant *Sedum Telephium*, is clearly a corruption of *Orpine* (Johnny). See ORPHAN JOHN.

HARRIDAN, a contemptuous term for an old woman, a withered old beldame, which has been regarded as a derivative of *harried*, worried, exhausted, worn out (Richardson), is most probable an Anglicized form of Fr. *aridelle*, or *haridelle*," a lean or carrion tit; an ill-favoured fleshless jade; also, an Anatomy, or body whereon there is nought left but skin and bone" (Cotgrave), and that a derivative of *aride*, dry, withered, without sap (Lat. *aridus*.). In Mod. French *haridelle* is also applied to a thin scraggy woman. In the Wallon dialect *arotte* is an ill-conditioned horse, cow, or ass (Sigart), Liège *harotte*. Compare *crone*, originally a toothless old ewe, *jade*, a broken-winded horse, *rampike*, a decayed old tree.

What Lapland witch, what cunning man,
Can free you from this *haridan?*
Porson, Imitations of Horace, lib. i. ode 34.

But just endured the winter she began,
And in four months a batter'd *Harridan*.
And nothing left, but wither'd, pale, and shrunk.
Pope, Poems, p. 472, l. 25 (Globe ed.).

C'est le propre d'un cheval puissant, et à l'eschine forte, quand il part promptement, et est ferme en son arrest. Une *haridelle* qui court la poste, ira plusieurs pas apres qu'on luy a tiré la bride. Qui est cause de cela? C'est sa foiblesse.—*L'Esprit du François de Sales*, tom. i. p. 146 (ed. 1840).

HARRIER, a modern orthography of *harier*, as if (like *harrier*, a kind of buzzard) named from its *harrying* its prey (so Bailey), disguises its true meaning, *har(e)-ier*, or hare-hound (Skeat).

HARRY SOPH. or HENRY SOPHISTER, a name at Cambridge for one who has kept all his terms but has not taken his degree, was probably originally *Harisoph, i.e.* ἐρίσοφος, valde eruditus (Wordsworth, *University Life in Eighteenth Cent.* p. 644).

HARVEST-ROW, a Wiltshire word for a shrew-mouse, probably corrupted from *harvest-shrow* or *-shrew* (E. Dialect Soc. Reprints, B. 19).

HASKWORT, an old name for the plant *campanula trachelium*, as if good for the *hask* or hoarseness, appears to have been adapted by Lyte from the German *halscruyt* (neck-plant). He says they are "soveraigne to cure the payne and inflammation of the necke, and inside of the throte."—Britten and Holland, p. 244. Cf. Cleveland *hause*, the neck, = Scand. *hals*.

HASTENER, a tin screen used to reflect the heat of the fire on meat when roasting, so called as if it derived its name from *hastening* the operation, is really a corruption of the old and provincial Eng. *hasteler* or *hastlere*, "pat rostythe mete (or roostare), assator, assarius."—*Prompt. Parvulorum*; "*Hastener*, a screen for the purpose of *hastening* the cooking of meat (!)."—Stern-

berg, *Northampton Glossary*. Similar words are *haistry*, the place for roasting meat; *hastery* and *hasteletes*, a kind of "rostyd mete;" Prov. Eng. *haste*, to roast; O. Fr. *hasteur*, Lat. *hastator*, he who roasts; all from Fr. *haste* (*hâte*), a spit or broach, *hastelle*, a skewer, as it were the spear (Lat. *hasta*) on which the meat is transfixed and suspended before the fire.

In the Wallon dialect of N. France *hate-levée*, a piece of roasted bacon, seemingly *une pièce levée à la hâte*, or dressed in haste, is of similar origin, being from Flemish *hasten*, to roast. Dr. Sigart thinks that *levée* here is a corruption of Flem. *lever*, a liver, and that the dish originally (like Fr. *hâtereau*, Flem. *snede lever*) consisted of pig's liver grilled (*Dictionnaire du Wallon de Mons*, p. 208).

HATCH-HORN, a Lancashire word for an *acorn* or *acharne*, Cheshire *atchern*. See ACORN.

HATCHMENT, an escutcheon erected over the door where a person has died, is a corruption of *atchievement*, an old spelling of *achievement*, *i.e.* a coat-of-arms commemorative of some exploit achieved by himself or his ancestors. The word has been assimilated to *hatchment*, the ornament of a sword-hilt, *hatch*, to engrave with lines heraldically, to inlay with silver, to adorn; Fr. *hacher*. *H* is often found prefixed to a word where it has no right to be, *e.g.* old Fr. *hache* (Cotgrave) = *ache*, parsley; *hermit* for *eremite*; *hostage* for *ostage*; *howlet* for *owlet*; *huisher*, *hemeraulds* (Holland) for *usher*, *emeralds*; *halder* (Ascham) for *alder*; in the inscriptions of the catacombs *hossa*, *hordine*, *hobitum*, &c., are found for *ossa*, *ordine*, *obitum*, &c. Compare HOSTAGE.

Similarly, *it* ought to be *hit*, as it once was. *Usher* was formerly *huscher* (Tristrem, p. 40), Fr. *huissier*; *able*, *hable* (Lat. *habilis*); *artichoke*, *hartichoke*; *ugly*, *hugly* (Levins); *ostler*, *hostler*; *ortolan*, *hortolan*; *arbour*, *harbour*.

On the other hand, *harmony* used once to be spelt *armony*; *hymn*, *ymn*; *hellebore*, *ellebore* (Holland); *hypocrite*, *ipocrite*; *heresy*, formerly *erisie*; *host*, O. Eng. *oste*; *hermit*, formerly and properly, *eremite*. In old texts *harm*, *hend*, *herl*, *helder*, *howle*, *hoœ*, &c., are frequent forms of *arm*, *end*, *earl*, *elder*, *owl*, *oœ*, &c.

As a remarkable instance of the perversity of Cockney pronunciation may be mentioned *Holborn*, originally *Old Bourne*, which has lately been changed back again into '*Olborn*. A song beginning "As I was going up '*Olborn* '*ill*," was some years ago popular in the music halls of London.

HATTER, in the phrase, "As mad as a *hatter*," a proverbial libel on a quiet class of tradesmen—stereotyped for the present generation in the excellent fooling of *Alice in Wonderland*—is perhaps a popular survival of the old English word *hetter*, meaning furious, violent, inflamed with anger. It still survives in various senses in the Provincial dialects, *e.g.* *hetter*, ill-natured, bitter, keen (North), spiteful, malicious (Northampt. Sternberg); Scot. *hettle*, fiery, irritable; Cheshire *hattle*, wild; A. Sax, *hœtol*, hot, furious, from A. Sax. *hát*, hot; Icel. *heitr*, Swed. *het*. Compare also O. Eng. *hethele*, a hot iron; *hotter*, to boil (North); *hotterin*, boiling with passion (Craven). Thus the phrase would mean, As mad as a person hot with passion—Ira brevis furor. Cf. "But for her I should ha' gone *hothering* mad."—Dickens, *Hard Times*, chap. xi. Compare also Goth. *hatis*, wrath, *hatan*, to *hate*, connected with Sansk. *k'aṇda*, hot, flaming, passionate (Bopp).

Hatterliche, *hetterly* in old English = violently, angrily, fiercely.

He het *hatterliche* strupen hire steortnaket. —*Liflade of S. Juliana* (1230), p. 16 (E. E. T. S.). [He bade savagely to strip her stark-naked.]

He braydes to þe quene,
& hent hire so *hetterly* to haue hire a-strangeled.
William of Palerne, l. 150.

The *Alliterative Poems* say of Jonah:

þen hef [= heaved] vp þe hete & *heterly* brenned . . .
With *hatel* anger & hot, *heterly* he calle3.
P. 102, l. 481.

Hatture is an old spelling of *hotter*.

On heom is mony yrene beond,
þat is *hatture* þene þe brond.
Old Eng. Miscellany, p. 154, l. 254.

An absurd comparison has been in-

stituted with the French "Il raisonne comme une *huitre*." An oyster may be stupid, but scarcely mad.

HAUF-ROCK'T, a word applied to a simple, half-witted person in the Holderness dialect (E. Yorkshire), pronounced *auf-raokt*, as if to denote one not sufficiently rocked in the cradle. It is really a corruption of *auf-*, *alf-*, or *elf-rocked*, rocked by the fairies, a changeling. *Half-rocked* in Wright.

So Cumberland *hofe-thick*, foolish, is no doubt for *auf-thick*, *i.e.* thick or intimate with the fairies (A. Sax. *ælfr*, Icel. *alfr*), "not all there," but partly in another world; Lonsdale *hoafen*, a half-witted person; Cleveland *hoaving*, *hoavish*, *hawvish*, *awvish*, *awfish*, silly, for *elvish*, old Eng. *elvisch* (Chaucer), Ger. *elbisch*.

A meer changeling, a very monster, an *aufe* imperfect, her whole complexion savours.—*Burton, Anatomy of Melancholy*, III. ii. 4, 1.

HAUGHTY, a corrupt modern spelling of *hauty*, *haut*, *hault*, Fr. *hault*, Lat. *altus*, lofty, from a false analogy to such words as *naughty*, *doughty*, *taught*, *caught*, where the *g* is organic.

The *h* initial is probably owing to the reflex influence of Ger. *hoch*. Diefenbach suggests a comparison with Prov. Eng. *highty*, pleasant, cheerful, A. Sax. *hyht*, hope, joy, &c.—*Goth. Sprache*, ii. 576.

His corage also *hault* and fearce, which faylyd him not in the very death.—*Polydore Vergil, English History* (temp. Hen. VIII. Camden Soc.), p. 227.

After that Mens strife-hatching *haut* Ambition
Had (as by lot) made this lowe World's partition.
Sylvester, Du Bartas, p. 287 (1621).

Then stept forthe the duke of Suffolke . . . and spake with an *hault* countenaunce.—*Cavendish, Life of Wolsey, Wordsworth, Eccles. Biog.* vol. i. p. 435.

Milton speaks of the "jealous *hautinesse* of Prelates and Cabin Counsellours" (*Areopagitica*, 1644, p. 33, ed. Arber).

But as ciuilitie and withall wealth encreased, so did the minde of man growe dayly more *haultie* and superfluous in all his deuises.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 52 (ed. Arber).

There are some . . . . like unto vessels blowne up with winde, filled with a *hautie* spirit.—*Wm. Cowper, Heaven Opened* (1611), p. 76.

Who ever thinkes through confidence of might,
Or through support of count'nance proud and *hault*
To wrong the weaker, oft falles in his own assault.
Spenser, F. Queene, VI. ii. 23.

HAVERDRIL, a Cheshire name for the Narcissus, is a corrupted form of old Eng. *affadyl*, Lat. and Greek *asphodelus*, the "daffodil," O. Fr. *affrodille* (Cotgrave).

HAWBOY, more commonly written *hautboy*, a corruption of the Fr. *haut bois*. See HOBOY.

Now give the *hautboys* breath; he comes, he comes.
Dryden, Alexander's Feast, l. 53.

They skip and dance, and marrying all their voices
To Timbrels, *Hawboys*, and loud Cornets noises,
Make all the shoars resound, and all the coasts,
With the shrill Praises of the Lord of Hoasts.
J. Sylvester, Du Bartas, p. 364 (1621).

HAWKER has been supposed to have something to do with *hawks*, and to have had its origin in days of falconry, when the man who bore the "cadge" or cage on which the hawks were perched was known as the cadger. Hawker, an ordinary English term for a travelling merchant or "colporteur," has a similar origin (!).—*Sat. Review*, Jan. 31, 1880, p. 144. "Hawker" has no more connexion with "hawks" than "cadger" with "cage." It is a disguised form of *hucker* (fem. *huckster*), from old Eng. *huck*, to peddle, Prov. Eng. *huker* (Atkinson, *Cleveland Glossary*), Ger. *höcker*, *höker* (prob. one who runs up the price, akin to *auctioneer*).

If we will stand *hucking* with him, we might get a great deale more.—*Bp. Andrewes, Temptation of Christ*, p. 51 (1642).

Related words, then, are old Eng. *oker*, increase, usury, Ger. *wucher*, Dut. *woeker*, and Lat. *augere*, to increase.

Hwkstare (al. *hukstere*), Auxionator, auxionatrix.—*Prompt. Parvulorum.*

Auccionarius, a hukstere: *Auccio*, ekynge: Auccionor, to merchaunt and *huk*.—*Medulla* [Way].

I *hucke*, as one dothe that wolde bye a

thing good cheape, *Ie harcelle*, and *Ie marchande.*—*Palsgrave.*

Prof. Skeat thinks that the *hucker* (Dut. *heuker*, Dan. *hökre*) meant originally "a croucher," one who *hucks*, *i.e.* bows or stoops, under a burden (sc. a pedlar's pack), comparing Dut. *hucken*, to stoop, Icel. *hokra*, to crouch.

I hear thee not at all, or hoarse
As when a *hawker hawks* his wares.
Tennyson, The Blackbird, Poems, p. 68.

HAWK-NUT, a corruption of *hog-nut* (*bunium flexuosum*), sometimes found. —Britten and Holland, p. 245.

HAWS. This name for the fruit of the *haw-thorn* arose from the supposition that *haw-thorn* was the plant that bears haws, whereas its name really implies the thorn which grows in the *haw*, *hay*, or *hedge*, A. Sax. *haga*, *hege*, Ger. *hage* (Prior). They are provincially known as *hagues* or *haigs*.

HAY, in the old military term "to draw up *in Hay*" (it occurs in Capt. I. Cruso's *Military Discipline*, 1689), *i.e.* in single line, in a row like a hedge (A. Sax. *hege*), = Fr. *en haie*, L. Lat. *haia*.—Scott, *The British Army*, vol. ii. p. 15.

HAY-SUCK, } Provincial names for the
HAY-SAG, } hedge-sparrow, the former in Gloucestershire, the latter in Leicestershire, are corruptions of the old English *heisugge*, A. Sax. *hegesugge*.

Other corrupted forms probably are the Leicestershire *hedge-jug*, a kind of titmouse, and, in the Eastern counties, *hay-jack*, the white-throat. See ISAAC.

ȝet thu singst worse thon the *hei-sugge*,
ȝat fli3th bi grunde among the stubbe.
The Owl and Nightingale, l. 506 (Percy Soc.).

HAZEL, as a colour name, applied generally to eyes of a greyish brown, has been regarded as an abbreviation of "hazel-nut-coloured," like *chestnut*. This seems doubtful when we compare A. Sax. *hasu*, dark grey, tawny (applied to a wolf or eagle), Icel. *höss*, grey, dusky (Cleasby), corresponding to Lat. *cæsius*, grey (usually of the eyes, probably hazel), and perhaps connected with Sansk. *çjâma-s*, smoke, and *çjâma-s*, dark-coloured (Curtius, ii. 123). If this be the origin, the word is near akin to *haze*, originally a *grey* mist (Skeat). In Northampton *hazel* is applied to mould or loam; in Cleveland a roan-coloured beast is described as *hazled* (Atkinson).

All the spirit deeply dawning in the dark of *hazel* eyes.
Tennyson, Locksley Hall, l. 28.

HAZERD. In the North of Ireland linen is said to be *hazerded* when partially dried. "Them clothes are not dry at all; they're only *hazerded*" (Patterson, *Antrim and Down Glossary*, E.D.S.). This is the same word as Prov. Eng. *haze*, to dry linen, O. Eng. *hazle*, to dry, O. Fr. *hasler*, to expose to the sun, bleach, *haslé*, sun-burnt, Northamp. *hazzled*, dry and rough (of the skin), A. Sax. *haso*, dry, *has*, husky, hoarse; cf. Sansk. *çush*, to dry.

Thou who by that happie wind of thine didst *hasle* and drie up the forlorne dregges and slime of Noahs deluge.—*Rogers, Naaman the Syrian*, p. 886 (1611).

HEAD-GROW, or *head-grove*, a Shropshire word for after-grass (Hartshorne, *Salopia Antiqua*), is a corruption of old Eng. *edgrow*, Prov. Eng. *edgrew* (Cheshire), which, according to Bp. Kennett, is from A. Sax. *ed*, again (= Lat. *re-*), and *growan*.

Edgrow (al. *ete growe*), gresse. Bigermen, regermen.—*Prompt. Parv.*

The first part of the word is, however, evidently the same as Prov. Eng. *eddish* (variously corrupted into *etch*, *ersh*, *esh*), A. Sax. *edisc*, after-math, which may be equated with the O. H. Ger. word *azuuisc*, which glosses *cultura* in the *Vocabulary of S. Gall* (7th cent.), Goth. *atisks*, a cornfield (Mark ii. 23).

HEARSE, "among Hunters is a Hind in the 2nd Year of his (!) Age" (Bailey, *Dict.* s. v.), evidently a corruption of the Ger. *hirsch*, a stag, a hart, originally, no doubt, the "horned" animal, akin to Greek *kera(t)-s*, horn, like Esthon. *hirw*, a stag, Welsh *carw*, Lat. *cervus*, and Eng. *hart*, A. Sax. *heort*. See Diefenbach, *Goth. Sprache*, ii. 539.

HEART, in the somewhat peculiar idiom "to learn by *heart*," may just possibly be a corruption of *rote*, Scotch *ratt* (*e.g.*, *ratt rime*, a poem repeated by

rote), *i.e. rut, routine*, or a beaten way. "*Root*, of vse and custome (*rot*, or vse in custom). Habitus, consuetudo."—*Prompt. Parv.*

For the metathesis of *rote, ratt* (? *hrat*) into *hart, heart*, compare Dan. *orne*, a wild boar, with provincial Norse *rone*, Icel. *runi*, Shetland *runnie*; "horse," A. Sax. *hors*, with *hros*; "hard," Goth. *hardu-s*, Gk. *kártos*, and *krátos*; "run," with A. Sax. *yrnan*, O. E. *urn*, as *urd* for *red* (*rud*). "Heart," though used for the intellectual faculty in other languages (*e.g.* Lat. *re-cord-ari*, to remember), does not seem to have been so used in English.

A good memory to learn and get the Parts by heart or wrote [rote].—*Address to the Readers, Duchess of Newcastle's Plays*, 1662.

Heart, O. Eng. *hurte* (*Life of Beket*) is in Sanskrit *hrid*, and Greek *kardia* is in Doric *kradia*.

HEART AT GRASS, *i.e.* heart of grace, Lyly, *Euphues* (ed. Arber), pp. 65, 274. Compare

Thou takest *hart of grasse*, wyfe, not hart of grace.
Cum grasse, cum grace, syr, we grase both in one place.
Heywood (Spenser Soc. ed.), p. 140.
[N. & Q. 4th S. III. No. 56, p. 76.]

I could not but smile at the madde merrye doctrine of my freend Richard, and therefore taking *hart at grasse*, drawing more neere him, I praied him to tell me what Purgatory is, and what they be that are resident there. —*Tarltons Newes out of Purgatorie*, 1590, p. 57 (Shaks. Soc.).

These foolish puling sighs,
Are good for nothing, but to endanger buttons.
Take *heart of grace*, man.
W. Cartwright, The Ordinary, act i. sc. 2 (1651).

HEART LIVER, a name for the plant *medicago maculata*, is a corruption of the more common term Heart-clover. —Britten and Holland.

HEART-SEED, a Buckinghamshire corruption of Heart's-ease (*viola tricolor*).

HEATHER-BILL, a Banff name for the dragon-fly (Gregor), elsewhere in Scotland called the *ather-bill*, *i.e.* adder-bill, in allusion no doubt to its long shape.

HEATHER-BLEAT, a Scottish name for the snipe, is a corruption of old Eng. *hæfer-blœte*, goat-bleat. See HAMMER-BLEAT.

HEATHNICALL is Phillip Stubbes' spelling of the word *ethnical* (Greek *ethnicos*, pertaining to the Gentiles), which he also gives as *hethnicall* (*Anatomie of Abuses*, 1585, pp. 211, 222, ed. 1836), evidently misled by the false analogy of *heathen*, the heath-dweller. "Bentley would hardly have discommended Stubbes' word; for he gravely tells us: 'The word *heathen* comes from *ἔθνη*.'—*Works*, vol. iii. p. 129."—Fitzedward Hall, *Modern English*, p. 155.

The Consul of Rome and his wife were both *Ethnicks*.—*A. V. Translators to the Reader.*

HEAVEL, } provincial names for
EVIL-EEL, } the conger (Satchell), Scot. *heawe-eel*, all from Swed. *hafs-ål*, sea-eel, conger, from Swed. and Icel. *haf*, the sea, Dan. *hav*. Compare Shetland *haaf-fishing*, deep-sea fishing, *haaf-fish*, the great seal.

HEAVER (Kentish), a crab, from A. Sax. *hœfern* (*Lœce Boc.* I. iv. 2, Cockayne), and that from *hœfer*, a fork (*hœfer-bite*, a pair of pincers).—*Philolog. Soc. Trans.* 1858, p. 101.

Hœfer, meaning fork, is, however, hypothetical; and A. Sax. *hœfern* (*hœbern*) is, perhaps, identical with Gk. *karulos*, Lat. *carabus, crabro, s-carabœus*, Egypt. *krb, chrb, chpr*, a beetle. Cf. Cornish *gaver*, a crayfish (Polwhele). Or more probably, perhaps, like *hafuc*, hawk, it is akin to A. Sax. *habban* (Lat. *capere*), and means "the seizer."

HEEL, to lean over, as a ship does in a heavy wind, is a corrupt form of *held* or *hild*, O. Eng. *helden, hilden*, A. Sax. *hyldan, heldan*, to incline, tilt, or bend; cf. Dan. *helde*, to slant (Skeat), Dut. *hellen*, to incline, bend, *heel* as a ship (Sewel).

Heldyn', or bowyn', Inclino, flecto, deflecto.
Prompt. Parvulorum.

Ye bote begynneth to *hylde*.
Palsgrave, 1530.

To *heald*, as when you pour out of a Pot.
Ray, North Country Words.

Me schal *helden* eoli and win beoðe ine wunden [They shall pour oil and wine both into the wounds].—*Ancren Riwle*, p 428.

HEIFER, O. Eng. *heafre*, A. Sax. *heafor*, would seem originally to have

meant the bounding animal (cf. Lat. *vitulus*, a calf, and *vitulari*, to skip), from the Sanskrit root *ćap*, *ćamp*, to go (? or bound); whence also comes in Greek *kápros*, the bounding boar, in Latin *caper*, the bounding goat, Scand. *hafr*, and A. Sax. *haefer*, a he-goat (near akin to *heifer*); and probably also Lat. *caballus*, a horse, Ir. *capall* (cf. Sansk. *ćapala*, swift.—Pictet, *Origines Indo-Européenes*, tom. i. pp. 347, 368).

Heafor seems to have been regarded as a compound word in old English, and is frequently written *heáhfóre*, *i.e.* "high-stepper," with allusion to its rearing and frisky movements, as if from *heáh*, high, and *faran*, to go (Ettmüller, and Morris, who compares *heah-deor*, a roe-buck, *Accidence*, p. 87). Other old forms are *hekfere* (*Prompt. Parv.*), *hecforde*, Prov. Eng. *heckfor*, as if from *heck*, an enclosure, like Dutch *hokkeling*, a heifer, from *hok*, a pen.

Prof. Skeat thinks the last part of the word is A. Sax. *fear*, an ox, and that the original meaning of *heáh-fore* was "a *high* (*i.e.* full-grown) *ox*." But the word seems always to have meant specifically a young cow.

You are cruel in compelling your children (for wealth) to goe into loathed beds, for therby you make them bond-slaues: what ploughman is so foolish to yoake young *hecjars* and old bullocks together? yet such is your husbandry.—*T. Decker, Seuen deadly Sinnes of London* (1606), p. 44 (ed. Arber).

HEIGHT, a corruption of the older form *heigth* (Holland's *Camden's Britain*, p. 537), *highth*, *heighthe*, A. Sax. *heáhðu*.

And all strong ston wall · sterne opon *heiþe*.
Langland, Pierce the Ploughman's Crede, l. 213.

Heythe, Altitudo, Culmen.—*Prompt. Parvulorum*.

The ascending pile
Stood fix'd her stately *highth*.
Milton, Par. Lost, i. 723.

In the middle part of the Quire there stood two Cherubins, made of Oliue wood, couered all ouer with fine gold, whose faces and formes were like vnto young children, the *heighth* of them was ten ells.—*Itinerarium, Trauels of the Holy Patriarchs, &c.*, 1619, p. 12.

HELL-RAKES, spring-teeth rakes, so called "on account of the great quantity of work they dispatch in a short time" (*Old Country and Farming Words*, E. D. S., p. 121), is a corruption of the older form *heel-rakes*, or perhaps of *ell-rakes*, which is also found.

HELPMEET, a very common corruption of the word *help-mate*, under the influence of Genesis ii. 18, "I will make him an *help meet* for him," *i.e.* suitable for him. *Helpmeet*, therefore, is merely *help-fit*.

Woman . . . . (is) a *helpmeet* to the Teuton.—*Cox, Mythology of Aryan Nations*, vol. i. p. 67.

It is so spelt also in Miss Yonge, *Womankind* (passim); Dasent, *Oxford Essays*, 1858, p. 212; Faber, *On Regeneration*, p. 107; Roberts, *Oriental Illustrations*, p. 3; *Contemporary Review*, April, 1876; *Guardian*, Sept. 22, 1875; *Clement of Alexandria*, Trans. in Ante-Nicene Library, vol. i. p. 128; Charles Kingsley, *Life*, vol. i. p. 467; *Hawkstone*, vol. i. p. 85 (2nd ed.).

The man whom we have recommended as a stimulating *helpmeet* proves unsatisfactory. —*The Saturday Review*, July 24, 1880, p. 108.

The word translated *help-meet* (*ézer*) is masculine.—*M. D. Conway, Demonology and Devil-Lore*, vol. ii. p. 80.

Help-mate seems a correct formation, like the old word *copesmate*.

Mr. Fitzedward Hall, who strangely enough holds *help-mate* to be a corruption of *help-meet*, quotes the compound *meet-help* from Bp. Sprat (1692), and "meet helper" from William Strode (1636).

He adduces instances of the classical word *helpmate* from Macaulay, Foote, Centlivre, Colman, Wordsworth, Lamb, Southey, Kingsley, and Ruskin.—*Modern English*, p. 156.

HENBANE, A. Sax. *henne-belle*, "a hen-bell." Perhaps the original form was *henge-belle*, hanging bell, especially since, in mediæval Latin, the plant was called *symphoniaca*, a ring of bells.

With the experience of its poisonous quality, and the natural tendency to explain an unaccountable name into something intelligible, *Henbell* has become *Henbane*.—*Prior*.

Henne-belle, the hyoscyamus, occurs in *Leechdoms, Wortcunning*, &c., ed. Cockayne, vol. i. p. 94.

HENCHMAN, formerly spelt *heinsman* (Bailey), *henseman* (Udal), *henshman*

(*Flower and the Leaf*, l. 252), and *henxman*, is probably for *heng'st-man*, a "horse-man" or groom, from old Eng. *hengest*, a horse (cf. Dut. and Ger. *hengst*, a horse); so Spelman, Blount, 1691, and Skeat, *Etym. Dict.*

Henxmen, vj enfauntes, or more as it shall please the kinge.—*Household Book of Edward IV.* p. 44 (Antiq. Soc.).

Phrases as neatly deckt as my Lord Majors *hensmen*.
Jack Drums Entertainement, act i. l. 337 (1616).

Heyncemann (al. *henchemanne*), Gerolocista. —*Prompt. Parvulorum.*

Those Proctors of Beelzebub, Lucifer's *hench-boys*.
Randolph, The Muses Looking-Glass, act i. sc. 4.

The very next dish was the mayor of a town,
With a pudding of maintenance thrust in his belly,
Like a goose in the feathers, drest in his gown,
And his couple of *hinch-boys* boil'd to a jelly.
B. Jonson, The Gipsies Metamorphosed (*Works*, p. 626).

"Malise, what ho!"—his *henchman* came;
"Give our safe-conduct to the Græme."
Scott, Lady of the Lake, canto II. xxxv.

At an early period the word came to be regarded as *haunch-man*, as if one who stands by the *haunch* or side of his chief to support or defend him (Lat. *tegere latus*.—Horace), like *flunkey*, a "flanker," from Fr. *flanquer*, "to be at one's elbow for a help at need" (Cotgrave); *sidesman*, formerly *sideman*, an assistant; Scot. *backman* (= It. *codiatore*), a follower in war, a henchman. For the vowel change, compare Cumberland *hench*, to jerk a stone from the *haunch*.

Item my Lordis *Hansman* iij Yonge Gentyllmen in Houshold at their Frendis fyndynge ij = v.—*Northumberland Household-Book*, p. 40.

Haunsmen or *Hanshmen* (more frequently written *Henchmen* or *Henxmen*) was the old English Name for the Pages, so called from their standing at their Lords *Haunch* or side. —*Ibid*, *Bp. Percy's note*, p. 434.

This officer [the henchman] is a sort of secretary, and is to be ready, upon all occasions, to venture his life in defence of his master; and at drinking-bouts he stands behind his seat, *at his haunch*, from whence his title is derived, and watches the conversation, to see if any one offends his patron.—*Letters from Scotland*, ii. 108 (1754).

In a memorandum of certain dresses delivered from the office of the Revels to the City of London, for the coronation of Edward VI. occur,

Two cotts of *hanchemen*, of tynsyll and crymsyn vellvett, panyd together.
The Losely Manuscripts, p. 68.

Herald, O. H. Ger. *Hari-old* (whence the name *Harold*), *i.e. Hari-wold*, "army-strength," a warrior, has acquired the specific sense of an officer who makes proclamations from being confused with O. H. Ger. *foraharo*, a herald, from *forharén*, to proclaim (Skeat, *Etym. Dict.* s.v.).

Herb of Repentance, a popular name for the plant *rue*, Lat. *ruta*, from a confusion with *rue* (A. Sax. *hreow-an*; cf. Ger. *reue*), to be sorry. Otherwise *Herb of grace*.

He must avoid the crimes he lived in;
His Physicke must be Rue (ev'n Rue for sinne)
Of *Herb of Grace*, a cordiall he must make;
The bitter Cup of true Repentance take.
G. Wither, Britains Remembrancer, p. 59 recto, 1628.

I'll set a bank of rue, sour *herb of grace*.
Shakespeare, Richard II. iii. 4.

The spirit . . . prescribes him three herbs: first, rue, or *herb of grace*, which is repentance: this teacheth him to sorrow for his strife and emulation, and purgeth away the bruised blood.—*T. Adams, A Contemplation of the Herbs, Works*, vol. ii. p. 465.

Herb Paris. *Paris* is here generally assumed to be a proper name, as in its Latin designation *Paris quadrifolia*. It is properly the genitive of *par*, a pair, *herba paris* being the *herb* of a *pair* or betrothed couple, so called in reference to its four leaves being set on the stalk like a truelove-knot, whence its other name *Herb Truelove* (Prior).

Herby-grass, a provincial corruption of Shakespeare's "herb o' grace" (*Hamlet*, iv. 5), a popular name of rue (*Cornhill Mag.*, July, 1865). *Herbe-grass* in N. W. Lincolnshire (Peacock). See Herb of Repentance.

Here, an old spelling of *ear*, A. Sax. *eáre*, from a not unnatural assumption that it was akin to *hear*, A. Sax. *héran*. The two words, though of distinct origin, bear a deceptive resemblance in the cognate languages, *e.g.* Icel. *eyra*, ear, *heyra*, to hear; Dan. *öre* and *höre*;

Dut. *oor* and *hooren*; Goth. *auso* and *hausjan*.

He rowned in one of his felawes *heres*, and saide, "after dyner y wille assaie my wiff, and bidde her lepe into the basin.—*Book of the Knight of La Tour-Landry*, p. 27 (E. E. T. S.).

Herynge of *here*, Auditus.—*Prompt. Parvulorum* (King's Coll. MS.).

HERRING-SUE, a mistaken spelling of the name of the common heron, Eng. *heronsew*, *heronshaw* (see HANDSAW), from a mistaken notion that the bird "pursues (O. Eng. *sues*) the *herrings*" (Atkinson, *Cleveland Glossary*, p. 258). Cf. *herrin-seu* (Holderness dialect), *heronsewe* (Chaucer), *hernshaw* (Spenser).

HESSIANS, } boots coming up
HESSIAN-BOOTS, } high on the legs (a word overlooked in, I think, all the dictionaries), as if boots resembling those worn by *Hessian* troopers, seems to be only the modern and polite form of the old word "*huseans*, a sort of Boots or Spatterdashes" (Bailey), Scottish *hushions*, stockings without feet, gaiters. *Hessians*, then, are boots and gaiters in one, *huseans*; and this the more likely, as *Hussian* is found as a popular pronunciation of *Hessian*. I have heard an Irishwoman say, "Let her catch a *Hussian* for herself," meaning, "Let her get a husband of her own" (and not flirt with mine). Scot. *hushions* is also found as *hoeshins*, *hoshens* (Jamieson), which is for *hoskins*, a diminutive of *hose*, old Eng. *hokshynes* (for *hoskynes*, Skeat).

But Willie's wife is nae sae trig,
She dights her grunzie wi' a *hushion*.
Burns, *Works*, p. 207 (Globe ed.).

"She wipes her mouth with a stocking" (not a "cushion", as the Globe editor imagined).

His hosen ouerhongen his *hokschynes* · on eueriche a side,
Al beslombred in fen · as he ȝe plow folwede.
Pierce the Ploughmans Crede (ab. 1394), l. 426 (ed. Skeat).

Similar in meaning was Fr. *houseau*, "a course drawer worn over a Stocking in stead of a Boot."—Cotgrave.

The "Hessian boot" was introduced in the reign of George III. (J. R. Planché, *Cyclopædia of Costume*, i. 48.) In Gillray's caricature, "Monstrosities of 1799," a beau wears "large Hessian boots," projecting above the knee in front, with pendent tassels (see Wright's *Caricature History of the Georges*, p. 543).

Beneath are ranged in rows all varieties of boots and shoes, from the vamped up *Hessians* and Wellingtons down to the faded white satin slipper.—*Saturday Review*, Aug. 7, 1880, p. 170.

HEYDAY! an interjection, assimilated like *well-a-day*, to *alack-a-day*, seems to be identical with Ger. *heyda! heysa! hoity* in *hoity-toity!* and, perhaps, connected with O. Fr. *hait*, pleasure, joy. It is spelt *highday!* in Shakespeare, *Tempest*, ii. 2, 190 (1623). The *heyday* (of youth, &c.) is really for *high day* (Mid. Eng. *hey day*).—Skeat. Smollett speaks of "the *high-day* of youth and exultation." See Davies, *Supp. Eng. Glossary*, s.v. *High Day*.

HIC-COUGH, a frequent spelling of *hiccup* (formerly *hickock*, Howell), a word meant to imitate the sound produced by the convulsion of the diaphragm.

Singlot the *hickock*, a yexing.—*Cotgrave*.

Compare Holstein *hückup*, Fr. *hoquet* (O. Eng. *hicket*), Swed. *hicka*, the hiccough.

HEW-HOLE, a provincial name for the green woodpecker (*Picus viridis*).—Johns, *British Birds in their Haunts*, p. 295. A corruption of *heighaw*.

Oriot, a *Heighaw*, or Witwall.—*Cotgrave*.

Picard *huyau*, O. Eng. *hewel*.

It. *sgaio*, a birde called a *Huhole*.—*Florio*.

But most the *hewel's* wonders are,
Who here has the holtselster's care;
He walks still upright from the root,
Measuring the timber with his foot.
Marvell, *Poems*, p. 33 (Murray repr.).

The name *heighaw* is imitative of its laughing cry (like *ha-ha! hee-haw! guffaw*), akin to Sansk. *kakh*, to laugh (Lat. *cachinnus*); cf. its other names *yaffle* and *yappingale*, a barker.

The undulating flight and laugh-like cry of the Green Woodpecker used to be more common than they seem to be now.—*J. C. Atkinson*, *Brit. Birds' Eggs*, p. 63.

See HICKWAY.

HICKWAY, } old names for the wood-
HICKWALL, } pecker, still in provincial use. *Hickwell*, Bailey.

Pic, a woodpecker, *Hickway*, Greenpeak.—*Cotgrave.*

Picchioudrde, a greene pecker or *hicke way.*—*Florio.*

Other forms are *heyhoe*, *heighaw*, *hygh-whele*, *hickle*, *hickol*, and *hecco*.

The laughing *hecco*, then the countersetting jay. *Drayton*, *Polyolbion*, Song 13.

See HEW-HOLE.

Another popular name for this bird is *Equal*, *Eaqual.*

I observe Mr. Morris spells the name I have written *Eaqual* in the form *Ecle*. I have no idea of the origin or etymology of either form.—*J. C. Atkinson*, *British Birds' Eggs*, p. 62.

These are evidently but different pronunciations of *hickle*, *hickol*, or *hickwall.*

Hecco, in all probability, properly means the *hacker*, and was so called from its characteristic habit of pecking old timber in search of insects; Picard. *héquer*, to hew wood. Compare It. *picchio*, "a knocke, a pecke, a clap, a iob, a snap, a thumpe or great stroke. Also, a bird called a *wood hacker*, a wood wall, a wood pecker, a tree iobber, a *hickway*, a iobber, a spight, a snapper" (Florio). So Lat. *picus* was probably the *pecker*, Ger. *baumhacker*, Dan. *trœpikker*, W. *cnocell y coed* (knocker of the wood), Gk. *druokoláptés* (wood-striker), Swed. *vedknar;* and so another bird is called the *nut-hatch.*

HIDDLE, To, to conceal or keep secret, a Scotch verb developed out of the word *hidlins*, secretly, an adverbial form, as if it were *hidling*, a present participle. For similar mistakes, compare GROVEL and SIDLE. Vid. Jamieson, s.vv., *Notes and Queries*, 5th S. VI. 210.

HIGH JINKS, now sometimes used in the sense of a mad frolic, or great fun, was originally a Scotch game, somewhat like forfeits, the penalties going to pay the reckoning for drink. This was sometimes written *hy jinks*, and is probably derived from *hy*, haste (A. Sax. *hige*), and *jink*, to dodge, cheat, or move nimbly, the game, as explained in a note to the following passage, requiring both dodging and quickness.

Aften in Maggy's at *hy-jinks*,
We guzzl'd scuds,
Till we could scarce, wi' hale out-drinks,
Cast off our duds.
Ramsay, *Elegy on Maggy Johnston* (1711).

The frolicsome company had begun to practise the ancient and now forgotten pastime of *High Jinks.*—*Scott*, *Guy Mannering*, ch. xxxvi.

And you wha laughing scud brown ale,
Leave *jinks* a wee, and hear a tale.
Ramsay, *The Monk and the Miller's Wife.*

Our Batt can dance, play at *high jinks* with dice,
At any primitive orthodoxal vice.
Batt upon Batt, &c., 1694, p. 5.

Miss Famine, who is the girl for our money, raises the question, whether any of them can tell the name of the leader and prompter to these *high jinks* of hell.—*De Quincey*, *Works*, vol. xi. p. 85.

HIGH-STRIKES, slang for *Hysterics.*

HIGHT, the perfect tense ("was called") of the old Eng. verb *hâtan*, to call or be called, = O. Eng. *hêt*, *hêht*, corresponding to the reduplicated perfect in Gothic *haihait* from *haitan.*

The *g* seems to have crept in from a mistaken analogy with *pight* = pitched, *tight* = tied.

Johan *hight* that oon, and Alayn *hight* that other.
Chaucer, *The Reeve's Tale.*

HIGH-TAPER, } popular names for the
HAG-TAPER, } plant *verbascum Thapsus*, probably from A. S. *hege* or *hega*, a hedge, and *taper*, its stalks when dipped in grease being formerly used for burning (Prior).

Verbasco. Taper-wort, Ling-wort, *High-taper*, *Bigtaper.*—*Florio.*

Moulaine, Mulleine, Wooll-blade, Long-wort, Hares-beard, *Hig-taper*, Torches.—*Cotgrave.*

Other names for it are *herba luminaria*, *Candlewick* (N. Somerset), old Eng. *Candlewyrt* (*Leechdoms*, *Wortcunning*, &c., ed. Cockayne, vol. iii. *Glossary*).

HIGH-YEAR-OLD, a Teviotdale word for a heifer or beast of a year and a half old, is a corrupted form of *heiyearald*, which is for *hellier-*, or *half-year-*, *auld* (Jamieson).

HILL-TROT, a name for the plant *daucus carota* in the New Forest, is a corruption of the more frequent *eltrot* (Britten and Holland).

HINDRANCE is a heteronym of the Belgian *hindernis*, *i.e.* hinder-ness, assimilated to *entrance*, *semblance*, &c. —Haldeman, *Affixes*, p. 115.

HIPPODAME, a corrupt form of the name of "the sea-horse called in Greeke *Hippotomos*" (Topsell, *Historie of Four-footed Beasts*, p. 328), more correctly *hippo-potamos*, "river-horse."

They trembling stood, and made a long broad dyke
That his swift charet might have passage wyde
Which four great *Hippodames* did draw in temewise tyde.
Spenser, F. Queene, III. xi. 40.

HIS, as the sign of the possessive case, in such phrases as "for Jesus Christ *his* sake" (*Prayer for all sorts and conditions of men*), "The King *his* crown," "God *his* wrath," commonly used in the sixteenth and seventeenth centuries for what we would now write "Christ's sake," "The King's crown," "God's wrath," is a mistaken orthography of the old English genetival form *-is* in "*Christis sake*," "*Kingis crown*," "*Goddes wrath*." The possessive pronoun *his* being anciently written in many instances *is* or *ys*, *King-is crown* readily resolved itself into *King his crown*. Compare—

That enduryd fro *Newe yere ys day* tylle the Annuncyacyon of oure Lady nexte sewynge. —*W. Gregory, Chronicle of London*, p. 59 (Camden Soc.).

And on *Mary Magdelene ys day* the kyng hylde hys counselle at Cauntyrbury whythe a grete party of hys lordys.—*Id.* p. 178.

The whiche is man and hus make · and *moillere-is* issue.
Vision of Piers Plowman, xix. 236, text C.

"Man and his mate and wife's issue" (= *mulieris proles*); another MS. has actually improved this into "*moillere her* issue." See Skeat, *Notes*, p. 282 in loco.

Now mot ich *soutere his sone* · setten to schole.
Pierce the Ploughman's Crede, l. 744.

I presented vnto your liking *Robin Goodfellow his* newes.
The Passionate Morrice, 1593, p. 49 (Shaks. Soc.).

Hence when Chaucer tells us that "hevenes lorde" (or, as it might have been printed, "heaven his lord") "hath wonne *Venus his* love;" when Secretary William Knighte (1527) writes of "the *Quene his* affaires and secretes," and the Duke of Norfolk (1524) speaks of "the *Quene is* good favour," we can see at once that these are manifest resolutions of the older English *Venus-is love*, *the Quen-es affaires*. We even find "other *men his* lippes" in Ascham, and "*women his* hornys" in Lydgate, formed out of *men-es lippes*, and *women-es hornys*. Such later forms as "Queen Elizabeth *her* reign" are intensifications of the old error. See a full and interesting note in Mr. Fitzedward Hall's *Modern English*, p. 855, to which I am indebted for much of the above.

The time-honoured formula of appropriation, "John Nokes his book," has scarcely yet ceased among country folks to be inscribed on the fly-leaf of their bibles. When the old error assumes a learned garb it looks more grotesquely amusing. In a copy of Stephen's *Name of the Beast*, 1656, I have seen a book-plate with the inscription, "Richard Baker, ejus Liber, Nov. 25, 1721," and in Cooper's *Heaven Opened*, 1611, the writing, "John Lea ejus Liber, 1752."

HIVES, a term (apparently modern, and overlooked in most dictionaries) for small risings in the skin attended with great itching, is a naturalized and corrupted form of Spanish *havas*, denoting (1) beans, (2) "also great [bean-like] pimples caus'd by too much Blood, or Heat of Blood."—Stevens, *Span. Dict.*, 1706, which is from Lat. *faba*, a bean. Compare It. "*lentigini*, pimples or freckles in the face red and wan like *lentils*."—Florio.

HOAR-HOUND, } the name of the plant
HORE-HOUND, } *marrubium*, as if from A. Sax. *hár*, hoary, and *hund*, a hound, is a corruption of the A. Saxon name *hara-hune*, or *harhune* (Cockayne, *Leechdoms*, vol. iii. Glossary), where *hune* corresponds to Lat. *cun-ila*, Greek *kon-ilé*, a strong-scented plant (Skeat). The curious form given by Bosworth, *hara-hunig*, "hare's-honey" (if authorized), is a fresh corruption.

HOARST, a Lincolnshire word for a cold on the chest, as if that which makes one *hoarse* (Lincolns. *hoarst*), is a corrupt form of O. Eng. *host*, a cough, Dan. *hoste*, Dut. *hoeste*, A. Sax. *hwcost*, a wheeziness; cf. O. Eng. *hoose*, to cough (*Pr. Parv.*), Cleveland *hooze*, to wheeze. See *Hoast*, in Davies, *Supp. Eng. Glossary*.

HOBOY, in North's *Plutarch* (*Life of Augustus*) *howboy*, a naturalized form of Fr. *hautbois*, Mod. Eng. *oboe*, a *high* toned instrument of *wood*. See HAWBOY.

The Case of a Treble *Hoe-boy* was a Mansion for him.—*Shakespeare*, *2 Henry IV*. iii. 2 (1623).

HOBTHRUSH, } provincial names for
HOBTHRUST, } a spirit famous for whimsical pranks. The last part of the word seems to be identical with A. Sax. *þyrs*, O. Norse *þurs*, a giant, or spectre.

Hob is perhaps the same as *aub*, *awf*, *alb*, O. N. *alfr*, an *elf*, seen in *Oberon* (*Alberon*), the dream goblin; cf. *Hobgoblin*. It seems to be the same as the "lubber-fiend" of Milton's *L'Allegro*.

HOGMANY, } an old name given to
HOGMENAY, } New Year's Eve, or a New Year's gift, in Scotland and the North of England, is said to be a corruption of *Au gui menez* (On to the mistletoe!), the cry used by mummers at that season, and a survival of the Druidical cultus. Certainly a practice almost identical did prevail in France. Cotgrave gives an old word, "*Aguillanneuf*, and *Au-guy-l'an-neuf*, the voice of Country people begging small presents, or new-years gifts, in Christmas; (an ancient tearme of rejoycing, derived from the Druides; who were wont the first of January, to go unto the woods, where having sacrificed, and banqueted together, they gathered Misletow, esteeming it excellent to make beasts fruitfull, and most soveraigne against all poyson." Menage states that in Touraine they say *Aguilanneu*, that the Spaniards call presents made at Christmas *Aguinaldo*, and that in Normandy poor people when asking alms on the last day of the year, call it *Hoguinanno*.

Hogmyne night was one of the festivals renounced by the Puritans (Law's *Memorialls*, p. 191).

The cotter weanies, glad an' gay . . .
Sing at their doors for *Hogmanay*.
Nicol.

See Hampson, *Medii Ævi Kalendarium*, vol. i. pp. 122-124; Brand, *Pop. Antiquities*, vol. i. p. 458; Chéruel, *Dict. des Institutions*, s.v. *Gui*.

HOGO, formerly "*Hogoo*, a high savour or relish" (Bailey), a popular corruption of Fr. *haut goût*. Compare *fogo*, an old slang word for a stench.

It was *hogo*, I surmise, that suggested the vulgar *fogo*. At first, probably, *fogo* was added to *hogo*, for the sake of jingle; and then, as the word, from resemblance to *faugh*, *foh*, intrinsically conveyed the idea of disgust, *hogo fogo* was shortened to *fogo*. Again, in *holy fogo*, the *holy* may be a corruption of *hogo*.—*F. Hall*, *Modern English*, p. 127.

To give the sawce a *hogoe*, let the dish (into which you let the Pike fall) be rubed with it [garlick].—*I. Walton*, *Compleat Angler*, chap. vii. 1653.

Sure I am, our Palate-people are much pleased therewith, [garlick] as giving a delicious *hault-gust* to most meats they eat, as tasted and smelt in their sauce, though not seen therein.—*T. Fuller*, *Worthies of England*, vol. i. p. 206.

HOGSHEAD, supposed to be borrowed from old Dutch *ox-hoofd*, an "ox-head" (so Dan. *ox-hoved*, Ger. *ox-hoft*), a hogshead. But compare the Irish *tocsaid*, the Gael. *tocsaid*, or *togsaid* (perhaps from Gaelic *tog*, to brew.—*Philolog. Soc. Trans.*, 1857, p. 69), a hogshead.

He ate and drank, and when he had enough he went under a *togsaid* (hogshead).—*Campbell*, *Pop. Tales of the W. Highlands*, vol. ii. p. 294.

Hogshide is another mistaken orthography in Sir Thos. Urquhart's *Translation of Rabelais*, bk. iii. ch. xv.

The mysrewle of the kyngys galentys at Ludlowe, whenn they hadde drokyn i-nowe of wyne that was in tavernys and in othyr placys, they fulle ungoodely smote owte the heddys of the pypys and *hoggys hedys* of wyne, that men wente wete-schode in wyne.—*Gregory's Chronicle of London*, 1460, p. 207 (Camden Soc.).

There was gevyn commandement to the Lord Mayor, that there should be a great bonfyre at Powles Church door, and there to be set a *hoggys head* of rede and another of claret for the people to drink that wolde.—*Grey Friars' Chronicle*, March 9, 1525.

The other was by trade a Vintener,
That had full many a *hoggeshed* looked in.
F. Thynn, *Debate between Pride and Lowliness* (ab. 1568), p. 30 (Shaks. Soc.).

HOG-TONE, an old Scotch corruption of the word *acton*, which is also spelt *aketon*, *haketon* (Chaucer, *Rime of Sir Thopas*), *hacqueton* (Spenser, *Faerie Queene*, II. 8, xxxviii.), Fr. *hoqueton*, *auqueton*, Prov. *alcoto*, a *cotton* stuffed or wadded coat, Sp. *algodon*, cotton. The *acton* was a loose quilted frock

worn under armour to prevent it bruising the body, and was identical with the gambeson (Sir S. D. Scott, *The British Army*, vol. i. p. 201).

HOIDEN, } formerly a clownish ill-
HOYDEN, } bred person of either sex (see Trench, *Select Glossary*, s.v.), is a naturalized form of Dutch *heyden*, (1) a dweller on the *heath*, a wild man, (2) a *heathen*, (3) a boor. The spelling was altered perhaps to accommodate it to the old verb *hoit*, or *hoyte*, to romp. "Let none condemn them for Rigs because thus *hoiting* with boys."—T. Fuller, *Pisgah Sight*, Pt. II. p. 110 (1650).

Vastibousier, A lusk, lubber, loggar-head, lozell, *hoiden*, lobcock.—*Cotgrave.*

HOLD, "of a ship, that part between the Keelson and the lower deck where the Goods, Stores, &c are laid up" (Bailey), as if that which *holds* or contains the cargo, is really an altered form of O. Eng. *hole*, the *hollow* part of a ship, A. Sax. *hol*, a hollow or hole, Dut. *hol*, a cavity, also the ship's *hold* (Sewel). *Hull* is probably the same word, just as the *hull* of pease was also formerly spelt *hoole* (*Prompt. Parv.*).

Hoole of a schyppe (al. *holle*) Carina.—*Prompt. Parvulorum.*

Other instances of excrescent *d* are the following:—*Boun-d* (homeward, &c., O. Eng. *boun*), *gizzar-d* (O. Eng. *giser*), *hazar-d* (Sp. *azar*), *hind* (a servant, O. Eng. *hine*), *moul-d*, *roun-d* (to whisper), *soun-d*, *stran-d* (of rope), *woun-d*; cf. *hes-t*, *peasan-t* (Fr. *paysan*), *pheasan-t*, *parchmen-t*, *tyran-t*, O. Eng. *ancien-t* (= *ensign*), *graf-t*, O. Eng. *alien-t*; vulgar Eng. *swoun-d*, *gown-d*, *to drown-d*, *scholar-d*, *salmon-d*, *orphan-t*; old Eng. *vil-d*, *anvel-d*, *gammon-d*, *lubbar-d*.

HOLD, } as used of a player at the
HELD, } game of billiards, who is said to have *held* a ball when he has driven it into one of the *holes* or pockets, is, according to Mr. Blackley, a grammatical perversion of "He *holed* it," misunderstood as *hold* (*Word Gossip*, p. 74). The same writer maintains that the verb *to toll* arose from *told*, in such phrases as "the knell was *told*," *i.e.* counted, the number of concluding strokes being significant of the sex of the deceased, which was misunderstood as *tolled*. This seems very doubtful.

HOLDER, a Wiltshire man's corruption of *halter*, as if that which *holds* in a horse, &c. *Halter* itself is an altered form of A. Sax. *healfter*, a noose or halter; cf. O. Dut. and G. *halfter* (Skeat).

HOLES. The phrase *to pick holes*, meaning to find fault, as if to detect a weak spot (a chink in one's armour), as in Burns' lines—

> If there's a hole in a' your coats,
> I rede you tent it,
> A chield's amang you taking notes.

arose, not improbably, from a misunderstanding of the Prov. Eng. *to hole*, meaning to calumniate, from A. Sax. *hol*, detraction.

Oll vor . . . *hoaling* and halzening, or cuffing a Tale.
Exmoor Scolding, l. 297 (E. D. S., see note p. 135).

HOLIDAME, an occasional corruption in old books of *holidom* or *halidom*, A. Sax. *haligdom*, *i.e.* holiness, the Christian faith, *-dom* being the same termination as in *Christendom*, *kingdom*, Ger. *heiligthum*, Icel. *helgidómr*; so spelt as if to denote the holy Virgin, *e.g.* "So help me God and *hollidame*."—Bullein, *Book of the Use of Sick Men*, 1579, fol. 2 *b*.

By my *holy dam*, tho I say it, that shuld not say it, I thinke I am as perfect in my pipe, as Officers in poling.—*Jacke Drums Entertainement*, act i. l. 4 (1616).

In Icelandic *helgir dómar* denotes sacred relics.

> So helpe me god, and *hollydam*,
> Of this I wolde not geve a dram.
> *Heywood*, *The Four P's* (Dodsley, i. 82, ed. 1825).

I shalbe redy at scott and lotte, and all my duties truly pay and doo . . . . so helpe me god and *holydome*, and by this boke.—*English Gilds*, p. 189 (E. E. T. S.).

HOLIOKE, *i.e.* holy oak (*Holy Hoke*, Huloet), an old form of the word *hollyhock* (Lat. *Alcea*), which seems to be from A. Sax. *hoc*, Welsh *hocys*, a mallow. The first part of the word is *holy* not *holly*. See HOLLYHOCK.

Holiokes, red, white, and carnations.
Tusser, *Fiue Hundred Pointes* (E. D. Soc. p. 96).

The word is spelt *holly-oak* in White and Markwick's *Naturalists Calendar*, *holly-okes* in Bacon, *Of Gardens* (1625) (*Essays*, p. 557, ed. Arber).

Bright crown imperial, kingspear, *holyhocks*,
Sweet Venus-navel, and soft lady-smocks.
B. Jonson, Pan's Anniversary, 1625, *Works*, p. 643.

HOLLIGLAS, a 16th cent. Scotch word for a character in old romances, is another form of *Howleglas*, *Owlglass*, or *Eulenspiegel*.

HOLLY-HOCK. Holly- here has nothing to do with the tree so called. Dr. Prior thinks that the original form may have been *cauli-* or *coley-hock*, but this seems altogether doubtful. Hock is evidently O. Eng. *hocce*, A. Sax. *hoc*, the mallow, which is also called the *Hock-herb*. The incorrect form *holly-oak* is found in G. White's *Selborne*, pp. 326, 330 (Nat. Illust. Lib. ed.), and *holli-oak* in Skinner's *Etymologicon*, s.v. (1671). See HOLIOKE. The old form of the word was *Holy hocke*, apparently so called because it was introduced from the Holy Land (cf. its Welsh name *hocys bendigaid*, *i.e.* "blessed mallow," Skeat), whence corruptly *holly-hock*.

Holy Hokke, or wylde malowe, Altea, malviscus.—*Prompt. Parvulorum* (1440).

Rose d'outre mer, the garden Mallow, called Hocks, and *Holyhocks*.—*Cotgrave*.

HOLM-OAK, the ilex or evergreen oak, as if connected with *holm*, a water-side flat, is from O. Eng. *holme*, the holly (*Prompt. Parv.*), which is a corrupt form of *holin*, A. Sax. *holen*, holly.

Ilex is named of some in English *Holme*, which signifieth Holly or Huluer.—*Gerarde, Herbal*, p. 1159.

HOLY-STONE, the name given by sailors to the stone with which they scrub the decks, has not been explained. It is perhaps the same word as A. Sax. *healh-stân* (apparently a "covering-stone," from *hëlan*, to cover), cited by Ettmüller (p. 458) from Ælfric's *Glossary*, with the meaning of *crust*. The first part of *healh-stân* (*hal-stân*) would easily be confounded with *hálig*, holy, though rather akin to *hell*. Perhaps, however, *healh-* is really akin to *healoc*, a hollow, *holh*, hollow, with allusion to the light porous nature of pumice-stone—and so the true form of the word would be *holey-stone*, the stone full of holes or hollows. For the same reason, perhaps, a perforated stone used as a charm is called in Cleveland a *holy-stone*. From a humorous misunderstanding, seemingly, of the first part of the compound, *holy-stones* of small size are known to sailors as "prayer-books" (Dana). Compare HALIWORT.

HOME-LY, an old corruption of *homily* (Greek *homīlia*), as if a plain familiar discourse in the language of the common people.

But howe shall hee read thys booke, as the *Homilies* are read? Some call them *homelies*, and in deed so they may be wel called, for they are *homely* handled. For though the Priest read them neuer so well, yet if the parish like them not, there is such talking and babling in the church that nothing can be heard: And if the Parishe be good and the priest naught, he will so hacke and choppe it, that it were as good for them to be without it, for any word yt shall be understand. —*Latimer, Sermons*, p. 37, verso.

A more curious corruption is *humbles* in Lever's *Sermons*, 1550:—

But the rude lobbes of the countrey, whiche be to symple to paynte a lye, speake foule and truly as they fynde it, and saye: He minisheth Gods sacraments, he slubbers vp his seruice, and he can not reade the *humbles*.—P. 65 (ed. Arber).

HONEY-MOON, as if *mellis luna*, "The first *sweet month* of matrimony," is no doubt the same word as Icel. *hjón*, a wedded pair, man and wife, *hjóna-band*, matrimony, *hjóna-sœng*, marriage bed. Another related word is Icel. *hýnóttar-mánuðr*, "wedding-night month." *Hynott*, the term applied to the wedding-night, is near akin to *hjú*, family, man and wife, whence *hju-skapr*, matrimony, and to *hi-byli*, home, Ger. *heirath*, A. Sax *hiwa*, "hive," Heliand *hiwa*, wife (vid. Cleasby and Vigfusson). Thus the real congener of *honey-moon* is not *honey*, A. Sax. *hunig*, but the *hive* in which it is made, A. Sax. *hív-*, a house, Goth. *heiva*, akin to A. Sax. *hína*, one of the household, a domestic, or *hind*; *home*, Goth. *haims*; Lat. *civis*, Greek *keimai*, Sansk. *śi*, to lie. Cf. Ger. *heurath*, marriage.

Marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours, and unites into societies

and republics.—*J. Taylor, The Marriage Ring.*

On the model of honey-moon, once translated *mellilune* in the pages of *Punch*, seems to have been formed Ir. *mie-na-mallah*, as if from *mis*, month, and *meala*, genitive of *mil*, honey (but cf. *mallah*, shamefaced, modest).

The *Mie-na-mallah* now is past
O Wirra-sthru! O Wirra-sthru!
Gerald Griffin, The Coiner, ch. vii.

So Strength and Beauty, hand in hand,
Go forth into the honey'd land,
Lit by the love-moon golden grand.
Gerald Massey, The Bridal, Poems, p. 39.

Other names for the honeymoon are Dut. *witbroodsweek* (white-bread-week), Swed. *smekmånad* (caress month), Welsh *mis yr afiaeth*, month of blandishment.

HOOK, in such cant phrases as, "I will,—with a *hook*," *i.e.* you may imagine it if you like, but I won't; I am only joking; is the same word as *hoax*, *hocus*, *hookey*, Gipsy *hokka*, to lie (Borrow), *hooker*, *hokkeny*, a lie or deception; Roumanian Gipsy *kokao*, a lie (Leland, *Eng. Gipsies*, p. 81). Hence *hokey-pokey*, *hocus-pocus*, *hanky-panky*, Gipsy *huckeny pokee*, a swindle, Hind. *hoggu-bazee* (*Id.* p. 141).

A *Hocus-pocus* [=juggler] . . . performed rare tricks of activity.—*Sir T. Herbert, Travels*, 1665, p. 133.

HOOKER, a kind of fishing vessel of heavy build (Croker, *Ballads of Ireland*, p. 151), is no doubt the same word as O. Fr. *hevrcque*, by which Palsgrave (1530) explains "Hulke, a shyppe;" and "*Hurque*, a hulk" (Cotgrave); "*Orque* [for *Horque*] a Hulk or huge ship" (*Id.*); Low Lat. *hulka*, *hulcus*; all from Greek *holkás*, a ship that is towed, a ship of burden (ὁλκάς, from ἕλκειν, to drag). "*Hulke*, shyppe, *Hulcus*" (*Prompt. Parvulorum*), is only a variant. See Skeat, *Etym. Dict.* s.v. *Hulk*. Scot. *houk*, a large ship.

Their galleons, galleasses, gallies, *urcas*, and zabras were miserably shattered.—*Otdys, Life of Raleigh.*

Howker, a Vessel built like a Pink, but masted and rigged like a Hoy.—*Bailey.*

The meikle *houk* hym bare, was Triton callit.
G. Douglas, Bukes of Eneados, p. 321, l. 55.

Hourque, a Hulke or huge Flie-boat.—*Cotgrave.*

HOOP, a provincial Eng. name of the bullfinch in Wiltshire, Cornwall, Somerset, &c., is a corruption apparently of *ope* [cf. O. Eng. *a nope* for *an ope*], *alp* (*Systema Agriculturæ*, 1687), a bullfinch, *alpe* (*Prompt. Parvulorum*), also spelt *olf*, *olph*, *aupe*, and *awbe*.

Be als just to *auppis* and owlis
As unto pacokkis, papingais, or crennis.
W. Dunbar, The Thrissill and the Rois, 18 (1503).

The tatling *Awbe* doth please some fancie wel.
G. Gascoigne, Complaynt of Philomene, 1576, p. 88 (ed. Arber).

HOOTER, an American word for a whit, as "I don't care a *hooter* for him," seems to be a corruption of *iota*. —Bartlett, *Dict. of Americanisms*, p. 295 (4th ed.).

HOPE, in the military phrase a *Forlorn Hope* (Fr. *enfans perdus*), as if a body of desperate men who have abandoned all *hope* of surviving, is the same word as Dut. *hoop*, a troop (*verloren hoop*, a lost, *i.e.* death-doomed, band), Swed. *hop*. Compare Ger. *haufe*, a crowd, O. Norse *hopr*, A. Sax. *heáp*, a troop, *hóp*, a circle or band of men (like Lat. *globus*). These words seem to correspond to Polish *kupa*, Lat. *cop-ia*, just as *hope* (=*sperare*), Dut. *hoopen*, Ger. *hoffen*, do to Latin *cup-io*. With *hóp*, a hoop or a company, compare *ring* (A. Sax. *hring*, Icel. *hringr*) in *ring-leader*, whence also *harangue*, to address a ring or crowd. (So Lat. *turba* is connected with *turbo*.) Cf. old Eng. *heep*, a crowd, "The bere sprange vp . . . . emonge an *heep* of wyuis."—Caxton, *Reynard the Fox* (1481), p. 16 (ed. Arber).

Engla *heapas*, "troops of angels."—*Ælfric* (see *Cockayne, Spoon and Sparrow*, p. 78).

Among this princely *heap*, if any here . . .
Hold me a foe.
Shakespeare, Rich. III. ii. 1, 53.

Machanidas with his strangers gaue such a lusty charge vpon certaine slingers and archers, being the *forlorne hope* whom Philopœmen had put before the battell of the Achaians to begin the Skirmish, that he ouerthrew them, and made them flie withall.—*Sir Thos. North, Plutarchs Lives*, p. 372, 1612.

HOPHARLOT, an old name for a coarse kind of coverlet, is a corrupt form of *hap-harlot*, from the old verb *hap*, to

wrap or cover up, exactly corresponding to the jocular term *wrap-rascal*, for an overcoat, current in the last century, *e.g.* "A Joseph, *wrap-rascal*," &c., is Gay's annotation on the surtout, "By various names in various countries known."—*Trivia*, bk. i. l. 57. *Hap-harlot*, a coarse covering, is found also in provincial English (Forby).

"Our fathers . . . have lien full oft upon straw pallets, on rough mats, covered onelie with a sheet, under coverlets made of dagswain or *hopharlots* (I use their own termes). —*Harrison, Description of England*, in *Holinshed's Chronicles*, i. 188.

A well-known antiquarian explains the word as follows:—

Harlot was a term applied to a low class of vagabonds, the ribalds, who wandered from place to place in search of a living; and the name appears to have been given to this rug as being only fit to be the lot or *hap* of such people (!).—*Wright, Homes of Other Days*, p. 415.

The word is given by Bailey in the form of *happerlet* and *happarlet*, which seems to be an assimilation to "coverlet."

Happyn or whappyn' yn clobys.—*Prompt. Parv.*

These weders ar̄ cold and I am ylle *happyd*.—*Townley Mysteries*, p. 98.

HORNDOON, a Cumberland word for a lunch about ten in the morning (Dickinson), a corruption of old Eng. *undern*, nine o'clock, a meal at that hour, properly "between-times," something taken *between* breakfast and dinner, old Eng. *under*, Ger. *unter*, Goth. *undar*, Lat. *inter*, between.

HORN-MAD, } raving mad, literally
HORN-WOOD, } *brain* mad, from A. Sax. *haernes*, the brains (*Philolog. Soc. Proceedings*, vol. iii. p. 94). Compare *harn-pan*, *herne-pan*, the brain-pan or skull.

I shall helpe thee witterlye,
To take hym downe devoutlye
Though Cayphas goe *horne-wood* therby,
And all his meanye.
Chester Mysteries (Shaks. Soc.), vol. ii. p. 68.

[The editor, Mr. Wright, quite misunderstood the origin of the word when he here suggested, "perhaps mad with jealousy," referring to a cuckold's "horns."]

If I have horns to make one mad, let the proverb go with me,
I'll be *horn mad*.
Merry Wives of Windsor, iii. 5.

Unless you are of a most settled temper,
Quite without passion, I shall make you *Horn-mad* with jealousy.
S. Marmion, The Antiquary, act ii. sc. 1 (1641).

Horne-wood he was, he was about to strike
All those he met, and his own flesh to teare.
Sir John Harrington, Ariosto, xxviii. 44.

It will set him on a fire & make him *horn-mad*.—*Holland's Pliny*, fol. 1634, tom. ii. p. 135.

Yet I'm not mad,
Nor *horn-mad*, see you?
Jonson, The Fox, act iii. sc. 5.

Did I tell you about Mr. Garrick, that the town are *horn-mad* after.—*Thos. Gray, Letters.*

Compare Scot. *harns*, brains, Ger. *hirn*, Swed. *hjerna*, Dan. *hjerne*, Icel. *hvern* or *hvörn*, bones of the head, Goth. *hwairnei*, Lat. *cranium*, = κρανίον. "*Hernys* or brayne (or *harneys*). Cerebrum."—*Prompt. Parvulorum.*

With *fi, fi, fo*, and *fum!*
I smell the blood of a Christian man!
Be he dead, be he living, wi' my brand
I'll clash his *harns* frae his *harn-pan!*
Child Rowland and Burd Ellen, l. 40 (*Child's Ballads*, i. 251).

HORNS, when given to Moses as a distinctive mark, *e.g.* in Michael Angelo's well-known statue, in an older figure in Roslin chapel, and in most mediæval representations of the lawgiver, afford a curious instance of a misunderstanding being stereotyped in stone. In Exodus xxxiv. 29, *seqq.* it is said that when Moses came down from the mount his face *shone*. The verb for this in the Hebrew is *qâran*, to emit rays, originally to put forth horns, from *qeren*, a horn. "This meaning has developed itself from a comparison of the first rays of the rising sun, which shoot out above the horizon, to the horns of the gazelle, a comparison which is met with in the Arabian poets."—Keil. So the correct translation of Habakkuk iii. 4:—"He had *horns* coming out of his hand," would be, as in the margin, "bright beams." St. Jerome made unfortunately a similar mistake in rendering "his face shone" in the passage in

Exodus, according to its primitive meaning, *faciem esse cornutam*, "his face was *horned*." From this misrendering sprang the horned Moses of the sculptors and painters, with some reference perhaps to horns as a symbol of power, which in this sense are assigned to Alexander and others on coins. See Bp. Wordsworth on Ex. xxxiv. 29; Smith, *Bible Dict.* s.v. *Horn*; Gale, *Court of Gentiles*, bk. ii. p. 13; Sir T. Browne, *Works*, vol. ii. p. 29 (ed. Bohn); *Notes and Queries*, 5th S. ix. 453.

Compare the use of Lat. *coruscare*, (1) of animals, to butt with the horns, (2) of fire, to flash or gleam; and *jubar*, a beam of light, from *juba*, a crest or tuft of hair.

Bishop Jeremy Taylor seems to have had a correct understanding of the matter, as he says the sun "peeps over the Eastern hills, thrusting out his golden *horns*, like those which decked the brows of Moses when he was forced to wear a veil, because himself had seen the face of God."—*Holy Dying*, p. 16, Oxford ed.

Coleridge strangely enough, though bearing this passage in mind, stands up for the literal and material representation of the horns.

When I was at Rome, among many other visits to the tomb of Julius II., I went thither once with a Prussian artist, a man of genius and great vivacity of feeling. As we were gazing on Michael Angelo's Moses our conversation turned on the *horns* and beard of that stupendous statue; of the necessity of each to support the other; of the superhuman effect of the former, and the necessity of the existence of both to give a harmony and *integrity* both to the image and the feeling excited by it. Conceive them removed, and the statue would become *un*-natural without being *super*-natural. We called to mind the horns of the rising sun, and I repeated the noble passage from Taylor's *Holy Dying*. That horns were the emblem of power and sovereignty among the Eastern nations, and are still retained as such in Abyssinia; the Achelous of the ancient Greeks; and the probable ideas and feelings that originally suggested the mixture of the human and the brute form in the figure by which they realized the idea of their mysterious Pan, as representing intelligence blended with a darker power, deeper, mightier, and more universal than the conscious intellect of man, than intelligence;—all these thoughts and recollections passed in procession before our minds.—*Biographia Literaria*, ch. xxi. p. 208 (ed. Bell and Daldy).

Cotgrave (s.v. *Moyse*) remarks that his—

Ordinary counterfeit having on either side of the head an eminence, or lustre arising somewhat in the form of a horne, hath emboldened a profane author to stile cuckolds, *Parents de Moyse*.

Pharaoh Miamun Nut is described on the monuments (B.C. 700) as "the lord of the two horns."—Brugsch, *Egypt under the Pharaohs*, vol. ii. p. 250. In Arabic *al-ǧazâlâ*, "the gazelle rises" (= "The Hind of the Dawn," *Ayyeleth hash-shachar*, of Psalm xxii. 1), is a way of saying "the sun rises," his spreading rays suggesting the horns of the animal (Goldziher, *Mythology among the Hebrews*, p. 178).

HORRID-HORN, a term of reproach amongst the street Irish, meaning a fool, or half-witted fellow, from the Anglo-Irish *omadhaun*, Irish and Gaelic *amadan*, from *amad*, an idiot, corresponding to Sansk. *amati*, mind-lessness, folly (= Lat. *a-mentia*).

What d'you mane, you *horrid horn*, by selling such stuff as that?—*Mayhew, London Labour and the London Poor*, i. p. 207.

You *omadhawn* . . . I was only puttin' up a dozen o' bottles into the tatch of the house, when you thought I was listenin'.—*W. Carleton, Traits and Stories of Irish Peasantry*, vol. i. p. 287 (1843).

HORSE, To, an old verb meaning to raise, elevate, especially one boy on the back of another for a flogging, seems to be a corruption of Fr. *hausser*, or perhaps of *hoise*, Dut. *hyssen* (Sewel). *Hausser* (Prov. *ausar*, *alsar*, It. *alzare*) is from Low Lat. *altiare*, to make high (Lat. *altus*). Compare REHORSE. Of the same origin perhaps is the provincial word *horse*, a plank or cross-beam upon which anything is supported.

A hogshead ready *horsed* for the process of broaching.—*T. Hardy, Under the Greenwood Tree*, vol. i. p. 13.

Andrew was ordered to *horse* and Frank to flog the criminal.—*H. Brooke, Fool of Quality*, i. 232 [Davies].

Mr. Green remembered to have heard that the great Newton was *horsed* during the time that he was a Cambridge undergraduate.—*Adventures of Mr. Verdant Green*, Pt. I. ch. ii.

HORSE, a marine term for a rope

made fast to one of the fore-mast shrouds (Bailey), as "the *horse* of the yard-arm," "*horse* of the mizzen sheet," is a corruption apparently of the older form *hawse*, originally *halse*, from Icel. *háls*, Dan. and Swed. *hals*, (1) a neck, (2) the tack of a sail, end of a rope; Icel. *hálsa*, to clew up a sail. The same word as *hawser* (see Skeat, *Etym. Dict.* s.v.).

Horse, a thick rope used for hoisting some yard or extending a sail.—*Falconer, Marine Dictionary.*

The French *haussière*, which has been partially assimilated to *hausser*, to lift, is the same word, having formerly been written *aussière* and *hausière* (Scheler).

HORSE-BEECH, a name of the hornbeam tree, is a corruption of the more correct word *hurst-beech*, the *beech* of the *hurst*, A. Sax. *hyrst*, or shrubbery (Prior).

HORSE-COCK, a Scotch name for a species of snipe, seems to be for *horse-gouk*, of a similar meaning, and both corruptions of Swed. *horsgök*.

HORSE-COURSER, a horse-dealer. *Courser*, here, old Eng. "*Corsoure* of horse, mango" (*Prompt. Parv.*), is a corruption of Fr. *courtier*, *courratier*, a broaker, horsescourser (Cotgrave), It. *curatiere*, a broker or factor who has the care (Lat. *cura*) or management of a business (Diez).

He can horse you as well as all the *corsers* in the towne, *courtiers de chevaulx*.—*Palsgrave*, 1530.

HORS-HEAL, } A. Sax. *hors-helene*.
HORS-HEEL, } This plant owes its name to a double blunder about its Latin title *inula Helenium; hinnula*, a colt, being evolved out of *inula*, and *heal* or *heel* out of *Hel-enium*. It was on the strength of its name employed by apothecaries to *heal horses* of scabs and sore *heels* (Prior).

HORSE MINT, name of the *mentha sylvestris*, has no connexion with *horse*, but is a corrupt form of Swed. *hors-mynta*. *Häst* is a horse in Swedish.

HORSE-STRONG, } names for the
HARSTRONG, } plant *peucedanum*,
HORESTRONG, } have no connexion with *strong* nor *horse*, but are derivatives of Dut. *har-strang*, Ger. *harn-strang*, strangury, for which complaint it was considered a specific (Prior). Florio (s.v. *Peucedano*) spells it *hare-strang*, Cotgrave (s.v. *Peucedane*), *horse-strong* and *hore-strange!*

HORTYARD, a frequent old spelling (*e.g.* in Holland, *Plinies Naturall Historie*, vol. ii. p. 236) of *orchard*, old Eng. *orcerd* and *ortgeard*, Scotch *worchard*, *wortchat*, A. Sax. *wyrt-geard*, *i.e.* "wort yard" (cf. *wyrt-tun*, A. Sax. Luke xiii. 19), as if a mongrel compound of Latin *hortus*, a garden, and Eng. *yard*. King Alfred uses the word *ortgeard*.

To plantianne & to ymbhweorfanne swæ se ceorl deð his *ortgeard*.—*Gregory's Pastoral*, p. 292 (ed. Sweet).

[To plant and tend as the churl doth his orchard.]

Hyra feldas mid weortum blowende,
& hyra *orcerdas* mid æpplum afyllede.
Thos. Wright, Popular Treatises on Science (10th cent.), p. 10.

[Their fields with plants blowing, and their orchards with apples filled.]

For the loss of the initial *w* compare *ooze*, O. Eng. *woze;* old Eng. *oof* for *woof*, and *oothe* for *wood*, mad, Ger. *wuth* (*Prompt. Parv.*); Scot. *oo* for *wool*, &c.

Giardino, a Garden, an *Hort-yard*.—*Florio.*
Cerasaro, a cherry man or *hortyard*.—*Id.*

Built by sweete Siren; said to be built by Sterne Phaleris: his Empires happy glory.
Call'd, the rare *hortyard* of faire Cyprades.
G. Sandys, Travels, p. 253.

Luther called Paradise in his discourse of Germanie, a pleasant Garden, Eccl. 2. Munster an *Orchyeard*, and in the Bible it is called Eden.—*Itinerarium, Trauels of the Holy Patriarch*, &c., 1619, p. 73.

HOSTAGE, O. Fr. *hostage*, has no right to the initial *h* (which has been prefixed from a false analogy to *host*, *hostile*, *hospitable*, &c.), as we see by comparing It. *ostaggio*, Prov. *ostatge*, which are from Low Lat. *obsidaticum*, from Lat. *obsidatus*, surety-ship, *obse(d)-s*, a hostage (Diez). In old French the word seems to have been brought into connexion with *hoste*, an inn-keeper, and *hostel*, an inn; compare Cotgrave's definition, "*Hostage*, An Hostage, Pawne, Surety, Pledg (A term of payment being expir'd, the Debtor must deliver *Hostages;* to wit, three or four,

who goe to an Inne, and there continue . . . untill he have taken order."

Hot Cockles, an old English game, a description of which will be found in Brand's *Popular Antiquities*, vol. ii. p. 421 (ed. Bohn), is said in Bailey's *Dictionary*, s.v., to be the French *Hautes Coquilles*, but I cannot find that this expression was ever in use as asserted. Skinner says "*Hautes Coquilles, i.e.* verbatim Altæ Cochleæ, quia nates, quæ aliquo modo rotunditate suâ Cochleas referunt, in hoc lusu, incurvato corpore, sustolluntur."—*Etymologicon*, s.v. 1671.

Aubrey says, "I have some reason to believe that the word *cockle* is an old antiquated Norman word which signifies *nates*."—Thom's *Anecdotes and Traditions* (Camden Soc.), p. 96.

Cockles here, however, may be only another form of *cockals*, an old Eng. word for the hips, which in the game became *hot* from striking; compare *hot-hands*, a children's game where the hands of the two players are struck together in a regular alternation.

As at *hot-cockles* once I lay me down,
I felt the weighty hand of many a clown.
Gay.

Cockal seems to be identical with the old Eng. *hokyl*, *huckle*, the hip (the *hough* or *hock?*), Prov. Eng. *huggan*, *hug-bone*, the hip, Lat. *coxa*, *coxendix*, hip, *coxim*, the hinder part, Greek *kochōne*, *kokkux*. "*Koot*, a *Cockal* or *huckle-bone*," "*kooten*, to play at *Cockals*."—Sewel, *Dutch Dict.* 1708.

Cockal, a game that boyes used with foure *huckle*-bones, commonly called *cockall*.—*Nomenclator*.

Carnicol, a game with huckle bones called *Cock-al*.—*Minsheu, Span. Dict.* 1623.

Machyn, in his *Diary* (1554), relates how a "grett blynd bere broke losse" and caught a servingman "by the *hokyll*-bone" (p. 78, Camden Soc.). We may compare Gipsy *cockkoolos*, *kokalos*, *cocal*, a bone, Mod. Greek, *kokkalon*.

Nor made of glasse, or wood or stone,
But of a little transverce bone;
Which boyes, and bruckel'd children call,
(Playing for points and pins) *cockall*.
Herrick, Hesperides, p. 96 (ed. Hazlitt).

Cockle-bread, in "the wanton sport which," Aubrey tells us, "young wenches have," and which "they call moulding of *cockle-bread*," is no doubt of the same origin, as it appears to have been an exercise performed by the players while squatting down on their *houghs* or "hunkers" (see Brand, vol. ii. p. 414).

Hound's tree, a mistaken synonym of Dog-wood, which see.

Hour, in the phrases *good hour* = "good luck," and *in a good hour* = "with a good omen," luckily, happily (like Lat. *felix faustumque sit*, absit omen), is an adoption of Fr. *à la bonne heure*, happily, fortunately, as if "in a good hour," where *la bonne heure* is perhaps a perverted form of *le bon heur*, good fortune, good luck. This word *heur* (old Eng. *ure*) has no connexion with *heure*, hour (Lat. *hora*), but is identical with old Fr. *heür*, *eür*, *aür*, Wall. *aweure*, Prov. *agur*, *augur*, Sp. *agüero*, from Lat. *augurium*. Hence *bonheur*, *malheur*, and *heureux* (not from *horosus*, as if timely, seasonable, but = L. Lat. *auguriosus*), Diez, Scheler. Compare the proverb, "*Le bon heur* tost se passe qui n'en a soing. Good fortune quickly slips from such as heed it not."—Cotgrave. Thus the proper signification of this expression, "In a good hour be it spoken," would be "with a good omen or augury (O. Fr. *en bon aür*). It must be admitted, at the same time, that "hour" is used similarly in other Romance languages, *e.g.* Sp. *en buena hora*, *norabuena*, good luck. In the first of the following quotations *good hour* is unquestionably *bon heur* (= *bonum augurium*).

Who, on the other side, did seem so farre,
From malicing, or grudging his *good hour*,
That all he could he graced him with her,
Ne ever shewed signe of rancour or of jarre.
Spenser, F. Queene, VI. x. 39.

Yet myself (*in a good hour* be it spoken and a better heard) was never sick, neither in the camp nor the castle, at sea or on land. —*Sir J. Harrington, Nugæ Antiquæ*, vol. ii. p. 14.

Yea, *in a good howre* be it spoken, I have tyl'd in London.—*Copley, Wits, Fits, and Fancies*, 1614.

House-like, a fanciful spelling of *house-leek* in Holmes and Lyte, as if named from its attachment to houses.

Housings, the covering or trappings

of a horse, so spelt no doubt from a confusion with *house*, *housing*, just as *coat* is really akin to *cote*, *hood* to *hut*, *cassock* to Lat. *casa*, a house (cf. Gk. *kásas*, housings). Compare "The women wove *hangings* for the grove."—*A. V.* 2 *Kings*, xxiii. 7, Heb. "*houses*."

The Satyres were first vttered in their hallowed places within the woods, . . . because they had no other *housing* fit for great assemblies.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 51 (ed. Arber).

The more correct form would be *houssings*, or *houss* (Dryden), from Fr. *housse*, Low Lat. *housia*, *husia* (perhaps for *hulsia*, akin to Dut. *hulse*, and *husk*, Skeat). Compare Welsh *hws*, a covering, *hwsan*, a hood.

Saw the superb funerall of the Protector. He was carried from Somerset House in a velvet bed of state drawn by six horses, *houss'd* with the same.—*J. Evelyn, Diary*, Oct. 22, 1658.

HOWBALL, an old word for a simpleton, another form of North Eng. *hobbil*, *hobhald*, O. Eng. *hoberd*, of the same meaning. Cf. *hob*, a country clown, *Hobbinol*, "a fained country name" (*Shepheard's Calender*, *Jan.*). It is no doubt the same word as *Hob*, a tricksy spirit, *Hob-thrush* (? for *Hob-thurse*), which Mr. Atkinson regards as = *'Ob*, = *aub*, = ALB, = ELF, just as *Oberon* = *Auberon* = *Alberon* (*Cleveland Glossary*, p. 263). Compare Cleveland *hawish*, simple-witted, for *awvish*, O. Eng. *elvisch*; *awf*, a fool ("oaf"), also a fairy = O. Norse *alfr*, an *elf*.

Oþer *hobbis* ȝe hadden of hurlewaynis kynne.
Richard the Redeles, i. 90 (1399).

Then to the Master of the daunsing schoole,
And eke the Master of the dysing house,
The worst of them no *howball*, ne no foole.
F. Thynn, Debate between Pride and Lowliness (ab. 1568) p. 48 (Shaks. Soc.).

Ye shall not (she sayth) by hir will, marry hir cat.
Ye are such a calfe, such an ass, such a blocke,
Such a lilburne, such a *hoball*, such a lobcocke.
N. Udall, Ralph Roister Doister (1566), iii. 3, p. 40 (Shaks. Soc.).

On lofte, sere *hoberd*, now ye be sett.
The Coventry Mysteries, p. 325 (Shaks. Soc.).

HOWDIE, a name for a midwife in the northern counties, which Mr. Atkinson holds to be corrupted from O. Norse *jód*, parturition (*Cleveland Glossary*, s.v.), has apparently been popularly assimilated to *How-dee*, *How d'ye?* the customary salutation of the *sage femme* on approaching her patient. In any case that popular etymology would seem to have influenced the form of the word. The Scotch verb *howd*, to play the *howdie*, would then come from the substantive. Compare also *Houdee*, and *Hou-do-ye*, a sycophant or flatterer [who speaks one fair with polite greetings], as "She's an auld *houdee*."—Jamieson. Cf. Ger. *ja-herr*, and our "Hail-fellow-well-met," intimate as a boon companion.

Nae *Howdie* gets a social night,
Or plack frae them.
Burns, Scotch Drink, Poems, p. 8 (Globe ed.).

Such was thy suddain *how-dee* [= greeting] and farewell,
Such thy return the angels scarce could tell Thy miss.
Fletcher [Nares].

In Ireland "a pretty *how d'-ye-do*" is a popular expression for an *embroglio*, *contretemps*, or disordered state of affairs; otherwise a "mess" or "kettle-of-fish." Similar instances of colloquial phrases or interrogations originating new words or names for things are the following:—in vulgar French *Castu*, an hospital, from *Qu'-as-tu?* the doctor's first question, as if a "*What's-it-wi'-you?*": *Un Qu'as-tu-la* (a *What-'ave-ye-there?*), a custom-house officer (*Dict. de l'Argot Parisien*, p. 82). *Un Vasitas*, a little window to spy what is passing, a casement, from Ger. *Was ist das?* a "*What-is-that*" (Scheler). *Un décroche-moi-ça*, an old clothes (or *Hand-me-down*) shop. So *Gargantua*, the name of Rabelais' gigantic hero, is a corruption of *Que grand tu as!* his father's first exclamation on seeing him; and *Kanevas* was a nickname of Schubert from his habit of asking about every new acquaintance, "*Kann er was?*" "What can he do?" Compare *manna*, originally *man hu*, "What is it?" the inquiry made by the Hebrews when they first saw the substance upon the ground (Ex. xvi. 15).

HOWLER, OWLER, } the Lincolnshire name of the alder tree, is a

corruption of A. Sax. *alr*, Prov. Eng. *aller*, Ger. *eller*.

HUCKLE-BERRIES, HURTS, WHORTLE-BERRIES, WHORTS, } popular names for bilberries (*Vaccinium*) in various parts of England, are variants of *hurtle-berries*, itself a corruption of the old English *heorot-beriges*, "hart-berries," from *heorot*, a hart.

HUDDER-MOTHER, an old corruption of *hugger-mugger*, clandestinely, in secret, which seems to be compounded of *hugger*, an old verb meaning to lie hid (cf. O. Eng. *hugge*, to crouch huddled up, Icel. *húka*, to crouch, Ger. *hocken*), and *mugger* = Swed. *i mjugg*, clandestinely (cf. *mug*, *much*, to hide, O. Fr. *muchier*, *mucer*, cur-*mudgeon* (Skeat); *muggard*, sullen (Exmoor). Thus the primitive signification would be "crouching in hiding," as a person does when concealing himself in a corner. Cf. Scot. *mokre*, to hoard; O. Eng. *mokerer*, a miser (*Old Eng. Miscellany*, p. 214).

If shotinge faulte at any tyme, it hydes it not, it lurkes not in corners and *hudder-mother*, but openly accuseth and bewrayeth it selfe.—*R. Ascham, Toxophilus*, 1545, p. 36 (ed. Arber).

And ȝet I pray þe, leue broþer,
Rede þys oȝte, and so lete oþer,
Huyde hyt not in *hodymoke*,
Lete other mo rede þys boke.
J. Myrc, Instructions for Parish Priests (ab. 1420), p. 62, l. 2032.

We have done but greenly
In *hugger-mugger* to inter him.
Shakespeare, Hamlet, iv. 5.

In Banffshire *hudge-mudge* is to whisper or talk in a suppressed manner.

The twa began to *hudge-mudge* wee ane anither in a corner.—*Gregor, Banff Glossary*, p. 83.

HUM, HUMMING, } old words for malt liquor, especially strong ale. *Humming* seems to be a corrupted form of Low Lat. *hummulina*, beer, derived from Low Lat. *humulus*, *humblo*, the hop, Icel. *humall*, Dan. and Swed. *humle*, Belg. *hommel*, the hop, A. Sax. *hymele* [?]. *Hum* would be an abbreviated form of this, as *hock* for *hochheimer*, *rum* for *rumbooze*, &c.

Fat ale, brisk stout, and *humming* clamber-crown.
Epilogue to Adelphi, 1709, *Lusus Alteri Westmonasterienses*, p. 8.

A glass of wine or *humming* beer
The heart and spirit for to cheer.
Poor Robin, 1735.

What a cold I have over my stomach; would I'd some *hum*.—*Beaumont and Fletcher, Wildgoose Chase*, ii. 3.

Compare the following:—

Bere, a drynke, *Hummulina*, vel hummuli potus, aut cervisia hummulina.—*Prompt. Parv.* c. 1440.

HUMBLE, in the sense of hornless, applied to a cow, ewe, deer, &c. (*e.g.* in the definition of *kolla*, *kollotr*, in Cleasby's *Icelandic Dictionary*), is a corrupt form of Scotch and Northern Eng. *hummel*, *hummle*, *homyll*, without horns; "*Hummled*, hornless, as 'a *hummled* coo,' a cow without horns."—*Holderness Glossary* (Eng. Dialect. Soc.). So *hummeld* in the Cleveland dialect (Atkinson). Compare Scotch *humlie*, *humlock*, a hornless cow; N. Eng. *humble*, Scot. *hummel*, to break off the beards of barley with a flail. All these words are akin to Prov. Eng. *hamel*, to lame, Ger. *hammel*, a wether, A. Sax. *hamelian*, Icel. *hamla*, to maim or mutilate.

Humble-cow, a cow without horns.—*Parish, Sussex Glossary*.

That was Grizzel chasing the *humble-cow* out of the Close.—*Scott, Guy Mannering*, ch. ix.

It will come out yet, like *hommel* corn.—*A. Hislop, Scottish Proverbs*, p. 192.

The A. Sax. *homela*, *homola*, a person who has his head shaved for the pillory, a fool (Bosworth), is obviously the same word (compare Irish *maol*). The base is Goth. *hamfs*, maimed; and *hamper*, to impede, is substantially the same word (see Skeat, *Etym. Dict.*, s.v.).

In the following citation from Holland's *Pliny* (1634), *humbled* seems to bear the sense of broken, chapped, abraded.

If one lay them [Rapes or Turnips] very hot to kibed or *humbled* heeles, they wil cure them.—*Nat. History*, tom. ii. p. 38.

HUMBLE-BEE, a name for the wild bee (Copley, 1596, Whiting, 1638) sometimes imagined to denote its inferiority to the hive bee, O. Eng. *humbyl-bee*, is

merely another form of *hummel-bee* or *humming-bee*, from the old verb *hummel*, to hum; compare Ger. *hummel*, a humble-bee, from *hummen*, to hum. Another name given to the insect for the same reason is *bumble-bee*, Scot. *bumbee*, *bombell*, *bummil*, Greek *bómbos*, Hind. *bhaunra*, Bengal. *bhômra*, Sansk. *bambhara*, the bee that *bums* or *bumbles*—"facit *bombum*" (Varro). Compare *drone*, A. Sax. *dran*, and Sansk. *druna*, a bee. "*Bombare*, to hum or buzze as bees doe." — Florio, *New World of Words*, 1611.

Some authors [*e.g.* Dr. Johnson] inconversant in natural history have most erroneously imagined them in consequence of the above name to be destitute of a sting.—*Shaw, Naturalist's Miscellany.*

Mekle Latyne he did mummill
I hard na thing but *hummill bummill*,
He schew me nocht of Goddis word.
Sir D. Lyndesay, Kitteis Confessioun, l. 45 (*Works*, p. 581).

So an old Lincolnshire woman once compared a drowsy preacher to a "*bum'el-bee* upon a thistletop," which recalls a similar remark of Tennyson's *Northern Farmer*—

I 'eerd 'um a *bummin'* awaäy loike a buzzard-clock ower my 'eäd.
Poems, p. 267 (1878).

The loudest *bummer's* no the best bee.—*A. Hislop, Scottish Proverbs*, p. 283.

Here is a box ful of *humble bees*,
That stonge Eve as she sat on her knees,
Tastynge the frute to her forbydden.
Heywood, The Four P's (Dodsley, i. 81, ed. 1825).

Full merrily the *humble-bee* doth sing.
Shakespeare, Troilus and Cressida, v. 10, 42.

Lyke the *humbling*/ After the clappe of a thundring.
Chaucer, House of Fame, lib. ii. l. 531.

A rich mantle he did weare,
Made of tinsell jossamere,
Dyde crimson in a maiden's blush;
Linde with a *bumble bee's* soft plush.
Herrick, Poems, p. 481 (ed. Hazlitt).

2 humming birds not much bigger than our *humble bee*.—*Evelyn, Diary*, July 11, 1652.

HUMBLE-PIE, in the phrase "to make one eat humble-pie," meaning to humiliate him or bring down his pride, is a corrupted form and perverted use of the name of a dish once popular, viz., *umble-pie*, a pie made of the *umbles* or internal parts of a deer.

The *hombuls* of the dow.
Carol (15th cent.) *bryngyng in the Bores Head.*

Mrs. Turner . . . did bring us an *umble pie* hot.—*Pepys, Diary*, vol. ii. p. 266 (ed. Bright).

Lacy. What have you fit for breakfast? . . .
Mar. Butter and cheese, and *umbles* of a deer,
Such as poor keepers have within their lodge.
Greene, Friar Bacon and Friar Bungay (1594), *sub fin.*

Skinner writes the word "humbles," and considers it, probably correctly, as derived from *umbilicus*, "the parts about the navel." It is, perhaps, from A. Sax. *þumles*, the bowels or *thumbles*, understood as *th'umbles*. An old spelling was *numbles*, *e.g.*

Præcordia, the *numbles*, as the hart, the splene, the lunges, and lyuer.—*Elyot.*

Noumbles of a dere, or beest, *entrailles*.—*Palsgrave.*

Noumelys of a beest. *Burbalia.*—*Prompt. Parv.* (vid. Way's note).

Take the *noumbles* of calf, swyne, or of shepe.—*Forme of Cury*, p. 6.

Then dress the *numbles* first, that Y recke
Downe the auauncers kerue that cleueth to the necke.
Book of St. Albans, How ye shall breke an Hart.

The Sussex folk have devised on the same model the phrase "to eat carp-pie" for submitting to another person *carping* at one's actions.

HUNGARIAN, an old name for a species of horse, is borrowed from Fr. *hongre*, a gelding (also an Eunuch, a Hungarian).—Cotgrave. The French name is said to have originated in a mistake as to the meaning of the German word *Wallach*, a gelding, *Cantherius* [compare Swed. *vallack*, a gelding, *vallacka*, to castrate, perhaps akin to Swed. *gälla*, to geld, Greek *gallos*, a eunuch], which was popularly supposed to mean brought from *Wallachia* or *Hungary*, and therefore synonymous with *Hongre* or *Hungarian* (Wachter). But see the quotation from Topsell.

Our English Horses have a mediocrity of all necessary good properties in them; as neither so slight as the Barbe, nor so slovenly as the Flemish, nor so fiery as the *Hungarian*.—*T. Fuller, Worthies of England*, vol. ii. p. 491.

The Hunnes bring vp their Horsses hardly . . . These Hunnian Horsses, else where he calleth them Hunnican Horsses, and the same in times past Hunnes: but they are called a

daies *Vngarian* Horsses.—*Topsell, History of Four-footed Beasts*, p. 288 (1608).

HUON CRY, an absurd orthography of *Hue and cry*, as if it had something to do with *Sir Huon*, famed in the romances of chivalry.

Scarce findes the doore, with faultring foot he flies,
And still lookes back for fear of *Hu-on cries*.
Sylvester, Du Bartas, p. 193 (1621).

Hue, a shout, is O. Fr. *huer*, akin to *hoot*. Compare Fr. *huyer*, "to hoot at, shout after, exclaime on, cry out upon, follow with *hue and cry*."—Cotgrave.

How shall I answer *Hue and Cry*,
For a Roan-Gelding twelve Hands high?
Butler, Hudibras, Pt. II. cant. i. l. 693.

HURRICANE. This word was once supposed in accordance with its spelling to be a storm or tornado that *hurries* the *canes* away in the plantations, and a support for this derivation was sought in the Lat. word *calamitas*, a calamity, an injury to the *canes*, *calami* (cf. *hurleblast*, a whirlwind.—Wright). But *hurricane*, Fr. *ouragan*, Sp. *huracan*, Ger. *orkan*, is a corrupted form of a native American word, *Hurakan*, the Tempest-god.

When the ships were ready to depart, a terrible storm swept the island. It was one of those awful whirlwinds which occasionally rage within the tropics, and were called by the Indians "*furicanes*," or "*uricans*," a name they still retain with trifling variation.—*W. Irving, Columbus*, bk. viii. ch. 9.

The Elements grew dreadful, the wind roring, and the sea so sublime and wrathful, and for three days space raging with such fury that we verily believed a *Herocane* was begun, which is a vast or unwonted tumor in the Ayre, called Euroclydon in the Acts, a Tempest so terrible, that houses and trees are but like dust before it; many ships by its violence having been blown a shoar and shattered.—*Sir Thos. Herbert, Travels*, 1665, p. 41.

Not the dreadful spout,
Which shipmen do the *hurricano* call,
Constringed in mass by the Almighty sun,
Shall dizzy with more clamour Neptune's ear.
Shakespeare, Troilus and Cressida, v. 2, 174.

When the winds are not only wild in a storm, but even stark mad in a *herricano*, who is it that restores them again to their wits, and brings them asleep in a calm?—*T. Fuller, Holy State*, p. 122 (1648).

Nor will any wonder at this wild *Hericano* blowing at once from all points of the Compass, when he remembers that Satan is styled the Prince of the power of the air.—*T. Fuller, Pisgah Sight*, pt. ii. p. 35 (1650).

In the year of our Lord 1639, in November, here happened an *Hirecano*, or wild wind, which, entering in at the great East-window blew that down, and carried some part thereof, with the picture of Lord Coventry, ... all the length of the gallery.—*T. Fuller, Worthies of England*, vol. i. p. 338 (ed. 1811).

Nash speaks of "*furicanos* of tempests," as if a mad raging wind.

HURTS, a contracted form of *Hurtleberries* or *Whortleberries* (Lat. *vaccinium*), which is to all appearance a corruption of the A. Saxon *heorotberige*, the "hart-berry" from *heorot* or *heort*, a hart. Similarly *hindberry* was an old name for the raspberry.

Nothing more have I to observe of these Berries, save that the antient and martial family of the Baskervills in Herefordshire give a Cheveron betwixt three *Hurts* proper for their Arms.—*Fuller, Worthies of England*, vol. i. p. 271 (ed. Nichols).

Hurtberries.—In Latine *Vaccinia*, most wholsome to the stomach, but of a very astringent nature; so plentiful in this Shire, that it is a kind of Harvest to poor people.—*T. Fuller, Worthies, Devonshire*, vol. ii. 271 (ed. 1811).

Sr Humphrey Baskervile . . . . beareth Argent, a Cheveron Gules, between three *Heurts* proper. These are a small round berry of a colour between black and blew, growing upon a manifold stalk about a foot high on Mountains in Wales Forrests and Woodland grounds. Some call them Windberrys, others *Heurtle berries*. They are in season with strawberries. They are called also Bill berries.—*T. Dingley, History from Marble* (temp. Chas. II), p. ccix (Camden Soc.).

HUSBAND does not etymologically denote, as was long supposed, the *band* that holds the *house* together. It is the English equivalent of Swed. *husbonde*, Icel. *húsbóndi*, which is properly a participle contracted from *húsbóandi* or *húsbúandi* (*bóndi* being a tiller or owner, from *búa*, to till, to occupy, Goth. *gabauan*), and so the primitive meaning of the word is the master or good-man of the house (Cleasby). Tusser, therefore, was mistaken when he wrote

The name of a *husband*, what is it to saie?
Of wife and the household the *band* and the staie.
Tusser, 1580, E. D. Soc., p. 16.

See my guardian, her *husband*. Unfashionable as the word is, it is a pretty word: the *house-band* that ties all together: is not

that the meaning?—*Richardson, Sir C. Grandison*, vi. 375. [*Davies, Supp. Eng. Glossary.*]

Camden pointed out the true origin:—

Bond, that is *Paterfamilias*, as it is in the booke of olde terms belonging sometimes to Saint Augustines in Canterburie, and wee retaine it in the compound *Husband*.—*Remaines Concerning Britaine*, 1637, p. 126.

The following moralizing of a Scripture subject is therefore baseless:—

The ties that bound her to the land of Moab had been snapped by the hand of death. In the death of her *husband* there was the disruption of the *house-band*. In the deaths of her two sons who had become *husbands*, the only other *bands* or *bonds* that could keep together for Naomi a home in Moab were burst.—*The Pulpit Commentary, Ruth* (i. 6), p. 13 (1880).

The latine verbe *colere* . . . is to tille or to *housbande*, as grounde or any other sembleable thyng is *housebanded*.—*Udall, Apophthegmes of Erasmus*, 1542, p. 265 (ed. 1877).

You *housband*, you harte, you joy & you pleasure,
You King & you Keyser, to ber only treasure.
Apius and Virginia, 1575 (O. P. xii. 346, ed. 1827).

God defende thei should be so foolishe to give their maidens to their *housebandes*; I would wish them rather themselves to take their menne.—*Riche his Farewell to Militarie Profession*, 1581, p. 129 (Shaks. Soc.).

Mr. Furnivall has an exhaustive excursus on "bondman," which has no connexion with *bonds* or *binding* (cf. Dan. *bonde*, a peasant), in Bp. Percy's *Folio MS.*, vol. ii. p. xxxiii. seq. He there quotes *hús-bonda* (a householder) from A. Sax. Gospels (8th cent.), *husbunda* from Saxon Chronicle, 1048.

HUSKY, somewhat hoarse and dry in the throat, has no connexion with *husks*, the dry coverings of seeds (nor yet with the Zend *husko*, dry!), but is probably another form of Prov. Eng. *hasky*, dry, rough, unpleasant feeling (*e.g.* Sternberg, *Northampt. Glossary*). Compare Lincolns. *husk*, dry, parched (Wright), N. Eng. and Scot. *hask*, dry, rough, parched (akin to Dan. *harsk*, "harsh," O. Eng. "*harske*, or *haske*, as sundry frutys, Stipticus."—*Prompt. Parv.*). "He hath a great *haskness* (=asthma)."—Horman. Cf. perhaps O. Eng. *hoos*, A. Sax. *hás*, hoarse. Richardson and Skeat regard *husky* as a corruption of *husty* or *hausty*, inclined to cough.

HUSSIF, } a widely diffused word for
HUZZIF, } a pocket-case for needles and thread, as if for *huswife*, *housewife*, which is sometimes the spelling used, Scot. *hussey*. According to Professor Skeat this is a corruption of Icelandic *hùsi*, a case for needles. (Dickinson, *Cumberland Glossary*, s. v.)

Mrs. Anne, I have dropt my *hussy*.—*Richardson, Pamela*, i. 162. [*Davies, Supp. Eng. Glossary.*]

I.

ICE-BONE, a provincial name for the aitch-bone or edge-bone of beef (Wright). See also Parish, *Sussex Glossary*, s.v.

I remember a pleasant passage of the cook applying to him [Jackson] for instructions how to write down *edge bone* of beef in his bill of commons. He decided the orthography to be—as I have given it—fortifying his authority with such anatomical reasons as dismissed the manciple learned and happy. Some do spell it yet, perversely, *aitch bone*, from a fanciful resemblance between its shape and that of the aspirate so denominated.—*C. Lamb, Old Benchers of the Inner Temple, Elia*, p. 58 (ed. 1840).

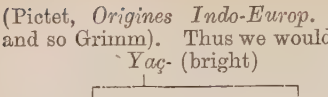
ICE-SHACKLE, an old corruption of *icicle*, and still used provincially. The Dorset word is an *ice-candle*, the Cleveland *ice-shoggle*. The word *icicle* is compounded of *ice* and *ickle* (Prov. Eng.), a stalactite, Prov. Swed. *ikkel* (a pointed object), A. Sax. *gicel*, "Stiria, *ises gicel*."—Wright, *Vocabularies*, p. 21; Prov. Dan. *egel*. So the corresponding forms are Fris. *is-jökkel*, Prov. Swed. *ais-ikkel*, A. Sax. *ises-gicel*, Dut. *ijs-kegel*. Cf. Prov. Swed. *is-stikkel*.

The daggers of the sharpened eaves.
In Memoriam, cvi.

Y sekeles [al. *iseyokels*] in eueses · þorw hete of þe sonne,
Melteth in a mynut while · to myst & to watre.
Langland, Vision of Piers Plowman, B. xx. 228.

The latter part of the word, *-ickle*, Scand. *jökull* (an icicle or ice-berg), is itself cognate with *ice*, A. Sax. *ís*, Icel. *iss*, Zend *içi* (M. Müller, *Chips*, iv. 248), which have been connected with Pers. *yach*, old Pers. *yah*, and Sansk. *yaças*, brightness, as if *ice* were originally named from its sparkling brilliancy

(Pictet, *Origines Indo-Europ.* i. 96, and so Grimm). Thus we would have



Ikyl, stiria.—*Prompt. Parvulorum.*
Esclarcyl, en *ychele* (Gloss in Way).
Iggle, and *aigle*, an icicle.—*Evans, Leicestershire Glossary*, E. D. S.

Otherwise *ice* (*is*, Ger. *eis*) might be identified with *is*, *isa*, the base of A. Sax. *isen*, iron, Goth. *eis-arn*, Ger. *eisen*, as if "the iron-hard." Prof. Skeat, with less probability, I think, regards *iron* (*isen*), as having got its name from *ice* (as if *ice-en*). Compare the following:—

When the cold north wind bloweth, and the water is congealed into ice . . it clotheth the water *as with a breastplate.*—*Ecclesiasticus*, xliii. 20.

So Greek *pagos*, *pêgos*, "the fixed," = ice, with which Prof. Blackie would equate Gaelic *eigh*, with the usual loss of initial *p*. Cf. "Rivers . . . murmur hoarser at the *fixing frost*."—Thomson, *Winter*.

Ice-sickle, a corrupt form of *icicle*, the *s* of the first part of the old compound *is-ickle* having coalesced with the latter part. Compare Scourse.

The longe *yse sycles* at the hewsys [=eaveses] honge.
Cyt. and Upl. (Percy Soc. xxii. 3).

Scoladúra, any downe-hanging and dropping *ise-sickles.*—*Florio.*
Ghiacciuoli, ice-sickles.—*Id.*

For it had snowen, and frosen very strong,
With great *usesycles* on the eues long,
The sharp north wynd hurled bytterly,
And with black cloudes darked was the sky.
The Hie Way To The Spyttel Hous, l. 102 (*Early Pop. Poetry*, vol. iv. p. 27).

When Phœbus had melted the "*sickles*" *of ice*,
With a hey down, &c.,
And likewise the mountains of snow,
Bold Robin Hood he would ramble away,
To frolick abroad with his bow.
Ritson, Robin Hood and the Ranger, xx. ll. 1-5.

Idle-headed, the original expression of which *addle-headed* is a corruption, as if having a head full only of corrupt matter, like an *addled egg*,—"The mouldy chambers of the dull idiot's brain,"—and so *addle-pate*, a simpleton. *Addle* means, not disease (Skeat), but corruption, and is from Welsh *hadl*, rotten, corrupt, *hadlyd*, corrupted, *hadlu*, to decay (perhaps originally to run to seed, *hadu*, from *had*, seedy; cf. "*seedy*"). In Sussex *addle-pool* is a dunghill puddle. On the other hand *idle-headed* (=Dut. *iidel van hoofde*, empty-headed, mad.—Kilian), is from A. Sax. *idel*, empty, vain, Dut. *iidel*, Ger. *eitel*, vain, conceited (corresponding to Greek *itharós*, pure, clear, as if sheer, downright.—Skeat).

ðá swungon hig ðone, and *idelne* hine forleton [They swinged him and sent him away empty].—*A. Sax. Gospels, St. Luke*, xx. 10.

Hee [John Segar, a rescued seaman] became *idle-headed* and for eight days space, neither night nor day, took any naturall rest, and so at length died for lack of sleep.—*Hakluyt, Voyages*, vol. ii. pt. 2, p. 108.

Idel-gild, an A. Saxon word for idolatry, from *idel*, vain, idle, and *gild*, worship, has perhaps a conscious reference to *idol*-worship, Lat. *idololatria*. This word recalls the paronomasia of Habakkuk ii. 18, Heb. *'elīl 'illēm*, "idle idols" (A. V. "dumb idols"). Compare—

For ȝour *ydil idolus* don ȝou ille wirche.
Alexander and Dindimus (ab. 1350), l. 754 (ed. Skeat).

Idolatry, Fr. *idolatrie*, popular corruptions of *idololatry*, *idololatrie*, from Lat. *idololatria*, Greek *eidolo-latreia*, "idol-worship."

So *hippotamus* (Topsell) is a popular pronunciation of *hippopotamus*; and *ignomy* occurs in Shakespeare for *ignominy*, *physnomy* in Topsell for *physiognomy*.

First *Idololatros*, whose monstrous head
Was like an ugly fiend, his flaming sight
Like blazing stars, the rest all different:
For to his shape some part each creature lent;
But to the great Creator all adversely bent.
P. Fletcher, The Purple Island, vii. 28 (1633) ed. 1783.

Ill-convenient, a widely diffused popular corruption of *in-convenient*, *e.g.* W. D. Parish, *Sussex Glossary*.

Illustrious, an irregular formation, from a mistaken analogy to words like *famous*, *glorious*, *industrious* (= Lat. *fam-osus*, *glori-osus*, *industri-osus*), of Fr. *illustre*, Lat. *illustris* (Skeat, *Etym. Dict.* s.v.). "Just like *illustrious* is

our forefathers' *enormious* [Warburton] —from *enormis* or *enorme*—which we are not to account singularly *monstruous*, as the same forefathers wrote very allowably."—*F. Hall, Modern English*, p. 289.

Ill-thing, a Devonshire word for erysipelas or St. Anthony's fire, has all the appearance of being a corruption. It is perhaps from some O. Eng. word like *ælding* (*ylding*), from *æld*, *æled*, fire, like A. Sax. *æledneys*, a burning or inflammation (?). Cf. Devon. *allernbatch*, a burning boil, prob. from A. S. *ælan*, to burn, and *botch* (*Exmoor Scolding*, l. 24).

Imbecil, formerly pronounced *imbeć-il*, an old verb, used by Bp. Jeremy Taylor for *embezzle*, of which word it may be the original, and so the primitive meaning would be to enfeeble or impair a property or anything entrusted to one, to waste, squander, or misappropriate it. *To imbecil* is from Lat. *imbecillus*, feeble (cognate probably with *baceolus*, Greek *bakēlos*,[1] weak, effeminate), but conformed to the verb *to bezzle*, to guzzle, drink hard, consume in riot. Thus Thos. Fuller speaks of some "that sit drinking and *bezzling* wine abroad, whilst 'their' family are glad of water at home" (*Commentary on Ruth*, i. 1), and Bp. Hall speaks of a drunkard as "the swoln *bezzle* at an alehouse fire" (*Satires*, v. 2).

They swear, *bezzel*, covet, and laugh at him that tells them they sin.—*T. Adams, Sermons*, vol. i. p. 452.

Time will come
When wonder of thy error will strike dumb
Thy *bezzled* sense.
Marston and Webster, The Malcontent, 1604, act ii. sc. 2.

However, this *bezzle* may itself be from *baceolus*, an impotent, lewd person, and *beazled* is still used in Sussex for wearied out, exhausted (Parish, *Glossary*). Cf. "I *embesell*, Je cele"—Palsgrave, *Lesclaircissement*, 1530.

They that by negligence *imbecil* other men's estates, spoiling or letting anything perish which is entrusted to them.—*Taylor, Holy Dying*, ch. iv. sect. viii. p. 168 (Oxford ed.).

Compare with this—

It is a sad calamity that the fear of Death shall so *imbecil* man's courage and understanding.—*Id.* p. 99.

Imbecility was formerly used for weakness generally, *e.g.* Hooker speaks of obedience of wives as "a duty whereunto the very *imbecility* of their nature and sex doth bind them" (*Eccles. Polity*, vol. ii. p. 66, ed. Tegg).

God by his mighty works convinceth Job of ignorance and of *imbecility* [= impotence].—*A. V. Heading to Job*, chap. xxxviii.

It should teach us . . . that we do not any way abuse and *imbezell* that substance that God means to grace.—*M. Day, Doomes-Day*, 1636, p. 240.

Mr. Hacluit died, leaving a fair estate to an unthrift son, who *embezzled* it.—*Fuller, Worthies of England.*

Henry More says that the Church "would not so much as *embesell* the various readings" of Scripture (*Mystery of Godliness*, b. vii. c. 11), and Howe, that time is "too precious to be *embezzled* and trifled away," see Archbishop Trench, *Select Glossary*, s.v. *Embezzle.*

By these Comets he would *embezzle* the excellencie of his worke.—*Thos. Lodge, Works of Seneca*, p. 900 (1614).

By which Dealing he so *imbezzled* his Estate, that when his Brother and he came to an Account, there remained little or nothing for him to receive.—*Anatomy of the English Nunnery at Lisbon*, 1622.

It would be a breach of my Trust to consume or *imbezil* that Wealth in Excessive Superfluities of Meat, Drink, or Apparel.—*Sir M. Hale, Contemplations*, pt. i. p. 312 (ed. 1685).

It is their [sluggards'] nature to waste and *embezzle* an estate.—*Barrow, Sermons, Of Industry in general.*

The same view as I have here taken has been adopted by Professor Skeat (*Notes and Queries*, 5th S. x. 461), who quotes from a 15th century poem, *The Lament of Mary Magdalen*:—

Not content my dere love thus to quell
But yet they must *embesile* his presence.

[1] The old derivation of *imbecillus* was *in baculo*, one that supports himself on a stick, just as in David's curse on Joab, "One that leaneth on a staff," is used to denote a weak, infirm person (2 Sam. iii. 29). In Icelandic certainly *staf-karl*, a "staff-carle," denotes an old and infirm person, one, according to the Sphinx's riddle, who in the evening goes upon three legs. The radical character in Chinese for *ni*, sickness, infirmity, is the picture of a man leaning against a support.—*Edkins, Chinese Characters*, p. 26.

He also adduces the following from Palsgrave (circa 1530).

I *embesyll* a thynge, or put it out of the way, *Je substrays*. He that *embesylleth* a thyng intendeth to steale it if he can convoye it clenly.

"They" so *imbécill* all theyr strengthe
that they are naught to me.
Drant, Horace, Sat. i. 5.

This is *imbesylynge* and diminyshe of their power and dominion.—*Udal, Revelation*, c. 16.

Finally, Archbishop Sharp observes in his *Sermons* (vol. i.), that religion "will not allow us to *embezzle* our money in drinking or gaming." Bp. Andrewes uses the word in the modern sense, "The son must not falsely purloin or *embezzle* from his parents" (*Pattern of Catechistical Doctrine*, 1641, p. 187, *Ang. Cath. Lib.*).

IMBREW, an occasional spelling, as if connected with *brew*, of *imbrue*, to drench or soak, from Fr. *s'embruer*, "to imbrue or bedabble himself with."—Cotgrave; "*Embreuver*, to moisten, bedeaw, soak in."—*Id.* (cf. *descry* and *descrive*), from *embevrer*, It. *imbevere*, Lat. *imbibere*, to drink in (Wedgwood).

IMPLEMENT, so spelt as if from a Lat. *implementum*, from *implere*, that which *fills up* or supplies one's need, a serviceable tool, is really the same word as *employment*, that which is employed in a handicraft or trade, from Fr. *emplier, employer*, Sp. *emplear*, to imploy (Minsheu), which is only another form of *imply*, both being from Lat. *implicare*. The original meaning of *employ* would seem to be "to bring or *turn into* use," to introduce as a factor or means to an end.

Compare the following:—

Lysander solus, with a *crow of iron*, and a *halter*, which he lays down, and puts on his disguise again. . . .

See, sweet, here are the engines that must
do't,
Which, with much fear of my discovery,
I have at last procur'd.
. . . . . My stay hath been prolong'd,
With hunting obscure nooks for these *employments*.
The Widows Tears (1612), act v. sc. 1
(*Old Plays*, vi. 192, ed. 1825).

Of such dogges as keep not their kinde, . . . it is not necessarye that I write any more of them, but to banishe them as vnprofitable *implements*, out of the boundes of my Booke.—*A. Fleming, Caius of Eng. Dogges*, 1576, p. 34 (repr. 1880).

IMPOSTHUME, an abscess, as if an "on-come," *imposition*, something laid on one as an infliction, is a corruption of the older form *apostume, apostem*, Greek *apostêma*, an abscess.

[He] wringing gently with his hand the
wound
Made th' hot *impostume* run upon the ground.
Sylvester, Du Bartas, p. 123 (1621).

The inner flesh or pulp [of a gourd] is passing good for to be laid vnto those *impostumes* or swellings, that grow to an head or suppuration (which the Greeks call *Apostemata*).—*Holland, Pliny's Nat. Hist.* ii. 38 (1634).

Bladders full of *imposthume*, sciaticas, limekilns i' the palm, incurable bone-ache, and the rivelled fee-simple of the tetter, take and take again such preposterous discoveries!—*Shakespeare, Troilus and Cressida*, iv. 1, 28.

IMPOVERISH, a corrupt form of *appoverish*, Fr. *appovrir*, to beggar, *appovrisse-ment*, impoverishment, Lat. *ad-pauperare*, as if compounded with *im*= *in* (Skeat). For a similar corruption of the prefix, compare *im-posthume, en-sample*, and *in-sure* for *as-sure*, Fr. *as-seurer*, Lat. *ad-securare*. See ADVANCE, ENTICE, INVOICE, and INVEIGLE.

IMPRESS, to constrain men to serve in the navy, as it were to *press* them *into* the service, is a corrupt form of *im-prest*, and has no connexion with *impress* the derivative of Lat. *impressus, im-primere*, to press in. See PRESS.

If proper colonels were once appointed . . . our regiments would soon be filled without the reproach or cruelty of an *impress*.—*Sam. Johnson, The Idler*, No. 5.

INCENTIVE, that which provokes or instigates, is commonly supposed to be connected with *incendiary, incendive* (Richardson), as if that which inflames, kindles, or set's one on fire (Lat. *incendere*). The Latin *incentivus*, however, from which it is derived, is used of that which gives the note, or strikes up the tune, and sets the other instruments going, akin to *incentor* ("the same as *incendiary*."—Bailey!), a precentor, *incentio*, a tuning up, all from *in-cinere*, to play on an instrument. *Incentive*, therefore, is cognate, not with *to incense*, but with *incantation* and *enchantment*. The stirring music of the band is an *incentive* to soldiers going into action.

Milton, with apparently the false analogy in his mind, says of the fallen angels when preparing their infernal artillery,

> Part *incentive* reed
> Provide, pernicious with one touch to fire.
> *Par. Lost*, bk. vi. l. 520.

INCARNACYON, in Turner, an old corruption of CARNATION, which see.

INCH-PIN, a curious old word for the lower gut of a deer (Bailey), and especially its sweet-bread (Nares), has all the appearance of being a corruption. It is, perhaps, another form of *linch-pin*, used for a part of the stag attached to the doucets, and *linch* may be a softened form of old Eng. *link*, a sausage (Bailey), "*lynke* or sawcistre, hilla."—*Prompt. Parvulorum;* originally a pudding or gut, *e.g.* "Andouille, a *linke* or chitterling, a big hogs-gut . . seasoned with pepper and salt."—Cotgrave. So *inkle*, tape, is from O. Eng. *lingel*, O. Fr. *ligneul*.

> *Mar.* I gave them
> All the sweet morsels call'd tongue, ears, and dowcets!
> *Rob.* What and the *inch-pin?*
> *Ben Jonson, Sad Shepherd*, i. 2 (*Works*, p. 494).
>
> And with the fatt,
> And well broyl'd *inch-pin* of a batt,
> A bloted eare-wigg, with the pythe
> Of sugred rush, hee gladds hym with.
> *Herrick, Poems* (ed. Hazlitt), p. 472.

INCOME, a boil (Peacock, *Glossary of Manley and Corringham*, Lincolnshire. Ferguson, *Cumberland Glossary.*).

The same word as old and prov. Eng. *ancome, uncome*, an ulcerous swelling rising unexpectedly (Wright), properly an "on-come," identical with Icel. *ákoma, á-kváma*, an on-come or visitation, a wound, an eruption (Cleasby, p. 41). Compare Scottish *income* and *oncome*, an access or attack of disease, otherwise an *on-fall* (and perhaps Devon *impingang*, an ulcer, Somerset *nimpingang*, a whitlow), Fr. *mal d'aventure*.

Adventitius morbus, syckenes that cometh without our defaute, and of some men is callyd an *vncome*.—*Elyot.*

A fellon, *vncomme*, or catte's haire [=whitlow], *furunculus*.—*Baret.*

What makes you lame? A tuk' it first wi' an *income* in ma knee.—*Patterson, Antrim and Down Glossary*, p. 55, E. D. S.

Pterigio, a whitflaw, an *vncom* or fellon at the fingers ends.—*Florio.*

The same [Persicaria] brused and bound vpon an impostume in the ioints of the fingers (called among the vulgare sort a fellon or *vncome*) . . taketh away the paine.—*Gerarde, Herbal*, 1597, p. 362.

INDELIBLE, an incorrect spelling of *indeleble* (Bacon), the old form, Fr. *indeleble*, Lat. *indelebilis*, from false analogy to words like *horr-ible, terr-ible*, Lat. *horribilis, terribilis* (Skeat).

INNERMOST, a double corruption of old Eng. *innemest*, A. Sax. *innemest*, *i.e. innem* (a superlative form = *innest*, Lat. *imus*) + *est* (superlative suffix), from a false analogy to *inner* (A. Sax. *innera*) and *most*. *Inmost* itself should rather have been *inmest*. Skeat, *Etym. Dict.* s. v. *In*.

> Bote þe *inemaste* bayle, I wot,
> Bi-tokeneþ hire holy maidenhod.
> *Castel Off Loue* (1320), l. 809.

INQUIRE, a frequent spelling of *enquire*, as if we took the word directly from Lat. *inquiro*, instead of mediately through Fr. *enquerir*. So *intend* for old Eng. *entende*, Fr. *entendre; inter*, for old Eng. *enter*, Fr. *enterrer; intreat* for *entreat; intrench* for *entrench*, and *interview* for old Eng. *enter-view*, old Fr. *entreveu*.

At the *enter-view* and voice of the blessed Virgin Mary, he (then a babe) gave a spring in the womb of Elizabeth his Mother.—*Bp. Andrewes, Sermons*, p. 66, fol.

INSTEP. "It is clear that *instep* is a corruption of an older *instop* or *instup;* and it is probable that the etymology is from *in* and *stoop*, *i.e.* the 'in-bend' of the foot; and not from *in* and *step* which makes no sense."—Prof. Skeat, *Etym. Dict.*

Le montant du pied, the *instup*.—*Cotgrave.*

Poulaine, ... shooes held on the feet by single latchets running overthwart the *instup*.—*Id.*

The forepart of this *pedium* is called the *instep*.—*H. Crooke, Description of the Body of Man*, 1631, p. 735.

INTEREST, verb, to concern or engage the attention of a person, is an altered modern form of old Eng. *interess*, Fr. *interessé*, "*interessed* or touched in" (Cotgrave), It. *interessare*, from Lat. *interesse*, to concern. From a confusion with interest, profit.

> Not the worth of any living wight
> May challenge ought in Heavens *interesse*.
> *Spenser, Faerie Queene*, VII. vi. 38.

If this proportion "whosoever will be saved" be restrained only to those to whom it was intended, and for whom it was Composed, I mean the Christians, then the anathema reaches not the heathens, who had never heard of Christ and were nothing *interessed* in that dispute.— *Dryden, Religio Laici, Preface* (Globe ed.), p. 187.

Not that tradition's parts are useless here
When general, old, *disinteressed*, clear.
Id. Religio Laici, l. 335.

INTIMATE, in the sense of familiar, close (friends), an incorrect form of the older word *intime* (Digby), Fr. *intime*, inward, hearty, deer, intirely affected (Cotgrave), Lat. *intimus*, innermost, intimate, due to a confusion with *intimate*, to bring in (news), announce (Skeat).

INTRUST MONEY, a corruption of *interest money* (Peacock, *Glossary of Manley and Corringham*).

INVOICE has nothing to do with either *in* or *voice*, but, like many other book-keeping terms, comes from the Italian, and is a corrupted form of *avviso*, a notice or "advice" (Lat. *advisus*), a bill of particulars as to goods despatched, &c. See INVEIGLE. The word was perhaps influenced by Fr. *envoi*, a sending or consignment.

INVEIGLE is not, as it appears, compounded with *in* (as if from It. *invogliare*, to bring one to his will), but a corrupt form of Fr. *aveugler*, "to blinde, hudwinke, deprive of eyes, or sight" (Cotgrave), and so to entice or entrap, from *aveugle*, blind, It. *avocolare*, all from Low Lat. *aboculus*, eyeless, like *amens*, mindless. Wedgwood quotes from Froude, *Hist.*, vol. v. p. 132, a document dated 1547, wherein the Marquis of Dorset is said to have been "seduced and *aveugled* by the Lord Admiral." The *in* was perhaps due to the idea that the word meant to draw in or ensnare.

This word "*significatiue*" . . . . doth so well serve the turn, as it could not now be spared: and many more like vsurped Latine and French words, as "methode," "methodicall" . . . "*inueigle*."—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 159 (ed. Arber).

Most false Duessa, royall richly dight,
That easy was t' *inveigle* weaker sight.
Spenser, Faerie Queene, I. xii. 32.

For a similar foisting in of the preposition *in-*, *en-*, compare *invoice* = It. *avviso*, an advice; *entice* = Fr. *attiser*; *ensample* = *example*; *enlarge* = *alarge* (Wycliffe), Fr. *eslargir*; *engrieve* (Chaucer, Spenser) = *aggrieve*; *encumber* = O. Eng. *acombre* and *accombre* (*Townley Mysteries*), &c.

Perhaps a connexion was imagined with *inveigh* (*invehicle?*), Lat. *invehere*, to take or carry in (whence *invecticius*, feigned).

IRON-HARD, *Yronhard* (Gerarde), old Eng. *Isenhearde*, further changed provincially to *Hīselhorn* (Cockayne), popular names for the plant *Centaurea nigra* (*Leechdoms, Wortcunning, &c.*, vol. iii. *Glossary*), are corruptions of *Iron-head*, another popular name for the same (Prior). Gerarde gives *yronhard* as a name of the knapweed (*i.e.* knobweed), the same plant, which has "a scaly head or *knop* beset with most sharpe prickes" (*Herball*, 1597, p. 588).

IRON-MOLD. The latter part of this word is the same as *mole*, a spot on the skin, Scotch *mail*, A. Sax. *mál*, Ger. *mahl*, a spot or stain, Swed. *mål*, Goth. *mail*, Sansk. *mala*, dirt, Greek *mélas*, black.

One *yron Mole* defaceth the whole peece of Lawne.
Lyly, Euphues, 1579, p. 39 (Arber ed.).

Mole is an old Eng. word for a soil or smirch.

þi best cote, hankyn,
Hath many *moles* and spottes · it moste ben ywasshe.
Langland, Vision of P. Plowman, xiii. 315, text B.

It was *moled* in many places · with many sondri plottes.
Ibid. 275.

ISAAC, a provincial name for the hedge-sparrow, is a corruption of *heisugge*, which is found in Chaucer:—

Thou murdrer of the *heysugge* on the braunch.
The Assembly of Foules, l. 612,

and in *Owl and Nightingale*, l. 505.

Heissagge, an Hedge sparrow.—*Bailey.*

A. Sax. *hege-sugge*, where *hege* is hedge, and *sugge* (or *sucge*) apparently the fig-pecker, beccafico, or titlark (Greek *sukalís*, = Lat. *ficedula*, from *ficus*). "Cicada, vicetula [= *ficedula*], *heges-sugge*." — Wright's *Vocabularies* (Ælfric, 10th cent.), p. 29. See HAYSUCK.

It is worth noticing how our peasants have recognized in birds "the sweet sense of kindred." The hedge-sparrow is still in some parts *Isaac*. The red-breast as long as the English language lasts, will have no other name than Robin, the Jean le rouge-gorge of Normandy.— *The Cornhill Magazine*, *July*, 1865.

ISINGLASS, a kind of gelatine used in confectionery, formerly sometimes spelt *icing-glass*, as if a *glassy* substance for *icing* viandes or making jelly (Fr. *gelée*, from Lat. *gelu*, frost), is a corruption of Dut. *huyzenblas*, ising-glass (Sewel, 1706), Ger. *hausenblase*, Dan. *hus-blas*, the bladder (*blas*, *blase*) of the sturgeon (*huyzen*, *hausen*, L. Lat. *huso*), out of which it is manufactured on the Danube and elsewhere.

ISLAND, more commonly and correctly written *iland* until far on in the 18th century, is the A. Sax. *eáland*, "water-land" (Ettmüller, p. 57), also *igland* (*Id.* p. 35), from *ig*, an isle; cf. Ger. *eiland*. A. Sax. *eá*, water, is the same word as Icel. *á*, O. H. Ger. *aha*, Goth. *ahva*, Lat. *aqua*. Compare *ey-ot* (*ait*), a little island.

The present orthography arose from a supposed connexion with *isle*, O. Fr. *isle*, from Lat. *insula* (perhaps originally a detached portion of the mainland which has taken a *bound into* the sea, *in-sul-*, Mommsen). We even find the spelling *iseland*, which would seem to imply that the *s* was sometimes pronounced.

The Dogges of this kinde doth Callimachus call Melitæos, of the *Iseland* Melita, in the sea of Sicily.—*A. Fleming*, *Caius of Eng. Dogges* (1576), p. 20 (repr. 1880).

The Persian wisdom took beginning from the old Philosophy of this *Iland*.—*Milton*, *Areopagitica*, 1644, p. 68 (ed. Arber).

Ev'n those which in the circuit of this yeare,
The prey of Death within our *Iland* were.
G. Wither, *Britain's Remembrancer*, 1628, p. 111.

The German *eiland*, which seems to mean "egg-land," from *ei*, an egg, being fancifully regarded as swimming in the sea as the yolk does in the white of an egg, is of the same origin; compare Dut. *eyland* (Sewel), Icel. *eyland*.

Another corruption is presented in Mid. High Ger. *einlant*, as if a land lying *alone* (*ein*). Perversely enough *isle* (as Professor Skeat notes) was frequently written *ile* or *yle*. Thus Robert of Gloucester says of England,

Þe see goþ hym al a boute, he stont as an *yle*.
Chronicle, p. 1, l. 3 (ed. 1810).

Base Neutrals, who have scandalized much
And much endanger'd those who doe contend
This *Ile* from desolation to defend.
G. Wither, *Britains Remembrancer*, 1628, p. 115.

ISLE, "in architecture are the sides or *wings* of a building" (Bailey), an old spelling of *aisle*, which seems to be from Lat. *axilla*, a wing (cf. Fr. *aile*), as if it denoted the parts *isolated* or detached from the nave. *Isle*, *aisle*, as applied to the passage between the pews, seems to be a confusion of Fr. *aile*, with *allée*, an alley or passage. *Alley* is the common word for it in Leicestershire (Evans).

The *isle* had been spoiled of its lead, and was near roofless.—*H. Harington*, *Nugæ Antiquæ*, vol. i. p. vi. (1779).

I started up in the Church *isle* withe my Poetrie.—*Id.* p. xii.

Nature in vain us in one land compiles
If the cathedral still shall have its *isles*.
Marvell, *Poems*, p. 91 (Murray repr.).

The Cross *Isle* of this Church is the most beautifull and lightsome of any I have yet beheld.—*T. Fuller*, *Worthies of England*, vol. ii. p. 436.

For indeed, *Solutum est templum hoc*, this temple of his body . . . The roofe of it (His head) loosed with thornes; the foundation (His feet) with nailes. The side *Isles* (as it were) his hands both likewise.—*Bp. Andrewes*, *Sermons*, p. 487, fol.

In one *ile* lies the famous Dr. Collins, so celebrated for his fluency in the Latin tongue. —*J. Evelyn*, *Diary*, Aug. 31, 1654.

I WIS, } quasi-archaic forms some-
I WISSE, } times used in pseudo-antique writings, as if the first pers. sing. of a verb *to wis*, meaning to know, is a mere misunderstanding of old Eng. *iwis*, *ywis*, certainly.

Vor siker þou be, Engelond is nou þin, *iwis*.
Robert of Gloucester, *Chronicle*, (Morris, Spec. II. p. 4).

I wis your grandam had a worser match.
Shakespeare, *Richard III.* i. 3, 102.

An you play away your buttons thus, you will want them ere night, for any store I see about you; you might keep them, and save pins, *I wuss*.—*Jonson*, *Bartholomew Fair*, act iv. sc. 1.

In the *Percy Folio MS.* *i-wis* (with a hyphen) occurs frequently for A. Sax. *gewis*, certainly.

The Sheriffe he hath Made a cry
heele have my head *I-wis.*
Vol. i. p. 19, l. 9.
And what for Weeping much & warle,
A-sleepe *I-wis* this knight fell.
Id. p. 146, l. 59.

But once at least it is mistaken for the pronoun and verb.

3 pottles of wine in a dishe
They supped itt all off, *as I wis,*
All there att their partinge.
Id. vol. ii. p. 583, l. 626.

J.

JACK-A-LEGS, a North Eng. word for a clasp knife, Scottish *jockteleg*. This curious word is, according to Jamieson, a corruption of *Jacques de Liege*, the name of a celebrated cutler, by whom this kind of knife was originally made.

An' gif the custocks sweet or sour,
Wi' *jocktelegs* they taste them.
Burns, Halloween (*Works*, Globe ed. p. 45).

Similarly, to stick a knife into anything "up to the *lamprey*" was an expression formerly in use in Ireland, meaning up to the end of the blade, near the haft, where the name of a well-known cutler named Lamprey was commonly inscribed.

JACK-CALL, } is a corrupt form of
JACKAL, } Fr. *chacal*, Ger. *schakal*, Pers. *shakal*, Sansk. *çrigâla*, Heb. *shuâl*. Compare Gipsy *yaccal* and *jukel*, a dog.

The next being the noble *Jack call*, the Lion's Provider, which hunts in the Forest for the Lion's Prey.—*A collection of strange and wonderful creatures from most parts of the world, all alive* [to be seen in Queen Anne's time at Charing Cross].—*Memoirs of Bartholomew Fair*, ch. xvi.

Jack-call is also the spelling in the *Spectator*, 1711, and in Dryden (*Plays*, vol. iv. p. 296).

A rabble of Arabians and Persians boarding her and like *jackalls* with hunger-starved fury and avarice tearing her asunder.—*Sir T. Herbert, Travels*, 1665, p. 115.

Heb. *shuâl* (or *shughal*), a fox or jackal, *Song of Songs*, ii. 15, is said to be from *shâal*, to go down, to burrow. Dr. Delitzsch (*in loc. cit.*) says this is quite a distinct word from the Persian-Turkish *shaghal*, our "jackal," which comes from the Sanskrit *crgâla*, the howler.

JACKEMAN, an old word for a cream cheese (Wright).

Chease made uppon russhes, called a fresshe cheese, or *jackeman*. *Junculi.*—*Elyot.*

The synonymous Fr. *jonchée*, It. *giuncata* (from Lat. *juncus*, a rush), would lead us to suppose that *jack-man* was a corrupted form of some word like Fr. *jonchement*, and that *jonc* was transformed into *Jock* or *Jack*.

Fr. "*Jonchée*, a green cheese, or fresh cheese made of milk, thats curdled without any runnet, and served in a fraile of green *rushes*."—Cotgrave.

It. "*Giuncáta*, any *junket*, but properly fresh cheese and creame, so called because it is sold upon fresh rushes."—Florio.

Junket is still a Devonshire word for curds and clouted cream, and to *junket* is to feast on similarly delicious viands.

Cf. Fr. *fromage*, from It. *formaggio*, a cheese, so called from the *forma* or frame on which it is shaped. It is curious to note that *junket*, a delicacy, is etymologically near akin to the sailor's *junk*, notoriously coarse and unpalatable fare, so called from being as tough as an old cable, originally a rope made of rushes, Portg. *junco* (Skeat).

JACK-OF-THE-BUTTERY, a trivial name for the plant *sedum acre*. Dr. Prior ingeniously conjectures that it is a corruption of *Bot-theriacque* (it being used as a treacle or anthelmintic) into *buttery-Jack*. But where is this *Bot-theriacque* to be found?

JACK-STONES, the name which children in Ireland (and probably elsewhere) give to the pebbles with which they play a game like the English *dibs* or *dibstone*, throwing them up and catching them alternately on the front and back of the hand. It is a corruption of *chack-stones*, Scot. *chuckie-stones*, from *chuck*, to toss or throw smartly out of the hand.

Cailleteau, a *chack-stone* or little flint stone. —*Cotgrave.*

Every time their taes caught a bit crunkle on the ice, or an imbedded *chucky-stane*.—*Wilson, Noctes Ambrosianæ*, i. 102.

The *chucky-stones* are oftener dry than wet

at the side of the burn.—*S. R. Whitehead, Daft Davie*, p. 116.

The *Purim* of Scripture . . . is conjectured the origin of *jacks* or *chucks* in Scotland, as played with stones—perhaps derived from the barbarous Latinity *jotticos*.—*Dalyell, Darker Superstitions of Scotland*, p. 523.

JACK ROBINSON. "Before one could say *Jack Robinson*," is a way of saying in an instant or jiffy. Halliwell quotes "from an old play," without further specification.

A warke it ys as easie to be doone,
As tys to saye, *Jacke! robys on.*

So the original phrase would mean, *Jack, on with your clothes!* This needs confirmation.

JANDERS, an old English name for the *jaundice* (Fr. *jaunisse*, yellowness) still popularly in use in Ireland and some of the western counties of England, the words being assimilated to the names of other diseases, *glanders*, *malanders*, *sallenders*, and regarded as a plural.

Thence came the blacke *lunders*, the discoloured face, and the consumption of such as rotted inwardly.—*Thos. Lodge, Translation of Seneca*, 1614, p. 403.

Jaulnisse, the *jaundies*, also the yellows.—*Cotgrave.*

Jaunders, jaundice.—*N. W. Lincolnshire* (Peacock).

Holland in his translation of Pliny, fol. 1634, speaks of "an old *jaunise* or overflowing of the gall" (vol. ii. p. 134). The Holderness folk, E. Yorkshire, will inquire "Is it yallow *jonas*, or black, she's getten?"—*Glossary*, Eng. Dialect Soc.

JANET-FLOWER, apparently the same as *jonette*, a Scottish name for the marsh marigold, which stands for Fr. *jaunette* (Jamieson). A little tawny dog of my acquaintance so named in a similar manner came afterwards to be familiarly known as *Johnette*, *Johnny*, and *John*.

JAUNTY, dashing, showy, fine, elegant, dandified. This word, which has evidently been assimilated to the verb *to jaunt*, is derived through the forms *jenty*, *genty*, from Fr. *gentil*, pretty, fine, well-fashioned.

Sae jimply lac'd her *genty* waist
That sweetly ye might span.
Burns, Bonnie Ann (Globe ed. p. 211).

Jamieson defines *genty* as neat, elegantly formed, and of dress, giving the idea of *gentility*. Others forms are *jauntee* (Durfey), an evident imitation of the French pronunciation, *janty* (Wycherley, 1677), *jainty* (*Spectator*, vol. v. p. 236, 1711-12). Compare *jentlie* (Ascham, *Schoolmaster*, ed. Mayor, p. 3), *jantyl* (= gentle), *jentleman*, *jentiles*, &c. So in French *jante* and *gente* are names for the felloe of a wheel (Cotgrave). Cf. Dut. *jent* [a borrowed word], neat, handsom.—Sewel, 1708. The word came in apparently in the 18th century with French fashions, and meant originally modish, stylish, elegant—not buffoonlike, as Prof. Skeat says, mistaking the origin of the word. There seems to be no evidence of the existence of an Eng. word *jaunt*, to play the fool.

Is it reasonable that such a creature as this shall come from a *janty* part of the town, and give herself such violent airs.—*The Spectator* (1712), No. 503.

Your *janty* air and easy motion.—*Id. Dedication* to vol. viii.

Sober and grave was still the garb thy muse put on,
No tawdry careless slattern dress,
. . . .
But neat, agreeable, and *jaunty* 'twas,
Well fitted, it sate close in every place,
And all became, with an uncommon air and grace.
J. Oldham, Upon the Works of Ben Jonson, 5, *Poems*, p. 66 (ed. Bell).

Compare the spelling in the following:—

Truely, you speake wisely, and like a *jantlewoman* of foureteene years of age.—*Marston, Antonio and Mellida*, Pt. I. act. v (vol. i. p. 63, ed. Halliwell).

JAW BOX, } Prov. words for a scullery
JAW TUB, } sink (Patterson, *Antrim and Down Glossary*, E. D. S.), Scot. *jaw-hole* (*Guy Mannering*). *Jaw* is perhaps the same word as Fr. *gâchis*, puddle, slop, from *gâcher*, to rinse, old Fr. *waschier*, to soil, O. H. Ger. *waskan*, to *wash*. In Scottish *jaw* is to pour.

Then up they gat the maskin-pat,
And in the sea did *jaw*, man.
Burns, Poems, p. 221 (Globe ed.).

JEMMIES, an old provincial word for hinges (*Gentleman's Magazine*, Dec. 1793), is the same word which is sometimes pronounced *jimmers*, *jimmels*, O.

Eng. *gimmal*, *gimmow*, from Fr. *jumelle*, a twin, a pair (of hinges, rings, &c.), Lat. *gemellus*, from *geminus*. Herrick speaks of "a ring of *jimmals*," *i.e.* a double ring.

Anamnestes, his Page, in a graue Satten suite purple, Buskins, a Garland of Bayes and Rosemary, a *gimmal* ring with one linke hanging.—*Lingva*, ii. 4 (1632), sig. D.

I think, by some odd *gimmors* or device
Their arms are set like clocks, still to strike on.
Shakespeare, 1 *Hen. VI.* i. 2, l. 42.

From the latter use of *gimmer*, as a contrivance or piece of machinery (so Bp. Hall), no doubt arose the slang term *jemmy* for a crow-bar.

They call for crow-bars — *jemmies* is the modern name they bear.
Barham, The Ingoldsby Legends.

JEMMY, an old slang term defined in the following quotation:—

A *cute* man, is an abbreviation of *acute*, . . and signifies a person that is sharp, clever, neat, or to use a more modern term, *jemmy*.—*Gentleman's Magazine*, Sept. 1767.

Todd gives it in the meaning of spruce as a low word. It is evidently the same as Scotch *jimmy*, meaning handy, dexterous, neat, dressy, *jimp*, to leap, and *jimp*, neat, *gym*, neat, spruce (Douglas).

JEMMY-JOHN, a large wicker-cased bottle, a corruption of *demijohn*, itself a corrupted form of the Arabic *damagan*, and that from the Persian glass-making town of *Damaghan*.

Lord Strangford, however, derives *demi-john*, Fr. *dame-jaune*, from the Lat. *dimidiana* (*Letters and Papers*, p. 127).

JEOPARDY, old Eng. *juperdy*, so spelt instead of *jeoparty*, old Eng. *jupartie* (*juberte*, *Siege of Rhodes*, 1419, pp. 150, 155, Murray repr.; *jeobertie*, Harington), from an idea that the original was Fr. *jeu perdu*, a lost game. (Compare the old Fr. proverb, *A vray dire perd on le ieu*, = By speaking truth one jeopards all.) The correct old form was *jupartie* or *juperti*, which occurs (for the first time, says Mr. Oliphant) in *Dame Siriz*, a translation from the French, about 1280; and this is from Fr. *jeu parti*, a state of the game equally divided, an even chance whether a player will win or lose, a hazardous or uncertain position. Tyrwhitt quotes from Froissart, "Ils n'estoient pas à *jeu parti* contre les François" (*Chaucer*, p. 206, ed. 1860), and the mediæval Latin phrase *jocus partitus*. A mediæval game consisting of enigmatical questions and answers was called *le jeu-parti*.—Chéruel, *Dictionnaire des Institutions*, tom. ii. p. 622. The primitive meaning is apparent in the following from a "Mery Ballett" (Cotton MS.), contributed by Mr. Furnivall to *N. & Q.* 5th S. xii. 445.

Now lesten a whyle & let hus singe
to this Desposed companye,
how maryage ys a mervelous thinge,
A holly disposed *Juperdie*.

It schuld be a grettere *juperdy* to Kynge Edwarde thenne was Barnet felde.—*Warkworth's Chronicle* (ab. 1475), p. 20, Camden Soc.

Men mycht have sen one euery sid begwn
Many a fair and knychtly *Iuperty*
Of lusty men, and of ȝong chevalry.
Lancelot of the Laik, l. 2548 (E. E. T. S.).

Whan he thurgh his madnesse and folie
Hath lost his owen good thurgh *jupartie*,
Than he exciteth other folk therto.
Chaucer, Canterbury Tales, l. 16210-12.

He set the herte in *jeopartie*
With wishing and with fantasie.
Gower, Conf. Amantis, vol. i. p. 319 (ed. Pauli).

So lang as fatis sufferit hym in ficht
To exerce pratikkis, *iupertye* and slicht.
G. Douglas, Bukes of Eneados, 1553, p. 389, l. 45 (ed. 1710).

JERKED BEEF, dried beef, is a corruption of the Peruvian *charki*, prepared meat (Latham). Prof. Skeat quotes:—

Flesh cut into thin slices was distributed among the people, who converted it into *charqui*, the dried meat of the country.—*Prescott, Conquest of Peru*, c. v.

JERUSALEM ARTICHOKE, a corruption of It. *girasole*, "turn-sun," the sun that turns about, the sunflower. By a quibble on Jerusalem the soup made from it is called "Palestine" (Prior). It. *girasole*, "the turne-sole or sunne-flower" (Florio), is from *girare*, to turn, and *sole*, the sun.

JESSE'S FLOWER, a corruption of *jessamine* (from Persian *jasmin*, "fragrant"), used by Quarles (C. S. Jerram, *Lycidas*, p. 78), from a false analogy, perhaps, to *Aaron's Beard*, *Solomon's Seal*, and similar plant-names.

The lowly pink, the lofty eglantine;
The blushing rose, the queen of flowers and best,
Of Flora's beauty; but above the rest
Let *Jesse's* sov'reign *flower* perfume my qualming breast. *Quarles, Emblems*, v. 2.

JEW'S-BEARD, a local name for the plant house-leek (R. I. King, *Sketches and Studies*), is a corruption of Fr. *joubarbe*, "Jove's-beard," Low Lat. *Jovis barba*, It. *barba di Giove*, Prov. *barbagol*, Ger. *donnerbaert*, "Thor's beard." Being sacred to the Thunder-god, and deemed a protection against lightning, it was frequently planted on the roof of the house.

One of the enactments of Charlemagne's Capitular *De Villis Imperialibus* (c. 70, A.D. 812) is "Hortulanus habeat super domum suam *Jovis barbam*." Hence its old Eng. name *hamwyrt*, "home-wort," as well as *þunorwyrt*, "thunder-wort" (Cockayne, *Leechdoms*, &c.).

Howsleke, herbe, or sengrene, *Barba Jovis*, semper viva, *jubarbium*. — *Prompt. Parvulorum.*

JEW'S EAR, a popular name for a certain fungus resembling the human ear, is a corruption of *Judas' ear*, Ger. *Judas-schwamm*, Lat. *auricula Judæ*. It grows usually on the trunk of the elder, the tree upon which Judas is traditionally reported to have hanged himself. Richard Flecknoe, *Diarium*, 1658, p. 65, speaks of a certain virtue of alder-wood which

From Judas came
Who hang'd himself upon the same.
Vid. *Brand, Pop. Antiquities*, vol. iii. p. 283.

For the coughe take *Judas eare*,
With the parynge of a peare.
Bale, Three Laws of Nature, 1562.

O. Eng. *oryelle* is the alder-tree.—*Prompt. Parv.* Vid. *oreille de Judas.*—Cotgrave. Cf. Chinese *muh urh* (Kidd's *China*, p. 47).

In *Jews' ears* something is conceived extraordinary from the name, which is in propriety but *fungus sambucinus*, or an excrescence about the roots of elder, and concerneth not the nation of the Jews, but Judas Iscariot, upon a conceit he hanged on this tree; and is become a famous medicine in quinsies, sore throats, and strangulations, ever since.—*Sir Thos. Browne, Works*, vol. i. p. 214 (ed. Bohn).

There is an excrescence called *Jew's-ear*, that grows upon the roots and lower parts of trees, especially of alder and sometimes upon ash.—*Bacon, Sylva Sylvarum, Works* (1803), vol. ix. p. 264.

The Mushrooms or Toadstooles which grow vpon the trunks or bodies of old trees, verie much resembling *Auricula Iudæ*, that is *Iewes eare*, do in continuance of time growe vnto the substance of wood, which the Fowlers do call Touchwood.—*Gerarde, Herbal*, p. 1385.

The hat he wears, *Judas* left under the elder when he hanged himself.
Marlowe, The Jew of Malta, act iv. sub fin. (1633).

JEW'S-HARP, a small instrument of iron played between the teeth, Lincolnshire *Jew-trump*. The first part of the word is probably the same that is seen in the synonymous Cleveland word *gew-gow* (Holderness *gew-gaw*), which Mr. Atkinson identifies with O. Norse *giga*, Swed. *giga*, a Jew's-harp, Dan. *gige*, Ger. *geige*, a musical instrument. It was probably a Scandinavian invention. Compare the following—

They [the urns] contained . . . . knives, pieces of iron, brass, and wood, and one of Norway a brass gilded *Jew's harp*.—*Sir Thos. Browne, Hydriotaphia*, 1658, vol. iii. p. 21 (ed. Bohn).

Gewgaw seems originally to have been used in the special sense of a rustic musical instrument, *e.g.* "Pastor sub caulâ bene cantat cum calamaulâ. The scheperd vndyr þe folde syngythe well wythe hys *gwgawe* þe pype."—*Promptorium Parv.* s. v. Flowte (about 1440). The modern meaning of a trivial toy, a showy bauble, must then be a secondary one.

Gugaw, idem quod *Flowte*, pype, giga.—*Prompt. Parvulorum.*

On this Mr. Way remarks that Fr. *gigue*, It. *giga* (a fiddle), may be from Gk. *gigras* [? *giggras*], a kind of flute. J. Pollux mentions the *giglarus* as a small sort of pipe used by the Egyptians.—Wilkinson, *Ancient Egyptians*, vol. i. p. 487 (ed. Birch). If this should be connected, it would trace up our *Jew's harp* to a curious antiquity.

O let me hear some silent Song,
Tun'd by the *Jew's-trump* of thy tongue.
Randolph, The Conceited Peddler, Works, p. 48.

Is Clio dumb, or has Apollo's *Jew's-trump*
By sad disaster lost her melodious tongue?
Id., The Jealous Lovers, p. 114.

JEWS' TIN, a name given in Cornwall

to lumps of smelted tin found inside the so-called *Jews' houses*, which is perhaps for *dshyi-houses*, *tshey* or *dzhyi* (old Cornish *ty*), a house, being used especially for smelting-houses (M. Müller, *Chips*, vol. iii.).

Probably this is merely *house tin*, or the *tin* found in the *houses*.—*Chas. Kingsley, Life*, vol. ii. p. 238.

The title of *Jews' House* is given by the country people to an old smelting house—a narrow shallow pit with a small quantity of charcoal ashes at the bottom, and frequently pieces of smelted tin, the last being called *Jews' Bowls*.—*J. O. Halliwell, Rambles in Western Cornwall*, p. 51.

JIGGER, a popular name for the West Indian flea, as if so called from its *jigging* or quick movement, is a naturalized form of *chigoe*, its native name.

Yet, how much is owing to themselves is plain from this circumstance, that numbers are crippled by the *jiggers*, which scarcely ever in our colonies affect any but the negroes. —*Southey, Letters*, vol. ii. p. 201.

JILT, to throw one over as a flirt does, is a contracted form of *jillet*, a diminutival form of *jyll*, a flirt, a light woman, originally a common feminine name, derived from *Julia*. Thus *Jillet* = *Juliet*, Fr. *Juliette*, It. *Giulietta*. The expressions *gill-flirt*, *flirt-gill*, *flirt-gillian*, are of frequent occurrence in old writers. This use of *jill* was probably determined by the similar word *giglet*, a giddy, wanton woman, old Fr. *gigues*, a *jigging*, flighty girl (Skeat). So *jockey*, to cheat, was originally only the Scottish form of *Jack*.

A *jillet* brak his heart at last,
Ill may she be!
Burns, Poems, p. 71 (Globe ed.).

JO, JOE, in Scotch an endearing expression of familiarity, as in "John Anderson, my *jo*," is said to be a corruption of Fr. *joie*, as if *mon joie*, my darling (Jamieson). *Joy* is also given as a Scottish word for darling. A large number of Scottish words, it is well known, are borrowed from the French. Burns says of Poesie:—

And och! o'er aft thy *joes* hae starv'd
'Mid a' thy favours!
On Pastoral Poetry, Poems, p. 114 (Globe ed.).

JOHN DORY, JOHNNY DORY, the name of this fish is said to be a barbarous dismemberment and corruption of "*janitore*, a name by which this fish is familiarly known at Venice and elsewhere; the origin of the term *janitore*, as applied to the dory, seems to be the following: St. Peter, represented with the triple keys 'of hell, of hades, and of heaven' in his hand, is called, in his quasi-official capacity, *il janitore* (The Gate-keeper), and this fish, sharing with the haddock the apocryphal honour of having received the apostle's thumb-mark, is called in consequence *St. Peter's fish*, and by metonomy, *il janitore*." The ancient Greek name for the dory having been *Zeus*, *i.e.* Jupiter, it is not improbable the great saint of the Roman church was chosen (as in other instances) to take the place of the dethroned Thunderer. (So Badham, *Prose Halieutics*, p. 229.) We may compare with this, *imperatore*, a popular name at Genoa for the sword-fish, so called because the Italian imperators were commonly represented sword in hand. Pliny gives in a list of fishes, "the Emperour with a Sword, called Xiphias" (Holland's *Trans.*, vol. ii. p. 452, 1634). The Arabs call a certain fish found on their coasts *Sultan el-Bahr*, Sultan of the Sea. St. Peter having been ever regarded as the patron saint of fishermen and fishmongers, certain boats plying on the Thames were called *Peter-boats*; the armorial bearings of the Fishmongers' Company, London, are his cross-keys; watermen and fishermen were sometimes called familiarly *Peter*, *Peter-men* (Wright). Similarly a plant that grows on the sea-shore is called *Saint Pierre* or *samphire*, and a little bird that seems to walk the water, like the saint, is named the *petrel*. That the dory was familiarly known as St. Peter's fish the following will show:—

It. *Pésce San Piétro*, a Dory or Gold-fish.—*Florio*, 1611.

German, *Petermann*, Petersfisch, the dory.

French, *St. Pierre*, the John Dory; see Cotgrave, s. v. *Poisson*.

DOREE, *St. Peter's fish*.—*Bp. Wilkins, Essay towards a Philosophical Language*, 1668.

The *faber marinus*, . . . we often meet with it in these seas, commonly called a *peter-fish*, having one black spot on either side the body; conceived the perpetual signature, from the impression of St. Peter's fingers, or to resemble the two pieces of money which St. Peter took out of this fish.—*Sir Thos.*

Browne (*Fishes of Norfolk*, 1668), *Works*, vol. iii. p. 328 (ed. Bohn).

We may perhaps compare Mod. Greek *christó-psaron*, the trout, and *halibut*, the holy fish.

Holland seems to have derived the *dory*, or *doree* as he spells it, from Fr. *dorée*, gilded (It. *dorata*), and so Mr. Wedgwood, *Philolog. Transactions*, 1855, p. 63, and Prof. Skeat.

The *Doree* or *Goldfish*, called *Zeus* and Faber.—*Pliny*, *Naturall History*, tom. i. p. 247 (1634).

Mahn (in Webster) thinks it is from *jaune dorée*, the golden yellow fish, an unlikely combination. *John* or *Johnny* is no doubt only a popular prenomen as in *jack-pike*, *jack-daw*, &c. The following from Alexander Neckam, who died in 1217, seems conclusive, and the *janitore* theory therefore falls to the ground.

Gustum *doreæ* quæ nomen sumpsit *ab auro*. —*De Laudibus Divinæ Sapientiæ*, l. 561.

Southey seems to have thought that the fish has its name from a human prototype.

Would not John Dory's name have died with him, and so been long ago dead as a door-nail, if a grotesque likeness for him had not been found in the fish, which being called after him, has immortalized him and his ugliness (vid. *The Doctor*, p. 310)

Compare the old ballad of *John Dory* in Child's *Ballads*, vol. viii. p. 194.

Gayton in his *Pleasant Notes upon Don Quixot*, 1654, mentions as popular heroes, quite as illustrious as Palmerin of England, "Bevis of Southampton, Sir Eglamore, *John Dory*, the Pindar of Wakefield, Robin Hood, or Clem of the Cluff" (fol. p. 21). The name of the fish was no doubt assimilated to that of the well-known pirate.

JOHNNY-DARBIES, a nickname for policemen, is said to be a corruption of the French *gens-d'armes* (*Slang Dict.* s.v.). *Schandarm* is a popular corruption in German of the same word, as if from *schand* (shame) and *arm* (poor). Other forms are *standarm* in Aachen, and *standár*, *schandar* in Bavaria (Andresen, *Volksetymologie*).

JOKE-FELLOW, a Scotch word for an equal or intimate acquaintance (Jamieson), is an obvious corruption of (*joug-fellow*) *yoke-fellow*.

JOLLY-BOAT, an Anglicized form of Dan. *jolle*, a yawl, Dut. *jol*, Swed. *julle*. *Yawl* is the same word disguised by a different spelling.

JORDAN, an old name for certain household utensils of common use, occurring in Chaucer (*Prologue to the Pardoneres Tale*) and in Hollinshed, who speaks of "two *jorden* pots," is doubtless the Danish *jord* (*jorden*), earth, as if an earthen pot. Cf. *jurnut*, a provincial word for the pig-nut, Dan. *jord-nød*. So *turreen*, *i. e.* a *terrene* vessel.

Ich shal Jangly to þys *Jordan* with hus Juste wombe.
Langland, *Vision of Piers Plowman*, Pass. xvi. l. 92 (text C.).

Iurdone . . . *Jurdanus*, *madella*.—*Prompt. Parvulorum*.

JOY-BIRDS, a name commonly given by the country-folk about Tedworth, on the borders of Wiltshire and Hampshire (and probably elsewhere), to the *jay-birds* or *jays*, which abound in the forest of Savernake, not far distant. This corruption is a curious instance of a reversion to the original meaning of a word, Fr. *geai*, formerly *gai*, Prov. *gai*, *jai*, Sp. *gayo*, the jay, denoting properly the blithe and *gay* bird (with reference perhaps to its vari-coloured plumage), being derived from Fr. *gai*, Prov. *gai*, Sp. *gayo*, lively, gay.

The jay was formerly used as a proverbial comparison for one exceedingly "jolly."

Heo [= she] is dereworthe in day,
Graciouse, stout, and gay,
Gentil, *joly so the jay*.
Lyric Poetry (ab. 1320), p. 52 (Percy Soc.), and *Böddeker*, *Altenglische Dichtungen*, p. 169.

JOYLY, an old spelling of *jolly*, as if another form of *joyous*, *joyful*. *Jolly*, Fr. *joli*, old Eng. *jolif*, old Fr. *jolif*, Ital. *giulivo*, "iolly, glad, full of ioy" (Florio), are said to be derived from Icel. *Jól*, Yule, the season of rejoicing (Diez). Compare, however, It. *giulio*, blithe, merry, *giuliare*, to glad or be iolly (Florio), and *giullaro*, a jester (*giullare*, to play the jester), shortened from *giocolaro*, Lat. *jocularius*, *jocularis*, a jester. The spelling *joyly* is of frequent occurrence in the *Apophthegms of Erasmus*, 1542:—

Xenocrates the philosophier was of a more

soure nature, a *ioylie* feloe in some other respectes.—P. xxvi. (Reprint 1877).

That ye maie bee an hable manne, to enioie the possession of that *ioyly* fruictefull Seigniourie.—*Id.* p. xxviii.

I am that *ioyly* feloe Diogenes the doggue.—*Id.* p. 153.

When I of any *ioyllie* ioy
or pleasure do assaye.
Drant, Horace, 1567, F. vi. verso.

See *Notes and Queries*, 6th S. ii. 522.

If ye be suche *ioyly* felowes that ye feare not the wrathe or dyspleasure of officers, whan as ye do euyll, yet grope youre owne conscience.—*Thos. Lever, Sermons*, 1550, p. 45 (ed. Arber).

Besides all that, my foote is woorth thy yard,
So am I *jolif* fayre and precious.
H. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 12 (Shaks. Soc.).

JUBILEE, a season of rejoicing (Lat. *jubilæus*), no doubt popularly connected with *jubilant* and *jubilation*, from Lat. *jubilare*, to shout for joy, to rejoice, is a distinct word derived from Heb. *yôbêl*, the sound of a trumpet, especially on the year of remission (Smith, *Dict. of Bible*, i. 1151). However *yâbal*, the root of *yôbêl*, and Lat. *jubil-*, are both probably imitative of a resounding cry or note.

After which he proclaims a *Jubile*, which was celebrated with all manner of sports and pleasures imaginable.—*Sir Thos. Herbert, Travels*, 1665, p. 104.

JUDAS TREE, a kind of carob tree, said to be so called because Judas Iscariot hanged himself thereon, Lat. *arbor Judæ* [= Cercis siliquastrum], is apparently a mistaken rendering of Sp. *arbol Judia*, *i.e.* the bean tree, which gets its name from its bean-like pods; *judia* being the Spanish word for French beans (Minsheu). Gerarde says that "This shrub is founde in diuers prouinces of Spaine," that it bears "long flat cods," *i.e.* pods, with seeds like lentils, and that "it may be called in English *Iudas tree*, whereon Iudas did hang himselfe, and not vpon the Elder tree, as it is saide."—*Herbal*, p. 1240. It may however be noted against the above conjecture that Pulci mentions *un carrubbio*, a carob-tree, as that from which the traitor suspended himself (*Morgante Maggiore*, xxv. 77).

JUDY-COW, a name for the lady-bird insect in the dialect of Cleveland, may possibly be, as Mr. Atkinson suggests, a corruption of the French name *vache à Dieu* (*vache de Dieu*), partly translated and the rest corrupted (*cow-de-Dieu*), and then inverted (as *cow-lady* for *lady-cow* in the same dialect, *Frauen-Kühlein*, *Bête de la Vierge*), and so would result *Dieu-de cow*, *judy-cow*. All this, however, is only conjecture.

JUG, a small pitcher, apparently a familiar name of endearment at first for that which supplies drink to the company, *Jug* (*Jugge*, and *Judge*) being a woman's pet name, equivalent to *Jenny* or *Jannet* (see Cotgrave, s. v. *Jehannette*), but originally from *Juditha* (Yonge, *Christian Names*, vol. i. p. 63). It was formerly used as a canting term for a light woman, see Davies, *Supp. Eng. Glossary*, s. v. In Leicestershire *jugg* is still the name of sundry small birds, as *bank-jugg*, the willow-wren, *hedge-jugg* and *juggywren* for jenny-wren (Evans, E. D. S.). The earlier form of the word appears to have been *jack*, a name long given to a kind of leathern jug, and this is no doubt identical with A. Sax. *ceac*, a pitcher, which would become *chack* or *jack* (see Skeat, *Etym. Dict.* s. v. *Jack* (1). Old Eng. *jubbe*, a jug (Chaucer), probably contributed to the corruption.

JUG, in the old slang expression, "The stone jug," for a prison, notwithstanding the curious parallelism of the Greek *kéramos*, denoting both a jug and a prison, is evidently a corruption of the Scotch word *jugg*, generally used in the plural in the forms *juggs*, *jougs*, *jogges*, a kind of pillory in which the criminal used to be confined by an iron collar which surrounded his neck. It is the same word as Fr. *joug*, Dut. *juk*, Lat. *jugum*, a "yoke." A person confined in this instrument was said to be *jogged*; the *iron jug*, with its partial and temporary confinement, readily suggested the name of *stone jug* for the more complete and protracted incarceration of the prison cell. The parish *juggs* were still to be seen a few years ago at the little country church of Duddingston, under Arthur's Seat, not far from Edinburgh (*Notes and Queries*, 5th S. x. 214). A representation of one is given in *Chambers' Cyclopædia*, s. v.

Some vent to *jug* for dirty tays.
C. G. Leland, The Breitmann Ballads, p. 15 (1871).

The brethrein ordained thaim both, for thair drinking in tym of divin service, and for thair suspect behaviour, to pay, ilke ane of thame, four merkis of penalte, and to sitte on the stoole of repentance tuo Soondays, or then to redeem thameselfs be standing in *joggis* and brankis.—*The Presbytery Book of Strathbogie*, 1631 (Spalding Club), p. 6.

Quhen the minister said he sould cause put him in *joggis*, that thei hard him say that neither he nor the best minister vithin seven myles durst doe so much.—*Id.* 1644, p. 46.

You had betther neither make nor meddle wid him;—jist put him out o' that—but don't rise yer hand to him, or he'll sarve you as he did Jem Flanagan; put ye three or four months in the *Stone Jug*. [Note, "A short periphrasis for Gaol."]—*W. Carleton, Traits and Stories of Irish Peasantry*, vol. i. p. 286 (1843).

"Six weeks and labour," replied the elder girl, with a flaunting laugh; "and that's better than *the stone jug*, anyhow; the mill's a deal better than the Sessions."—*C. Dickens, Sketches by Boz*, p. 187 (ed. 1877).

JULIENNE. This soup owes its name to a curious series of corruptions, if the account given in Kettner's *Book of the Table* be correct. One distinctive ingredient in its composition, it seems, is (or was) wood-sorrel, which in Italian, as in other languages, is popularly known as *Alleluia*, probably because its ternate leaf was considered an emblem of the Trinity. *Alleluia* became corrupted into *luggiala* (Florio), *lujula*, and *juliola*, and this name, on being introduced into France by Catherine of Medici's Italian cooks, was finally Frenchified into *Julienne*. Cf. L. Lat. *Luzula* (campestris), called in some parts of Cheshire *God's grace*.

JULY-FLOWER, a mis-spelling of *gilliflower* sometimes found, itself a corruption of O. Eng. *gilofer*, Fr. *giroflée*, It. *garofalo*, Mod. Greek *garophalo*, Greek *karuóphullon* ("nut-leaf"), Low Lat. *gariofilum*. [Compare JUNE-EATING.]

Thou caught'st som fragrant Rose,
Som *July-flowr*, or som sweet Sops-in-wine,
To make a Chaplet, thy chaste brows to binde.
Sylvester, Du Bartas, p. 304 (1621).

The spelling has been influenced by the fact that, as Bacon observes,

In *July*, come *Gilly-flowers* of all varieties. —*Essays*, 1625, p. 556 (ed. Arber).

It is observed, that *July-flowers*, sweet-williams, and violets, that are coloured, if they be neglected . . . . will turn white.—*Bacon, Sylva Sylvarum, Works* (ed. 1803), vol. ix. p. 246.

Both *stock-July-flowers* and rose campion, stamped, have been successfully applied to the wrists in tertian or quartan agues.—*Id.* vol. ix. p. 268.

Yonn *Iulyflow'rs*, or the Damaske Rose,
Or sweet-breath'd Violet, that hidden growes.
G. Wither, Britains Remembrancer, p. 137 verso, 1628.

You are a lovely *July-flower*,
Yet one rude wind, or ruffling shower,
Will force you hence, and in an houre.
Herrick, Hesperides (*Works*, ed. Hazlitt), p. 92.

The *July-flower* that hereto thriv'd,
Knowing herself no longer liv'd.
Loveluce, Aramantha, Poems, ed. Singer, p. 93.

The *July-flower* declares his gentleness;
Thyme, truth; the pansie, hearts-ease maidens call.
Drayton, Ninth Eclogue, p. 436 (ed. 1748).

Of flowers Jessamins, Roses, Melons, Tulips, *July flowers*, &c.—*Sir T. Herbert, Travels*, 1665, p. 128.

JUMP, as applied sometimes to a species of dance music, is a corrupt form of *dump*, a slow and solemn dance (Stainer and Barrett, *Musical Dictionary*). So *jumpish* is found for *dumpish* (Nares).

JUNETIN [q. d. Apple of *June*], a small apple, which ripens first (Bailey), sometimes spelled "*June-eating*" (compare Sp. *mayota*, May-fruit, the strawberry), seems to be corrupted from *geniting*, also given by Bailey, "a sort of apple." Kettner, *Book of the Table*, spells it *joanneting* (p. 34).

Another form of the same word is *jonette*, an old Eng. name for an early ripe pear.

As pees-coddes and *pere-Jonettes* · plomes and chiries.
Vision of Piers Plowman, Pass. xiii. l. 221, text C.

Professor Skeat is of opinion that this word, as well as *genniting*, an early apple, is ultimately derived from *Jean*, through probably O. Fr. *Jeannet*, *Jeanneton*, a diminutive, the reference being to St. John's day, June 24, when perhaps it became ripe. In his note, *in loco*, he quotes:—

In July come . . . early peares, and plummes in fruit, *ginnitings*.—*Bacon, Essay* 46 (1625, Arber ed. p. 556).

Pomme de S. Jean, S. John's apple, a kind of soon-ripe sweeting. *Hastivel*, a soon-ripe apple, called the St. John's apple.—*Cotgrave.*

This early apple or pear is still called *St. Jean.*—P. Lacroix, *Manners, &c., of Middle Ages*, p. 116.

The *Joanneting* or *St. John Apple*, like the *Margaret*, the *Maudlin*, and the *Lukewards* apple, reminds us of the old custom of naming fruits and flowers from the festivals of the church nearest to which they respectively ripened or bloomed. Compare *Lent lily*, *Lent rose*, *Michaelmas daisy*, *Christmas rose*, *May* (= Hawthorn), *Thistle Barnaby*, *Gang-flower* or *Rogation-flower* (Skinner), *St. Barbara's cress*, *St. James wort*, *St. John's wort*, *St. Peter's wort*, *Pasque-flower* (= Easter flower), Fr. *pasquerette* (Cotgrave), Dan. *pask-lilja*, Ger. *pfingst-rosen*, Low Ger. *pinksten*, the Whitsuntide gilliflower. Especially we may notice here the German *Johannis-apfel*, *-beere*, *-blume* (= daisy), *-kafer*, *-kraut*, *-ritte* (= meadow sweet), *-wurmchen*, all of which make their appearance about the feast of St. John Baptist, or Midsummer's Day. (See Yonge, *History of Christian Names*, vol. i. p. 110.) Finally we have the assertion of Messrs. Britten and Holland that the *John-apple* or *Apple-John*, well known in Cheshire, is so called because it is ripe about St. John's Day (*Eng. Plant-Names*, p. 14). Gerarde gives a representation of a "*Jennetting* Peare, *Pyra Præcocia.*" —*Herbal*, p. 1267.

Pomgranat trees, Fig trees, and Apple trees, liue a very short time: & of these the hastie kind or *Ienitings* continue nothing so large as those that bear and ripen later.—*P. Holland, Pliny's Nat. Hist.*, vol. i. p. 495 (1634).

If you loue frute, forsooth, wee haue *jenitings*, paremayns, russet coates, pippines, ablejohns, and perhaps a pareplum, a damsone, I or an apricocke too.—*Sir John Davies, Works*, vol. ii. p. 218 (ed. Grosart).

Yet, tho' I spared thee all the spring,
Thy sole delight is, sitting still,
With that gold dagger of thy bill
To fret the summer *jenneting.*
Tennyson, The Blackbird, Poems, p. 68.

JUNK, a Chinese vessel, Sp. *junco*, so spelt, perhaps, from some imagined connexion with the naval term *junk* (so Bailey), is a naturalized form of Chinese *chw'an*, a ship (Skeat).

Into India these Persees came . . . in five *Juncks* from Jasquez.—*Sir T. Herbert, Travels*, 1665, p. 55.

JURY-MAST, "a yard set up instead of a mast, which has been broken down by a storm or shot" (Bailey), is probably for an *injury mast*. With less likelihood it has been considered to be a *joury mast*, *i. e.* a mast for the *day* (Fr. *jour*), temporary. Prof. Skeat holds the first part of the word to be a corruption of Dan. *kiöre*, driving, as if "a driving-mast," which does not seem very likely either.

JUST, when used adverbially in such sentences as "It is *just* ten o'clock," "The water was *just* to the knee," "He was *just* late," is a derivative, not of French *juste*, Lat. *justus*, but of French "*jouste*, neer to, nigh adjoining, hard by, towards, beside," also old Fr. (16th cent.) *jouxte*, It. *giusta*, Prov. *josta*, from Lat. *juxta*, near. Hence also to *joust* or *just*, to come near, *jostle*, or tilt against each other, Fr. *jouter*, O. Fr. *jouster*, It. *giustare*, Span. *justar*, Prov. *jostar*. The primitive meaning of *juxta* was *adjoining*, from *jug-*, the root of *jungere*.

Mr. Oliphant remarks that the earliest use of *just* is in the sense of *even*, *right* [*i. e.* of position], *e. g.*,

His hode was *juste* to his chynne [*Juxta mentum*].—*Percival and Isumbras*, p. 11.

"It is curious," he adds, "that *just* should be found in this sense before its meaning of *equity* appeared in England."—*Old and Middle English*, p. 568.

He evidently confounds here two distinct words.

JUSTACOAT, a Scotch word for a waistcoat with sleeves, is said by Mr. Wedgwood (*Philological Transactions*, 1855, p. 66) to be from Fr. *just au corps*. The Scotch forms in Jamieson are *justicoat*, *justiecor*, and *jeistiecor*, derived as above.

JUST-BEAST, a Sussex word for a beast taken in to graze, also called a *joist-beast*, a corruption of *agist-beast*, *i. e.* one taken for *agistment* or pasturage (Parish).

Compare Cumberland *jyste*, to agist, to put cattle out to grass upon ano-

ther's farm (Dickinson), Westm. "*joisted* fields," *i.e. agisted* (*Old Country Words*, E. D. S. p. 122)..

K.

KANGAROO, a name popularly given in some places to a certain class of fungi. An enthusiastic mycologist, writing in the *Saturday Review* (Sept. 1876), cites—

> The remark of a sharpish lad who guided us not long ago through the beautiful woods of Piercefield, and interrupted our triumph over a rare find of curious fungi with the caution, "You munna eat them *kangaroos*." We presently learned that this was the generic name which his careful mother had taught him to attach to mycologic growths. Two days later, a middle-aged bailiff pronounced upon a fungus on which we had stumbled that it was not a mushroom, but a *canker*.

It is of this latter word, no doubt, that *kangaroo* is a corruption.

KEELSON, a piece of timber in a ship next to the keel, *kelsine* (Chapman). Prof. Skeat observes that in the cognate languages the word bears the apparent meaning of "keel-swine," *e. g.* Swed. *köl-svin*, Dan. *kjöl-sviin*, Ger. *kiel-schwein*; but that those words were no doubt at first "keel-*sill*," as we see by comparing the Norwegian form *kjöl-svill*. The suffix *svill* (= Ger. *schwelle*, a sill), not being understood, was corrupted (1) to *swine*, and (2) to *son*.

KENEBOWE, a curious old corruption of *kimbo* in the phrase "arms a-kimbo," as if in a *keen* (or sharp) *bow* (or curve).

> The host . . . set his hond in *kenebowe*.
> *Tale of Beryn*, l. 1838 (ed. Furnivall).

The proper meaning of *a-kimbo* is *on kam bow*, "in a crooked bend" (Skeat, *Etym. Dict.* s. v.). For *kam*, see GAME.

KENNING, a Cornish word for a white speck forming on the cornea of the eye, as if a defect in the *ken* (= the sight).—Polwhele, *Traditions and Recollections*, ii. 607. It is a corruption of *kerning* also used, *i. e.* the growth of a *kern* or horny opacity.

KENSPECKLE, a Scottish word meaning easily recognizable from a distance, conspicuous, remarkable, is perhaps for *conspeckable*, Lat. *conspicabilis* (= *conspicuus*), conspicuous; just as *ken* is identical with Eng. *con*, to know, and *kent*, a long pole, with Lat. *contus*; cf. *kunsence*, = consent.—*Ancren Riwle*, p. 288. It is also in use in Lincolnshire (Peacock). In the Holderness dialect (E. Yorkshire) it appears as *kensback*; in Antrim and Down, *kenspeckled* (Patterson); in Bailey's Dict. *kenspecked*.

> For the last six or seven years, these showers of falling stars, recurrent at known intervals, make those parts of the road *kenspeckle* (to use an old Scottish word)—*i.e.* liable to recognition and distinguishable from the rest.—*De Quincey, Works*, vol. iii. p. 195.
>
> She thought it more prudent to stay where she was [on the top of the coach], though it might make her look *kenspeckle*.—*Daft Davie, &c., S. R. Whitehead*, p. 213.

KERNEL, an old word for a battlement, is a corrupt form of *crenelle*, old Fr. *carnel*, *crenel* (Mod. Fr. *créneau*), from *cren*, *cran*, a notch or indentation, Lat. *crena*. Hence "crenellated," furnished with battlements. In Low Lat. the word is spelt *quarnellus* (O. F *mur quernelé*), as if "foramen quadratum," a square aperture.

> Wallis & *kirnels* stoute þe stones doun bette.
> *Langtoft, Chronicle*, p. 326.
>
> On hym there fyl a gret *kernel* of ston.
> *St. Graal*, vol. ii. p. 388, l. 432.
>
> And þe *carnels* so stondeþ vp-riht,
> Wel i-planed and feir i-diht.
> *Castel of Loue*, l. 695, ab. 1320.
>
> þe komli *kerneles* were to-clatered wiþ engines.
> *William of Palerne*, l. 2858.

KERB-STONE, an incorrect spelling of *curb-stone*, that which *curbs* or confines a pathway, and marks it off from the road, so written perhaps from an imagined connexion with Ger. *kerbe*, a notch, groove, or indentation.

> By the West side of the aforesaid Prison, then called the Tunne, was a fair Well of Spring water, *curbed* round with hard stone, but in the year 1401 the said Prison house . . . was made a Cestern for sweet water.—*J. Howell, Londinopolis*, p. 77.

KERSEYMERE, a fine stuff, is a corruption of *cassimere*, the old form of *cashmere*, a material originally brought from Cashmere in N. India. It was assimilated to *kersey*, the name of a coarse cloth originally, perhaps, manufactured at Kersey, in Suffolk (Skeat).

KETTLE OF FISH, a colloquial phrase

for an embroglio, "mess," or *contre-temps*, a perplexing state of affairs, perhaps originally denoted a net full of fish, which, when drawn up with its plunging contents, is eminently suggestive of confusion, flurry, and disorder. Compare *kiddle* (*kidellus*), a fishing weir, and *keddle* or *kettle-net*, a large stake-net. Compare perhaps Scot. *kittle*, to puzzle or perplex. See Davies, *Supp. Eng. Glossary*, s. v., who quotes,

Fine doings at my house! a pretty *kettle of fish* I have discovered at last.—*Fielding, T. Jones*, bk. xviii. ch. 8.

KEY, formerly a common spelling of *quay*, from an idea that it meant that which shuts in vessels from the high sea, just as *lock* is an enclosure in a canal. Thus Bailey defines "*Key* of a River or Haven, a Wharf, also a Station for ships to ride, where they are, as it were, *locked in* with the land," and so Richardson. But *quay*, Fr. *quai*, a distinct word, is from Welsh *cae*, *cai*, an enclosure. Compare W. *caeth*, bound, confined, which Ebel (through a form *cacht*) deduces from Lat. *captus* (*Celtic Studies*, p. 100).

Keyage, or botys stondynge, Ripatum.—*Prompt. Parvulorum.*

Quai, the *key* of a river, or haven.—*Cotgrave.*

Item, that the slippe and the *keye*, and the pavyment ther, be ouerseyn and repared.—*Ordinances of Worcester, Eng. Gilds*, p. 374 (E.E.T.S.).

I do not look on the structure of the Exchange to be comparable to that of Sir Tho. Gresham in our Citty of London, yet in one respect it exceeds, that ships of considerable burthen ride at the very *key* contiguous to it.—*J. Evelyn, Diary*, Aug. 19, 1641.

It has twelve faire churches, many noble houses, especialy the Lord Devereux's, a brave *kay* and commodious harbour, being about 7 miles from the maine.—*Id.* July 8, 1656.

The crew with merry shouts their anchors weigh,
Then ply their oars, and brush the buxom sea,
While troops of gathered Rhodians crowd the *key*.
Dryden, Cimon and Iphigenia, l. 614.

KEY-COLD, a frequently occurring expression in old writers, as if to denote "as cold as an iron key." I would suggest, merely tentatively, that the original was *kele-cold*, *i.e.* "chill-cold," from A. Sax. *célan*, to chill, Prov. Eng. *keel*, or *kele*, to cool; the word, as to its formation, being a kind of intensive reduplication, like *tip-top*, *tee-total*. Cf. *keale*, a cold, Lincolnshire.—Ray, *N. Country Words.*

Either they marry their children in their infancy, when they are not able to know what loue is, or else matche them with inequallity, ioyning burning sommer with *kea-cold* winter, their daughters of twenty yeares olde or vnder, to rich cormorants of threescore or vpwards.—*J. Lane, Tell-Trothes New-yeares Gift*, 1593, p. 5 (Shaks. Soc.).

Poor *key-cold* figure of a holy king.
Shakespeare, Richard III. act i. sc. 2.

A fire to kindle in us some luke-warme, or some *key-cold* affection in us to good.—*Bp. Andrewes, Sermons*, fol. p. 607.

But compare the following:—

For certes there was never *keie*,
Ne frosen is upon the walle
More inly *cold*, than I am alle.
Gower, Confessio Amantis, vol. iii. p. 9.

KEYS, the Anglicized name of the local parliament of the Isle of Man, is evidently a corruption of the first syllable of the vernacular name, *Kiare-as-feed*, "The Four-and-twenty," so called from the number of representatives.

The power of making and repealing laws rested with the *Keys*.—*The Manx Society Publications*, vol. xiii. p. 113.

Camden gives the fanciful explanation—

The *Keys* of the Island are so called because they are to lay open and discover the true ancient laws and customs of the island.—*Britannia, Isle of Man* (ed. 1695).

KICK, a slang word for fashion, vogue, is not, as it might seem, a corruption of Fr. *chic*, but the same word as Prov. Eng. *kick*, a novelty, a dash, *kicky*, showy (Norfolk), old Eng. "*Kygge*, or ioly (al. *kydge*), Jocundus, hilaris."—*Prompt. Parvulorum.*

'Tis the *kick*, I say, old un, I brought it down. *Dibdin.*

I cocked my hat, and twirled my stick,
And the girls they called me quite the *kick*.
George Colman.

"He's in high *kick*" is a proverb in the Craven dialect. Compare Prov. Eng. *kedge*, brisk, lively (Suffolk), Scotch *kicky*, showy, gaudy, *kidgie*, cheerful; Swed. *käck*, brave, brisk, Ger. *keck*, akin, no doubt, to *quick*; Icel. *kykr*, another form of *kvikr*, quick, lively; O. H. Ger. *keck*, Dan. *kiäk*. See Diefenbach, *Goth. Sprache*, ii. 482.

In Banffshire they say, "He tried on 's *kicks* wee me," *i. e.* tricks; and "She geed *kickin'* up the street," *i. e.* walking with a silly haughty air (Gregor).

KICK-SHAWS, French ragoûts or sauces (Bailey), or generally any light made-dishes of an unsatisfying nature, is an Anglicized form of Fr. *quelque chose*, "something," anything trivial, the termination *-shaw* being perhaps mentally associated with *pshaw!* a term of contempt. The Germans have twisted the same word into *geckschoserie*, foolery, as if compounded with *geck*, a simpleton (Andresen, *Deutsche Volksetymologie*, p. 40). Cf. our "gooseberry *fool*" and "silli-bub."

Gervase Markham, in his *English Housewife*, alleges as instances of her skill "*quelquechoses*, fricassees, devised pastes," &c., and Whitlock, in his *Zootomia*, considers "*quelques choses*, made dishes of no nourishing."

Paper *Quelk-chose* never smelt in Scholes. —*Davies, Muse's Sacrifice*, p. 5.

Onely let mee love none, no not the sport
From countrey grasse, to comfitures of Court,
Or cities *quelque choses*, let not report
My minde transport.
Dr. Donne, Poems, 1635, p. 8.

Bishop Hall has the word still unnaturalized, "Fine *quelqueschoses* of new and artificial composition;" Cotgrave defines *Fricandeaux* as "*quelkchoses* made of good flesh and herbs chopped together," and Dryden shows the word in a state of transition.

Limberham. Some foolish French *quelquechose* I warrant you.
Brainsick. Quelquechose! O ignorance in supreme perfection! He means a *kekshose*.
The Kind Keeper [in Wedgwood].

This latter form seems eventually to have been mistaken for a plural, as *kickshoe* is used by Lord Somerville (*Memorie of the Somervilles*), and *kecsho* in an old MS. cookery book (Wright s. v. *Eyse*). But *kickshawses* (Shaks. *Twelfth Night*, i. 3, 122) and *kickeshoses* (Featley) were formerly in use.

She can feed on hung beef and a barley pudding without the help of French *kickshaws*. —*The Country Farmer's Catechism*, 1703.

Ye shall haue a Capon, a Tansie, and some *kick-showes* of my wits.—*Jacke Drums Entertainement*, act ii. l. 424 (1616).

Picking here and there upon *kickshaws* and puff paste, that have little or no substance in them.—*Thos. Brooks, Works* (Nichol's ed.), vol. iv. p. 134 (1662).

Milton spells it *kickshoes*.

Some pigeons, Davy, a couple of short-legged hens, a joint of mutton, and any pretty little tiny *kickshaws*. — *Shakespeare, 2 Hen. IV.* v. 1, l. 29.

KIDNAP, to steal a child, *i. e.* to *nab* a *kid;* the latter slang term for a child being perhaps the same as Dutch and German *kind*, just as *kip*, another slang word, is the same as Dutch *knip*. See Davies, *Supp. Eng. Glossary*, s. v. *Kid*.

KIDNEY, an assimilation to other words ending in *-ey* (such as *attorney*, *chimney*, *money*) of old Eng. *kidnere*, which is a compound word meaning literally "belly-reins." *Kid* (Prov. Eng. *kite*, the stomach) is A. Sax. *cwiδ*, the womb or stomach, Scand. *kviδr*, Goth, *quiþus*, and "*neere* of a beest, Ren" (*Prompt. Parv.*) is a kidney, "the reins," Dan. *nyre*.

"Reynoun, *kydeneyre*." — Old MS. See *Prompt. Parvulorum*, p. 353. I find that this is also identically the view of Prof. Skeat, *Etym. Dict.* s. v.

þei schul offre twey *kideneiren*.—*Wycliffe, Levit.* iii. 33.

Take þo hert and þo mydruv and þe *kydnere*,
And hew hom smalle, as I þe lere.
Liber Cure Cocorum, p. 10.

KILDERKIN, a small cask, a corruption of Dut. *kindeken*, the same, originally a "child-kin," and then a barrel of infantine dimensions, from *kind*, a child.

KILLESSE, } old words for a groove or
CULLIDGE, } channel (Parker, *Glossary of Architecture*), are corruptions of Fr. *coulisse*, something that slides, a port-*cullis*, or the groove it slides in, from *couler*, to slide, to trickle, Lat. *colare*, to per-colate.

KILL-RIDGE, an ancient corruption of the name of the plant *culrage* (*Polygonum hydropiper*), "Water-pepper, or arsenicke, some call it *kill-ridge*, or culerage."—*Nomenclator*, 1585.

Curage, The herb Waterpepper . . *Killridge*, or culerage.—*Cotgrave*.

Ciderage, another name for the same plant, is a corruption of Fr. *cidrage*. *Cowitch*, according to Mr. Cockayne, is

only another form of *culrage* [?].—*Leechdoms*, vol. iii. Glossary, s. v. *Earsmerte*.

KINDNESS, a name given to a disease which prevailed in Scotland A.D. 1580, was probably, as Jamieson suggests, a vulgar corruption of *(quinance) squinance, squinancy*, the old forms of *quinsy*, from Fr. *squinance*, Lat. *cynanche*, Greek *kûnanche*, a dog-throttling.

KING, a contracted form of old Eng. *kining*, A. Sax. *cyning*. From a misunderstanding of the cognate words, O. H. Ger. and old Sax. *kuning*, O. Low Ger. *cuning*, Dut. *koning*, Swed. *konung*, Icel. *konungr*, as if derived from Goth. *kunnan*, Icel. *kunna*, Dut. *kunnen*, A. Sax. *cunnan*, to know and to be able (so Helfenstein, *Comp. Grammar*, p. 33), originated the idea that the *king* is properly he who *can*, or possesses power, because he *kens* or has *cunning*; since knowledge is power, and might is right, according to Carlyle's favourite doctrine. (So Verstegan, Smith, Bailey, Richardson; also Jenkin on *Jude*, p. 181.)

This etymology is of considerable antiquity. In a homily of the 12th century it is said,

Elch man þe ledeð is lif rihtliche . . . is cleped *king*, for þat he *kenneð* eure to rihte. —*Old Eng. Homilies*, 2nd Ser. p. 45 (ed. Morris).

King from *Conning*, for so our Great-grandfathers called them, which one word implyeth two most important matters in a Governour, *Power* and *Skill*.—*Camden, Remaines Concerning Britaine*, p. 34, 1637.

The Commander over Men; he to whose will our wills are to be subordinated, and loyally surrender themselves, and find their welfare in doing so, may be reckoned the most important of Great Men. . . . He is called Rex, Regulator, Roi: our own name is still better; *King, Könning*, which means *Can*-ning, Able-man.—T. *Carlyle, On Heroes, Lect. VI.*

King is *Kön-ning, Kan-ning*, Man that *knows* or *cans*.—*Id. Lect I.*

The only Title wherein I, with confidence, trace eternity, is that of *King. König* (King) anciently *Könning*, means *Ken-ning* (Cunning), or which is the same thing Can-ning. Ever must the Sovereign of Mankind be fitly entitled King.—*Sartor Resartus*, bk. iii. ch. 7.

O. Eng. *kin-ing* (old Frisian *kining*) meant originally "son of the kin," *i.e.* a chief chosen by the tribe (Ger. *kurfürst*); *kin-* being the same word as A. Sax. *cyn*, a tribe or kin, Icel. *kyn*, O. H. Ger. *kunni*, Goth. *kuni*, race; and *-ing*, a patronymic termination, meaning "son of," as in *Athel-ing, Woden-ing* (Rask, *A. Sax. Grammar*, p. 78). So Diefenbach, *Goth. Sprache*, ii. 464; Stratmann, Skeat. Compare "The *king* is near of *kin* to us."—2 Sam. xix. 42; A. Sax. *þeôden*, a king, from *þeôd*, the people; *þeod-cyning* (Beowulf, l. 2, and 3008), a king belonging to the people; and A. Sax. *drighten*, a lord (Icel. *dróttinn*), from *dright* (*drótt*), the people.

The *king* is the representative of the race, the embodiment of its national being, *the child of his people*, and not their father. A *king*, in the old Teutonic sense, is not the king of a country, but the king of a nation. The Teutonic king is not the lord of the soil, but the leader of the people.—*Freeman, The Norman Conquest*, vol. i. p. 77.

The *king*, says Cardinal Pole, is the head and husband of the people, the *child*, the creature, and the minister of the two—*populus enim Regem procreat.*—*Id.* p. 584.

Dans l'origine, le peuple souverain créa des rois pour son utilité.—*De Cherrier, Histoire de Charles VIII.* i. 76.

Nú! ðín *cyning* ðé cymþ to.—*A. Sax. Vers. S. Matt.* xxi. 5.

& þe wule he was out of Engelond · Edgar Aþeling
þat riȝt eir was of Engelond · & kunde to be *king*.
Robt. of Gloucester, Chron., Morris Spec. p. 15, l. 422.

He thought therefore without delay to rid them, as though the killing of his *kinsmen* could amend his cause, and make him a *kindly king*.—*Sir T. More, History of King Richard III.*

King, Ger. *könig*, has also been identified with Sansk. *ǵanaka*, a father, which is rather a word closely related, root *ǵan*, to beget, whence *genus, kin*.

KING-COUGH, given by Bailey as a North country word for the *chin-cough*, or hooping-cough, is a corruption of *kink-cough*. (See CHIN-COUGH.) It is found also in N. W. Lincolnshire (Peacock), in the Holderness district, E. Yorkshire, and in Cumberland (Dickinson). An old MS. of the 15th cent. says "þis erbe y-dronke in olde wyne helpiþ þe *Kynges hoste*" (= king-cough), while another heals "þe *chynke* and þe olde cogh" (Way). Skinner quotes *kin-cough* as a Lincolnshire word, and the verb *kinchen*, to breathe with diffi-

culty. Compare Swed. *kik-hosta*, chincough, Dut. *kink-hoest*.

KINGDOM is properly no compound of *king* with the suffix *-dom*, as if the state or condition of a king, though it has long been regarded as such. The Old Eng. form of the word is *kinedom*, A. Sax. *cynedóm*, where the first part of the compound is *cyne* (adj.), royal.—Skeat, *Etym. Dict.*

Ich chulle scheawen . . . to alle *kinedomes* þine scheomeful sunnen, to þe *kinedome* of eorðe, & to þe *kinedome* of heouene.—*Ancren Riwle*, p. 322.

[He] cowþe vche *kyndam* tokerue & keuer when hym lyked.
Alliterative Poems, p. 85, l. 1700.

KIT, a small violin, contracted (perhaps under the influence of *catling*, and *cat-gut*, *kitling* and *kitten*) from A. Sax. *cythere*, a cittern, a word borrowed from Lat. *cithara*, a lyre, whence also *guitar* and Ger. *zither*.

KITTY, a provincial word for a wren (*e.g.* Parish, *Sussex Glossary*), is a corruption of *cutty*, a name also given to it, descriptive of the shortness of its tail; compare Welsh *cwta*, short, bob-tailed, *cwt*, a tail, or *s-cut*, *cwtiar*, a *coot*, *cwtyn*, a plover. "The little *kitty-wren* must once have been St. Catherine's bird," writes Miss Yonge, *History of Christian Names*, vol. i. p. 270.

KITTY-WITCH, a Norfolk word for a cockchafer, from the A. Sax. *wicga*, seen also in ear-*wig*.—*Philolog. Soc. Trans.*, 1858, p. 103.

KNOT, the name of a snipe-like bird, *Tringa Canutus*, is said to have its name from King *Canute*, with whom it was a favourite article of food (Camden). Cf. *knot*, nodus, and Swed. *knut*, Icel. *knútr*.

The *knot* that called was *Canutus' bird* of old
Of that great king of Danes his name that still doth hold. *Drayton.*

Now as the Eagle is called Jovis Ales, so here [Lincolnshire] they have a Bird which is called the Kings' Bird, namely *Knut's*, sent for hither out of Denmark at the charge, and for the use, of Knut, or Kanutus, King of England.—*T. Fuller, Worthies*, vol. ii. p. 2.

L.

LABORINTH, an incorrect spelling, as if connected with *labor* (Cotgrave), Low Lat. *laborintus*, of *labyrinth*, Lat. *labyrinthus*, from Greek *labúrinthos*. The Greek word has been regarded as another form of *lavurinthos*, from *lavra* (λάϝρα) or *laúra* (λαύρα), a lane, as if a place full of lanes or alleys. It is properly a corruption of an Egyptian word.

LADDER TO HEAVEN, a trivial name for the plant Solomon's seal. Dr. Prior conjectures that it may have originated in a confusion of *scel de Salamon*, or *de Notre Dame*, with *echelle de S.* or *de N. D.*

LADY'S SMOCK, an old popular name for the *cardamine* or cress, in Northampton applied to the great bind weed. It was perhaps indefinitely used at first for any common plant with a white flower, and may possibly be the same word as old Eng. *lustmoce* (*Lœce Boc*, I. xxxviii. 3), A. Sax. *lustmoca*, lust wort, sundew (drosera) [?].

LAMB, in certain cant phrases, as "to give one *lamb* and salad," *i. e.* a sound thrashing, *lamb-pie*, a flogging, is doubtless the same word as Prov. and old Eng. *lam*, to beat or drub, *lamming*, a thrashing (Lincolns.), originally to strike with the *hand*, Ir. *lamh*, O. Norse *lamr*.

Dauber, to beat, swindge, *lamme*, canvass throughly.—*Cotgrave.*

De vellers ash *lam* de Romans dill
dey roon mit noses plue.
Leland, The Breitmann Ballads, p. 104.

I once saw the late Duke of Grafton at fisticuffs, in the open street, with such a fellow, whom he *lamb'd* most horribly.—*Misson, Travels over England*, p. 305 (ed. 1719).

Compare *smack*, to slap, to give a sounding blow to one, and Irish *smac*, the palm of the hand. However, the true cognation may be Icel. *lama*, to bruise, *lame*, A. Sax. *lama*; cf. Scot. *lamp*, to beat.

LAMB-MASS, an old misunderstanding of *Lammas* (*Day*), the first of August, "because the Priests used to get in their Tithe-*Lambs* on that Day" (Bailey); "*Lammesse, Festum agnorum*" (*Prompt. Parvulorum*, ab. 1440). *Lam* is the ancient form of *lamb*. A mass said on that day was accordingly esteemed very beneficial to *lambs* (Southey, *Common Place Book*, vol. iv. p. 122). But *Lammas* is A. Sax. *hláf-*

mæsse, loaf-mass (in *Saxon Chronicle*, an. 913), the day when an offering of new wheaten bread was made, as a thanksgiving for the fruits of corn.

By þis lyflode we mote lyue · tyl *lammasse* tyme;
And by þat, ich hope to haue · heruest in my crofte.
Langland, Vision of P. Plowman, C. ix. 315 (ed. Skeat).

That the Sheriff and Bailly hunt the Wolf thrice in the Year betwixt St. Mark's day and *Lambmass*; and that the Country rise with them to that end.—*Acts of Scot. Parl.*, Jac. VI., Par. 14, cap. 87.

LAMB-SKIN-IT, "a certain game at cards" (Bailey, *Dictionary*), as if to imply the game at which an innocent tyro would be fleeced, or as the phrase goes, a pigeon would be plucked (Chaucer's "to pull a finch"), is a corruption of Fr. *lansquenet*, "a Lance-knight, or German footman; also, the name of a game at cards."—Cotgrave. See LANCE-KNIGHT.

LAMB'S QUARTERS, a popular name for the plant *atriplex patula*, is perhaps only *Lammas quarter*, called so from its blossoming about the 1st of August, the season when the clergy used to get in their tithes (Prior), A. Sax. *hláf-mæsse*.

LAMB'S-WOOL, the name of an old English beverage, of which the chief ingredients were ale and roasted apples, is said to be a corruption of *lamasool*, from the "ancient British" *la maes abhal*, "the day of apples," *i.e.* the autumnal feast of apple gathering, when it used to be drunk (*Chambers' Cyclopædia*). In Irish indeed *la* is day, *mas* is collected, and *abhal* is an apple, and formerly this drink, as well as apples, was partaken of at the autumnal feast of All Halloween (Brand, *Pop. Antiq.*, i. 396, ed. Bohn), but this Celtic name needs confirmation. It is first mentioned, I think, by General Vallancey, while *lambs-wool* is found in the 16th century. The Scotch word is *lamoo*.

Next crowne the bowle full,
With gentle *lambs-wooll*,
Adde sugar, nutmeg, and ginger.
Herrick, Poems, p. 340 (ed. Hazlitt).

With Mahomet wine he dammeth with intent
To erect his paschal *lamb's wool* Sacrament.
Absalon's Nine Worthies (see *Dryden's Poems*, p. 107, Globe ed.).

Gerarde, writing in 1597, says:—

The pulpe of the rosted Apples . . mixed in a wine quart of faire water, laboured together vntill it come to be as Apples and Ale, which we call *Lambes Wooll* . . doth in one night cure . . . the strangurie.—*Herball*, p. 1276, fol.

Peele in his *Old Wives Tale*, 1595, has:

Lay a crab in the fire to roast for *lamb's-wool*.—p. 446, ed. Dyce.

The *lambs'-wool*, even in the opinion of my wife, who was a Connoisseur, was excellent.—*Goldsmith, The Vicar of Wakefield*, ch. xi.

LAMPER EEL, a Scotch corruption of *lamprey* (Jamieson), found also in provincial English (Wright).

The Lamprey, or, as it is called here [in Banffshire], the *Lamper eel*, is often met with.—*Smiles, Life of Edward, the Scotch Naturalist*, p. 426.

In W. Cornwall it is called the *lumping eel* (M. A. Courtney, *Glossary*, E. D.S.).

Some odde palace *lampreel's* that ingender with snakes, and are full of eyes on both sides, with a kinde of insinuated humblenesse, fixe all their delightes upon his brow.—*J. Marston, The Malcontent*, i. 5 (*Works*, ii. 216, ed. Halliwell).

LAMPREY, Fr. *lamproie*, Sp. *lamprea*, It. *lampreda*, has generally been understood to be from a Low Lat. *lam-petra*, *i.e. lambens petram*, "lick-stone," from its attaching itself to rocks by its mouth. The Breton name *lamprez*, from *lampr*, slippery, and Welsh *lleiprog*, from *lleipr*, "limber," probably point to the true origin, and in that case the above forms would be instances of corruption due to false derivation. For the inserted *m* compare *limpet* from Greek *lepa(d)s*; and *limp* beside Welsh *llipa*, flaccid. Compare also *limber*, Swiss *lampig*, Bav. *lampecht*, flaccid.

Mylke of almondes þerto þou cast,
þo tenche or *lampray* do to on last.
Liber Cure Cocorum, p. 19.

Lampreys—In Latine *Lampetrae*, *à lambendo petras*, "from licking the rocks," are plentifull in this and the neighbouring Counties in the River of Severn. A deformed Fish, which, for the many holes therein, one would conceive Nature intended it rather for an Instrument of Musick then for man's food.—*T. Fuller, Worthies of England*, vol. ii. p. 465.

LANCEGAY, the name of an old weapon, apparently a spear or javelin, prohibited by the statute 7 Rich. III.

He worth upon his stede gray,
And in his hond a *launcegay*,
A long swerd by his side.
Chaucer, The Rime of Sir Thopas, l. 13682.

"*Launcegay*, Lancea."—*Prompt. Parv.* Mr. Way thinks that *lance-gaye* (mentioned by Guillaume de St. Andre in the 14th cent.) or *lance-guaye* may be the same as the *archegaye* of the Franks, and derived from the name of the Eastern or Moorish weapon, called *assagay*, *arzegaye*, or *zagaye*. *L'assagay* would readily pass into *lancegay*. Sp. "*Azagáya*, a iavelin, a Moores weapon."—Minsheu, is for *al-zagaya*. Prof. Skeat thinks the word is contracted from *lance-zagaye*. De Comines mentions that the Albanian Stradiots [= στρατιῶται] were armed with a short pike called an *arzegaye* pointed with iron at both ends.—Sir S. D. Scott, *The British Army*, vol. ii. p. 14. The *assegai* of savage warfare, a word with which we became painfully familiar in our conflict with the Zulus, is not a native term, but borrowed from the the Europeans. Cotgrave has *zagaye* and *azagaye*, "a fashion of slender, long and long-headed pike used by the Moorish horsemen." It is the Berber *zagāya* (Devic).

The male sort from their infancy practise the rude postures of Mars, covering their naked bodies with massie Targets, their right hand brandishing a long but small *Azaguay* or lance of Ebony, barbed with iron, kept bright, which by exercise, they know how to jaculate as well as any people in the Universe.—*Sir Thos. Herbert, Travels*, 1665, p. 23.

That no man go armed, to bere *launcegayes*, Gleyves, Speres, and other wepyn, in distorbynge of the Kynges pease and people.—*English Gilds*, p. 388 (E. E. T. S.).

To speake of lesser weapons, both defensive and offensive, of our Nation, as their Pauad, Baselard, *Launcegay*, &c., would be endlesse and needlesse, when wee can doe nothing but name them,—*Camden, Remaines Concerning Britaine*, 1637, p. 204.

LANCE-KNIGHT, a foot soldier, French *lansquenet*, "a *Lance knight*, or German footman" (Cotgrave), is not, as Skinner thought, derived from *lance*, but a corruption of Ger. *lands-knecht*, a country man, lit. a land's-knight.

His garmentes were nowe so sumptuouse, all to pounced with gardens and jagges lyke a rutter [*i. e.* Ger. *ritter*, knight] of the *launce knyghtes*.—*Sir W. Barlowe, Dialogue describing the originall Ground of these Lutheran Faccions*.—*Southey, Life of Wesley*, vol. i. p. 358.

The *lansquenets* were mercenaries that Charles VIII. took into his pay; they composed a large part of the French infantry in the 16th century (Chéruel). Compare "*Lanceman*, a compatriote or countreyman [*Landsmann*]; a word which the Frenchman borrows of the Dutch to mock him withall."—Cotgrave.

Well, now must I practise to get the true garb of one of these *lance-knights*.—*B. Jonson, Every Man in his Humour*, ii. 2 (*Works*, p. 9).

LAND IRON, a corruption of *andiron*, Fr. *landier*, O. Eng. *andyar*, *awnderne* (*Prompt. Parv.*), Low Lat. *andena*, *anderia*. The word has certainly no connexion with either *land* or *iron*. See ANDIRON, ENDIRON.

One iyron potte and one *land iyron*.—*Inventory*, 1685 (in *Peacock's Glossary of Manley*, &c.).

LANGLEY-BEEF, in W. Ellis's *Practical Farmer*, 55, a corruption of *langue-de-bœuf*, a name of the *Helminthia Echioides*.

LANTERN, given in Wright's *Dictionary of Obsolete and Provincial English* as a word for a reading desk, is a corruption of *letteron*, a *lectern*, Fr. *lutrin*.

Lectern was also spelt *lettern*, *lettrone*, and *leterone*. See *Prompt. Parvulorum*, under the latter word. See LECTERN.

LANT-HORN, so spelt with reference, probably, to the material with which it was commonly glazed, is a corrupt form of *lantern*, Fr. *lanterne*, from Lat. *lanterna*, *laterna*, itself a corruption (for *lampterna*) of Greek *lampter*, a light, a *lamp*.

Our soules now-sin-obscured Light
Shines through the *Lanthorn* of our Flesh so bright.
Sylvester, Du Bartas, p. 136 (1621).

The Moon pull'd off her veil of Light
That hides her Face by Day from Sight . . .
And in the *Lanthorn* of the Night
With Shining Horns hung out her Light.
Butler, Hudibras, II. ii. l. 905.

To thy judgement [she] looks like a mard in a *lanthorn*, whom thou couldst not fancy for a world, but hatest, loathest and wouldst have spit in her face.—*Burton, Anatomy of Melancholy*, III. ii. 4, 1.

With the form *lant-horn* may be compared Swed. *horn-lykta*, a lantern with horn sides.

Asser claims for King Alfred the honour of being the original inventor of horn lanterns, which by a skilful device he caused to be made of wood and cow's horns; "Consilio artificiose atque sapienter invento, lanternam ex lignis et *bovinis cornibus* pulcherrime construere imperavit."—Wright, *Essays on Archæology*, vol. i. p. 179.

LANTHORN LILIES, a Warwickshire name for the Narcissus, in the Isle of Wight *lantern lilies*, are corruptions of *Lenten lilies*, so called from the season of their flowering.—Britten and Holland.

So the Scotch have *lentrin kail* and *lanten kail*, for "Lenten kail."

LANTORN, a northern provincial word (Wright), meaning "at a distance," is a corruption of the French *lointain*. Similarly It. *lanternare*, "to goe loitering about" (also "to make lanthornes"), *lanternaro*, an "idle loyterer" (Florio), are near akin to Dut. *lenteren*, Bret. *landar* (cf. Diez, s. v. *Lendore*), our "loiter," (cf. Wedgwood, s. v.), Lat. *lateo*. So *lanterner*, in Cotgrave, to dally, play the fool, or loiter.

LANYARD, a nautical term for a rope, is a corruption of French *lanière*, a long strap, O.Eng. *lanere* (=ligula.—*Prompt. Parv.*, ab. 1440), *lanyer* (Palsgrave, 1530), *layner* (Wycliffe, *Gen.* xiv. 23), a thong, *lanier* (Chaucer); Norfolk *lanyer*, the lash of a whip. Fr. *lanière* was perhaps originally a *woollen* band, Lat. *lanarius*, from *lana*, wool (Scheler). *Laner.*—Holland, *Camden's Britannia*, p. 542.

LAPLOVE, a Scottish name for the corn convolvulus, is apparently that which *laps* or enfolds the *leaves*, Scand. *löf*, of the plant, as in Prov. Swedish it is called *löf-binde*, the leaf-binder (Jamieson).

LAP-STONE, is not, as might naturally be supposed, the stone which the shoemaker places in his *lap* to hammer leather upon it, but the *cobble-stone*, from Dutch *lappen*, to cobble or patch, *lapper*, a cobbler, *lapwerk*, cobblery.

LAPWING, the peewit, derives its name not from the *lapping* or flapping of its *wings*, nor yet from their *lifting*, as if the old Eng. form were *hleaf-winge* (Leo), from A. Sax. *hlífian*, to rise, soar, be lifted up (Bosworth). Cf. its French name *vanneau*, the winnower, Lat. *vanellus*. The old forms *lapwinke*, *lhapwynche*, A. Sax. *hleápewince*, show that the word has nothing to do with *lap* or *wing*. The first part of the compound is connected with A. Sax. *hleápan*, to run or leap, says Prof. Skeat, the latter part with *wink*, O. H. Ger. *winchen*, M. H. Ger. *winken*, to vacillate, waver; so that the whole ("leap-winker") means the bird "that turns in running."

Hy byeþ ase þe *lhapwynche* þet ine uelþe [filth] of man makeþ his nest.—*Ayenbite of Inwyt* (1340), p. 61.

Lapwynke, or wype, byrde, Upipa.—*Prompt. Parvulorum.*

Cucurata, *hleape-wince.*—*Wright's Vocabularies*, p. 62. *Leepwynke.*—*Wycliffe.*

They begynne al redy to do wel, that one catcheth wel a chyken, and that other a pullet, They conne wel also duke in the water after *lapwynches* and dokys.—*Caxton, Reynard the Fox*, 1481, p. 60 (ed. Arber).

They will do it, and become at last *insensati*, void of sense; degenerate into dogs, hogs, asses, brutes; as Jupiter into a bull, Apuleius an asse, Lycaon a wolf, Tereus a *lap-wing.*—*Burton, Anatomy of Melancholy*, III. ii. 4, 1.

LARK, a colloquial and vulgar term for a frolic, playing, sporting, or indulging in practical jokes (sometimes more emphatically called *sky-larking*), as if to gambol and disport oneself like the merry bird of dawn, "The jolly bird of light" (Lovelace), "La festiva lodoletta" (Aleardi).

> Earley, cheerfull, mounting Larke,
> Light's gentle vsher, Morning's clark,
> In merry notes delighting.
> *Sir John Davies, Hymnes to Astræa*, v.

"We should be as *gay as larks*," says Mr. Brass in the *Old Curiosity Shop*, ch. lvi. "The kitchen boys were all as *gay as larks*."—T. L. Phipson, *Biographical Sketches of Violinists*, p. 9.

It is really a corruption of the old Eng. *lâk*, A. Sax. *lác*, play, sport, O. Eng. *laik*, to play, Gothic *laiks*, sport, *laikan*, to skip or leap for joy.

In the Gothic version of the parable of the Prodigal Son, when the elder brother returned, he heard *laikins*, "larking," going on in the house (*Luke* xv. 25).

And the answer of the ladies makes us aware that they are fresh from *larking* in

Ireland and France.—*De Quincey, Works*, vol. xi. p. 85.

LATE-WAKE, a corruption of *lake-wake* or *lyke-wake*, *i. e.* body-watch, or waking of the dead, O. Eng. *liche-wake*, from A. S. *lic* (a corpse) and *wœcce* (a watch); "*Lyche*, dede body."—*Pr. Parv.* Cf. Dut. *lijk*, a corpse, Icel. *lik*, Goth. *leik*.

Ne how Arcite is brent to ashen cold;
Ne how the *liche-wake* was yhold
All thilke night, ne how the Grekes play
The wake-plaies ne kepe I not to say.
Chaucer, The Knightes Tale, l. 2960.

"In gude troth it will be a puir *lyke-wake*, unless your honour sends us something to keep us cracking."

"You shall have some whiskey," answered Oldbuck, "the rather that you have preserved the proper word for that ancient custom of watching the dead.—You observe, Hector, this is genuine Teutonic, from the Gothic *Leichnam*, a corpse. It is quite erroneously called *Late-wake*, though Brand favours that modern corruption and derivation."—*Scott, The Antiquary*, chap. xl.

LATCHET, an old word for the thong of a shoe, as if that which *latchs* or fastens it (cf. *latch* of a door), from the old verb *latch*, to catch or fasten, old Eng. *lacche*, A. Sax. *lœccan*. It is really a little *lace*, Fr. *lacet* (It. *laccietto*), from old Fr. *laqs*, Lat. *laqueus*, a noose. See *The Bible Word-Book*, p. 287; Skeat, *Etym. Dict.* s. v. *Lachet* of a schoo, Tenea.—*Prompt. Parvulorum.* A *latchet* wherwith they fastened their legge harneys, Fasciola.—Baret, *Alvearie*, s. v. *Bande*.

A stronger then I commeth after me, whos shue *latchett* I am not worthy to stoupe downe and vnlose.—*Tyndale, S. Marke*, i. 7 (1526).

[Peahens] are wont to lay by night, . . and that from an high place where they perch: and then, vnlesse there be good heed taken that the eggs be *latched* in some soft bed vnderneath, they are soone broken.—*Holland, Pliny's Nat. Hist.* vol. i. p. 301 (1634).

LATRINE, a house of office, Lat. *latrina*, which would seem to be a derivative of *lateo*, to be hid, as if it meant a house or place retired, concealed, or kept out of view, is really a contracted form of *lavatrina* (from *lavare*, to wash), denoting (1) a bath, (2) a place that can be flushed or washed out, *lieu d'aisance*. Cf. Fr. *lavement*. In Nash's *Lenten Stuffe*, "*lanterneman* or groome of Hecate's close-stoole" (Davies, *Supp. Eng. Glossary*) looks like a corruption of *latrine-man*.

LAUDANUM. "A medicine extracted out of the purer Part of Opium, so called from its *laudable* Qualities" (Bailey)—as if from Lat. *laus*, *laudis*, praise—is a corrupted spelling of Lat. *ladanum*, Gk. *lêdanon*, the juice obtained from the plant *lada* or *lêdon*, the *cistus Creticus*, Arab *ladan*; cf. Heb. *lôt* (translated "myrrh," A. V. Gen. xxxvii. 25). Somewhat similarly the lark, Lat. *alauda*, was once supposed to take its name *a laude diei*, from its singing *lauds* (Neckam, *De Nat. Rerum*, cap. lxviii.).

For the infirmities proper to the guts, & namely the worms there breeding *Ladanum* of Cypresse is soueraigne to be taken in drinke.—*Hollands, Plinys Nat. History*, vol. ii. p. 253 (1634).

LAYSTALL, a dust-hole or ash-pit, seems to denote a *stall* where dust and rubbish may be *laid*, but is really a corruption of *laye-stowe* (Fabyan), an *empty* or unoccupied *place*, where any filth or rubbish may be thrown. *Lay* here is the old Eng. *ley*, *leye*, Scot. *lea*, untilled, vacant, unoccupied, corresponding to Prov. Dan. *leid*, Ger. *leede*, Dut. *ledig*, of the same meaning (see Wedgwood, s.v.). Compare "*Lay*, londe not telyd."—*Prompt. Parvulorum. Lea*, a meadow, A. Sax. *leah*, and Prov. Ger. *loh*, a morass, are allied (Skeat).

This place of Smythfeelde was at y^t^ daye a *laye stowe* of all order of fylth, & the place where felons, & other trãsgressours of y^e^ Kynges lawis, were put to execuciõ.—*Fabyan, Chronicles*, p. 254 (ed. 1811).

Scarse could he footing find in that fowle way,
For many corses, like a great *Lay-stall*,
Of murdred men, which therein strowed lay
Without remorse, or decent funerall.
Spenser, Faerie Queene, I. v. 53.

LAVENDER-WATER, French *eau-de-lavande*, the original signification, according to M. Scheler, being perfumed water for toilet purposes, esp. used in *washing*, It. *lavanda* = *lavage*, from Lat. *lavare*. But the *lavender water* of commerce *is* distilled from lavender.

LAW, in the compound words *mother-in-law*, *father-in-law*, &c., is not the same word as *law* = *lex*, as if a *legal-mother*, or a father in the eyes of the law (which those connexions are not),

but the modern form of old Eng. *lage*, marriage, Gothic *liuga*, marriage, *liugan*, to marry, Frisian *logja*, to give in marriage.

To wife in *lage* he hire nam.
Genesis and Exodus, l. 2764 (ed. Morris).

Thus *parents-in-law* properly means parents in (or by) marriage. The above words are probably near akin to A. Sax. *licgan*, to lie down, Prov. Eng. *to lig*, whence *leger*, a bed, a "lair," *leger-team*, matrimony, *ligbie*, "concubinage, which northward they call a *ligbie*" (Nicholson, *on Catechism*, 1661); compare Greek *léchos*, *léktron*, bed, marriage, *álochos*, a wife, &c.; also A. Sax. *logjan*, to place or lay down. Stanyhurst uses *lawdaughter* and *lawfather* for daughter-in-law and father-in-law.

Soon to King Priamus by *law*; thus he *lawfather* helping.
Aeneid, ii. 354 [*Davies, Supp. Eng. Glossary*].

Law, in the phrase "to give one so much law," *i.e.* in running a race to allow one's competitor a start of so many yards or feet in advance, seems properly to mean a concession, and to be a corrupted form of A. Sax. *leáf*, leave, permission. (This *law* has with less probability been connected with A. Sax. *láf*, old Friesic *lawa*, what is left.—*Philog. Soc. Trans.*, 1855, p. 278.) So the O. Eng. "*lefulle*, or lawfulle, Licitus" (*Prompt. Parv.*), = A. Sax. *leáf-ful*, permissible, *leveful* (Wycliffe), was confounded with "lawfulle, legitimus" (*P. P.*), from A. Sax. *lagu*, law. These words were formerly kept distinct, as in the old phrase "in *lefull* things and *lawful*" (vid. Way, *Prompt. Parv.* p. 366). Cf. "fur-*lough*," from Dutch ver-*lóf*, leave; Dan. *lov*, leave (and *lov*, law), Swed *lof*. See Leave.

This winged Pegasus posts and speeds after men, easily gives them *law*, fetches them up again, gallops and swallows the ground he goes.—*Samuel Ward, Life of Faith in Death* (d. 1653).

Law! } a feminine expletive, is pro-
La! } bably not a corruption of Mr. Pepys' *Lord!* but a survival of old Eng. *lâ*, *ealâ*, *wâlâ*, an interjection of surprise. In the Anglo-Saxon version of John ii. 4, Christ addresses his mother, "*Lâ wíf*, hwæt is me and ðe?" (Oliphant, *Old and Mid. Eng.*, p. 72).

Lawful, when used in the sense of allowable, permissible, as in "All things are *lawful* unto me, but all things are not expedient."—*A.V.* 1 *Cor.* vi. 12, is no compound of *Law* and *full*. It is the old Eng. *leful*, or *leeue-ful*, *i.e.* *leave-ful*.

Leful, written *Leveful* by Wiclif and derived from the Anglo-Saxon *leaf*, English *leave*, signifies what is allowable, permissible, while *lawful* is what is legal, according to law. But we find in Old English authors constant mistakes in the use of the two terms. *Leful* trespassed upon *lawful*, and in fact is so rendered in most of the glossaries. . . . . This confusion of terms, at first perfectly distinct with respect to meaning and etymology, seems to have arisen from an endeavour to give significance to a word, or to some part of a word that had lost the power of explaining itself.—*Morris, Philolog. Soc. Transactions*, 1862-3, p. 86.

It is nat *leful* to thee for to haue hir.—*Wycliffe, S. Matt.* xiv. 4.

Hit ys nat *lawfull* for the to haue her.—*Tyndale, ibid.*

What don ȝe this, that is not *leefful* in sabotis?—*Wycliffe, S. Luke*, vi. 2.

Lay figure, as if the figure on which artists *lay* the drapery as a study for a picture, was formerly called a "lay man," *i.e.* "a statue of wood whose joints are so made that they may be put into any posture" (Bailey, 1736). It is the Dutch *lee-man*, for *lede-man*, from *led* or *lid*, a joint, Ger. *glied*, and so means a *jointed* figure like a Dutch doll.—Wedgwood, *Notes and Queries*, 5th Ser. V. p. 436.

The German word is *gliedermann*. Compare A. Sax. *liȝ*, Prov. Eng. *lith*, a limb or joint (also the clove of an orange), O. H. Ger. *lid*, Goth. *lithus*, and perhaps Eng. *lithe*, flexible, active limbed (Diefenbach, *Goth. Sprache*, vol. ii. p. 142).

The Spectator speaks of milliners furnishing ladies with new fashions "by means of a jointed baby [*i.e.* doll], that came regularly over once a month, habited after the manner of the most eminent toasts in Paris" (No. 277).

With *lay*, a joint, Dut. *lid*, Ger. *glied*, and *lay*, a song, Ger. *lied*, compare Greek *mélos*, (1) a limb, (2) a song.

Lay-lock, a North country corruption of *lilac* (*Holderness Glossary*, Eng. Dialect Soc.), Sp. *lilac*, of Persian origin.

"Sweet *laylocks* bloomed" occurs

in the Scotch ballad, '*Twas within a mile of Edinboro' toon.*

Bacon in his *Essays* (1625) calls it "the *Lelacke* Tree" (p. 556, ed. Arber). In some parts of Scotland the word is corrupted into *lily-oak.*

A fountaine of white marble . . . . set round with six trees called *lelack* trees.—*Survey*, 1650 [*Davies, Supp. Eng. Glossary*].

LEACHEWHITE, an old word for a fine to punish fornication (*Lease of Manor of Scotter*, 1537), is a corruption of *lecher-wite*, from A. Sax. *wíte*, a fine.

LEAD, an old word for a cauldron or kettle, as if one made of *lead* (like "copper" commonly used for a cauldron), for which that metal would be a particularly unsuitable material. It is probably a corrupted form of Gaelic *luchd*, a pot or kettle, Irish *luchd.*

Mowe hawme . . . .
To burne vnder *lead.*
Tusser, 1580, E. D. Soc. p. 125.

And y shal yeue þe ful fair bred,
And make þe broys in þe *led.*
Havelok the Dane, l. 924 (ed. Skeat).

Also beoð his eȝe-puttes
ase a bruþen *led.*
Old Eng. Miscellany, p. 182, l. 242.

Then he led him into steddie
werhas was a boyling *leade,*
& welling · vppon hie.
Percy Folio MS. vol. i. p. 99, l. 238.

His eyen steep, and rollyng in his heed,
That stemed as a forneys of a *leed.*
Chaucer, Prol. Cant. Tales, vol. ii. p. 7 (ed. Morris).

The xiij day of Marche Fryday, was a mayde boyld in Smythfeld in a grete *led*, for poysenyng of many y^t^ she had doon.—*Chronicle* (1540), *Camden Miscellany*, vol. iv. p. 16.

LEAGUER, an old word for the camp of an assailing army, is an assimilation to *league* of Dut. *leger*, an army or camp (also a bed or *lair*, which is the same word), literally that which *lies* (in position before a town), from Dut. *leggen*, to lie. Hence *to be-leaguer.* Cf. Ger. *lager.*

He shall suppose no other but that he is carried into the *leaguer* of the adversaries, when we bring him to our own tents.
Shakespeare, All's Well that Ends Well, iii. 6, l. 28.

LEAGUER, a false spelling of the old word *leiger*, or *ledger* (Dut. *legger*), an ambassador, one who *lies* (A. Sax. *licgan*) or resides in a foreign country to guard the interests of his own sovereign, as if it denoted one empowered to make a *league* or terms of peace.

Rural shades are the sweet sense
Of piety and innocense;
They are the meek's calm region, where
Angels descend and rule the sphere;
When Heaven lies *leaguer*, and the Dove
Duely as dew comes from above.
H. Vaughan, Sacred Poems, 1650, p. 225 (Repr. 1858).

Sir Henry Wotton's jest is explanatory, "An Ambassador is an honest man sent to *lye* abroad for the Commonwealth" (*Reliquiæ Wottonianæ*, 1672). So a *ledger* (book) is one that *lies* ready at hand on the desk (cf. O. Eng. *a coucher*), and *ledger-bait* is one that lies at rest or fixed (Iz. Walton, *Complete Angler*, p. 68, Repr. Murray).

Newes of my morning Worke . . . That sleepe is deaths *leiger*-ambassadour.—*Sir T. Overbury, Newes*, p. 189 (ed. Rimbault).

LEASON, a term of cookery denoting a thickening for sauces, is a corruption of Fr. *liaison*, what serves to bind them together (Kettner, *Book of the Table*).

LEATHER, used in Scotland, Ireland, and Prov. English, for to flog or beat soundly, as if to lash with *leather* thongs (A. Sax. *leðer*). It is the old Eng. *liðere*, used in the same sense, Scot. *leather*, to belabour or work energetically (Gregor, *Banff Glossary*); cf. A. Sax. (*tô-*)*liðian*, to tear (to limb, from *liðu*, a limb), *liðere*, a sling; Prov. Eng. *lither*, supple, pliant, *lithe*, to make supple, Cleveland *leathe.*

Hot him ut hetterliche—þe fule kur dogge —& *liðere* to him luðerliche mid te holie rode steue [Order him out sternly, the foul cur dog, and *leather* him severely with the staff of the holy rood].—*Ancren Riwle*, p. 291.

LEAVE. When a person *leaves*, or departs from, a place or company (*discedit*), he is said "to take his *leave*," and the word in either case is no doubt popularly supposed to be the same (as if *discessionem capere*). The true meaning of the phrase is "to take permission" (*licentiam capere*), *i.e.* to withdraw; *leave* being old Eng. *leue*, A. Sax. *leáf*, permission (from *lýfan*, to permit), and identical with the *-lough* of *furlough* (= Dut. *ver-lof*, permission to be absent, leave, Ger. *ur-laub*), Icel. *leyfi.*

Cf. "By your *leave*," with your permission, "to ask *leave*," "to give *leave*" (See Skeat, *Etym. Dict.* s. v.).

Therat alle the kynges loghe,
What wondur was thowe ther were no swoghe?
They *toke ther leve* that tyde;
With trumpys and with mery songe,
Eche oon went to hys own londe,
With yoye and grete pryde.
The Emperor Octavian (14th cent.), ll. 1720-1725 (Percy Soc.).

But *taketh his leve*, and homeward he him spedde;
Let him beware, his nekke lieth to wedde.
Chaucer, Cant. Tales, l. 1219.

And so it were to me lever,
Than such a sighte for to leve,
If that she wolde give me *leve*
To have so mochel of my will.
Gower, Conf. Amantis, vol. iii. p. 8 (ed. Pauli).

Luf lokeȝ to luf & his *leue takeȝ*.
Alliterative Poems, p. 48, l. 401 (ed. Morris).

These graces though they shall *leave* the soule in Heaven, because she should not need them, yet they shall not forsake her while she abides in the porch, but shut heaven doore upon her ere they *take* their *leave*.—*D. Rogers, Naaman the Syrian*, 1641, *Ep. Dedicatory*, p. i.

He that described his manner of departure from his mistresse, said thus not much to be misliked,

I kist her cherry lip, and *took my leaue*: For I *took my leaue* and kist her; And yet I cannot well say whether a man use to kisse before hee take his leaue, or take his leaue before he kisse, or that it be all one busines. It seemes the *taking leaue* is by using some speach, intreating *licence of departure*: the kisse a knitting vp of the farewell, and as it were a testimoniall of the licence without which here in England one may not presume of courtesie to depart, let yong Courtiers decide this controuersie.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 181 (ed. Arber).

In the following, *lycence* is used in the sense of leave of absence.

Than for a space he taketh *Lycence*,
God wot as yet he [be] payd for none exspence;
And so departeth.
The Hye Way to the Spyttel Hous, l. 495.

LECTERN, a reading-desk in a church, apparently that from which the *lections* (or *lessons*) of Scripture are read out of the *lectionary* (Lat. *lectio*, a reading), and so given by Richardson. It is really the Low Latin *lectrinum*, from Low Lat. *lectrum*, a pulpit or reading-desk, properly that on which a book rests, from Greek *léktron*, a couch (akin to Lat. *lectus*, a couch, *litter*, *lie*, *lair*, &c.). —Skeat. Compare *coucher*, the register-book of a corporation; and *ledger*, an entry-book that lies (ready at hand), Ger. *lager-buch*.

LEEDGING, used in the sense of healing or cure in the *Percy Folio MS.*, is from Fr. *alleger*, to allay, assuage, or mitigate one's hurt, but confounded with *leechinge*, which is a various reading *in loc.*

Sir Cawlines sicke, & like to be dead
Without and a good *leedginge*.
ffeitch yee down my daughter deere,
Shee is a Leeche ffull ffine.
vol. iii. p. 5, ll. 37-40.

LEESE, a technical term used in the manufacture of playing cards, meaning to burnish or polish the cardboard by rubbing with a smooth flint, is corrupted from the French *lisser*, to smooth or polish (*Transactions of Philolog. Soc.* 1867, p. 65).

LEFT. The *left* hand is not, as has been often asserted, that which is *left* or unused, as is proved by the Belgic and Lower Saxon *lufte*, *lucht*, *luchter*. It may be akin to Lat. *lævus*, left, Greek *laios*, Church Slavonic *levŭ*.

Pictet thinks that Greek *laios* for *lavios* corresponds to a Sanskrit form *lavya* (lavandus, sinister).—*Origines Indo-Europ.* tom. ii. p. 491; Curtius, *Grisch. Etymologie*, p. 328; Garnet, *Philolog. Essays*, p. 66.

Lyft in old English seems to have meant weak, powerless, disabled (Skeat), and the left hand is in other languages often regarded as the useless hand, *e.g.* It. *manca* (the maimed), Prov. *man seneco* (the aged or weak hand). See Diez, s. v. *Gauche*.

LEG POWSTER, an old Scotch expression for a state of health in contradistinction to death bed, *e.g.* a will made in *leg powster*, is a ludicrous corruption of the forensic phrase *liege poustie*.

LEISURE, an assimilation to other words ending in *-ure*, such as *censure*, *figure*, *measure*, *structure* (Lat. *censura*, *figura*, &c.), of *leiser*, old Eng. *leyser*, old Fr. *leisir*, (1) to be permitted, (2) leisure, from Lat. *licere*, to be allowed. Similarly *pleasure* from Fr. *plaisir*.

Whan þou sees *leysere* þat he ne perceyue

þi witte.—*Langtoft's Chronicle*, p. 229 (ed. 1810).

LEMON DAB, a certain species of dab or flounder, "is commonly called so at fish-stalls" (Badham, *Prose Halieutics*, p. 358). The name is a corruption of Fr. *limande* ("limand dab"), *platessa limanda*, so called because its rough skin resembles, and is used for, a *file*, *lima*. A somewhat similar fish is called a *lemon-sole*, the scientific name of which is *Solea Auriantiaca, i.e.* "Orange sole," apparently a fresh corruption.

LENT, a Scotch term for the game at cards more commonly called *Loo*, as if (which Jamieson actually supposed) because it was played more especially during *Lent*, is a corruption of the word *Lant*, which is also found.

Lant is merely the head, just as *loo* is the tail, of the word *Lanterloo* (which was perhaps understood as *Lant or loo*), formerly spelt *lang-trilloo* (Shadwell, *A True Widow*, 1679, act iv.) and *lantraton* (which Mr. C. Wordsworth thinks is from Fr. *l'entretien*, conversation.—*University Life in Eighteenth Century*, p. 517). The origin is probably Fr. *lanturlu*, nonsense! (Skeat). *Lant* is still used for the game of loo in N. W. Lincolnshire (Peacock), and *lanter* in Cumberland (Ferguson).

At *lanter* the caird lakers sat i' the loft.—*Dickinson, Cumberland Glossary*, E. D. S.

LETTERMAREDAY, an old Scotch term for the day of the birth of the Virgin (Jamieson), is evidently a corruption of (*our*) *Lady Mary's Day*.

LETTERON, a Scotch term for a desk, is a corruption of *lettrin*, old Eng. *lettorne*, O. Fr. *letrin*, Fr. *lutrin*, a *lectern*, or reading stand.

In silke þat comely clerk was clad,
And ouer a *lettorne* leoned he.
Early Eng. Poems (Philolog. Soc. 1858), p. 124, l. 13.

LETTUCE is frequently found as the sign of an alehouse; *e.g. The Green Lettuce* is (or was) the designation of one in Brownlow Street, Holborn (Brand).

Lettuce here, and in the sign of *The Red Lettuce*, or as anciently spelt, "*a red lettice*" (Chapman, *All Fools*, sign. H 4), is a corruption of *lattice*, which, when painted red, was once the common mark of an alehouse. Hence Shakespeare's "red-lattice phrases." —*Merry Wives of Windsor*, ii. 2.

As well knowen by my wit *as an ale-house by a red lattice*.

The known trade of the ivy bush or *red lettice*. — *Braithwait, Law of Drinking*, 1617 (Preface).

First, you must swear to defend the honour of Aristippus, to the disgrace of brewers, alewives, and tapsters, and profess yourself a foe, nominalis, to maltmen, tapsters, and *red lattices*.—*Randolph, Aristippus*, 1630, *Works*, p. 13 (ed. Hazlitt).

All the vacation hee lies imboag'de behinde the *lattice* of some blinde, drunken, bawdy ale-house.—*Sir T. Overbury, Characters*, p. 162 (ed. Rimbault).

I take a corner house, and sell nut-brown,
Fat ale, brisk stout, and humming clamber-crown.
I'll front my window with a frothy boar,
And plant a new *red lettuce* o'er my door.
Epilogue to the Adelphi, 1709, *Lusus Alteri Westmonasterienses*, p. 8.

I am not as well knowne by my wit as an alehouse by a *red lattice*.—*J. Marston, Antonio and Mellida*, Pt. I. act v.

The alehouses are their nests and cages, where they exhaust and lavish out their goods, and lay plots and devices how to get more. Hence they fall either to robbing or cheating, open courses of violence or secret mischief, till at last the jail prepares them for the gibbet. For lightly they sing through a *red lattice*, before they cry through an iron grate.—*T. Adams, The Forest of Thorns*, *Works*, ii. 480.

Where *Red Lettice* doth shine,
'Tis an outward sign
Good ale is a traffic within.
The Christmas Ordinary, 1682.

He called me even now, my lord, through a *red lattice*.—*Shakespeare, Hen. IV.* Pt. II.

See Hotten, *Hist. of Signboards*, p. 375; Brand, *Pop. Antiquities*, vol. ii. pp. 351-355; Way, in *Prompt. Parv.* s.v. *Ceny*; Soane, *New Curiosities of Literature*, vol. i. p. 89.

This *lattice* is said to have been originally the *chequers*, which were the arms of the Warrens, Earls of Surrey (chequy or and azure), and were affixed to public houses in order to facilitate the gathering of dues for those noblemen who had the grant of licensing them.—*C. N. Elvin, Anecdotes of Heraldry*, p. 157.

Similarly *Lettice-cap*, a coif of network, occurs in the plays of Beaumont and Fletcher, and is a corruption of *lattice-cap*. Minsheu, in his *Spanish Dictionary*, gives "A *Lettise* bonnet or cap for gentlewomen, *Albanega*;" "A

Lettise window, v. *Lattise*," and "*Lettise* an herbe, *Lechuga*."

LEVANT. A defaulter who runs away from his creditors is said *to levant*, as if to go on a cruise to the furthest extremity of the Mediterranean, a phrase of considerable antiquity; cf. in French "*Faire voile en Levant*, to sail Eastward; to be stolne, filched, or purloyned, away" (Cotgrave).

The *Levant*, as a word for the East, is from *lever*, to rise, It. *levare*, meaning the rising, or (as Gray calls it) "the *levée* of the Sun;" and the phrase in question is a sort of *calembour* on the verb *lever*, to lift or carry away, = Eng. "to convey;" Sp. *levantar*, to lift up, raise, weigh anchor (Minsheu), decamp. Our slang verb *to lift*, meaning to steal (also *to clift*), as in *shop-lifting*, is of a different origin, being near akin to Goth. *hlifan*, to steal, *hliftus*, a thief, Gk. *kléptō*, *kléptēs*. *To Levant*, or *sail for the Levant*, is one of a numerous class of jocular phrases framed on the same model, with a quibbling allusion to local names; *e.g.* the sleepy are said to be off to *Bedfordshire* or the *Land of Nod*; the gullible are sent to the *Scilly Isles* or *Greenland*; the dinnerless to *Peckham*; the bankrupt to *Beggar's Bush*. In France, to be upset is *aller à Versailles*; a dunce is recommended a course *à Asnières* (as we might recommend an impudent fellow to *Brasenose*); a person is sent about his business by being despatched to the *Abbey of Vatan* (*va-t-en*).—Tylor, *Macmillan's Mag.* vol. xxix. p. 505.

We in England bid him *go to Jericho*, an old phrase:—

> Let them *goe to Jericho*,
> And n'ere be seen againe.
> *Mercurius Aulicus*, March 23-30, 1648.

He who snores in Leicestershire is one who comes from *Hog's Norton* (hogs' snorting!); the eccentric are said to live in *Queer Street*, or in *Bohemia*; the fanciful are said to have castles in *Ayrshire*; a ne'er-do-weel who may one day be hanged is in Scotch a *Hempshire gentleman*. So in Elizabethan English, one who deserved to be whipt was sent to *Birching Lane*, and if penitent bidden to come home by *Weeping Cross*; those in want of food were *Hungarians*. The narrow-minded cit, or lover of good cheer, is a denizen of *Cocagne*, It. *Cocagna*. Compare also the French phrase "*voyager en Cornoüaille* [to sail to Cornwall], To wear the horn" (Cotgrave), *i.e.* to be *cornutus*, or to be made a cuckold, which is also found in Italian, "*Donna che manda il marito in Cornouaglia senza barca*, a woman that sendeth her husband into the land of *Cornewale* without a boat, that is cuckoldeth him" (Florio). The nearest parallel, however, to *levant* is It. *Picardia*, the country of Picardie, but used for a place where men are hanged; *andar' in picardia*, to goe to the gallowes, or to be hanged" (Florio), with allusion to *picare*, to rogue or cheat.

> Never mind that, man; e'en boldly *run a levant*.—*Fielding*, *History of a Foundling*, bk. viii. ch. 12.

The following are in Fuller's *Worthies of England*:—

> "He was born at *Little Witham*" [Lincolnshire]. . . It is applyed to such people as are not overstock'd with acutenesse.—Vol. ii. p. 7.
>
> "He must take him a house in *Turn-again Lane*" [London] . . is applied to those, who, sensible that they embrace destructive courses, must seasonably alter their manners. —*Id.* p. 59.
>
> He that fetcheth a Wife from *Shrews-bury* must carry her into *Staff-ordshire*, or else shall live in *Cumber-land*.—*Id.* p. 254.
>
> "You are in the high way to *Needham*" [Suffolk]—said to them who do hasten to poverty.—*Id.* p. 326.
>
> "He doth sail into *Cornwall* without a Bark" . . . this is an Italian Proverb, where it passeth for a description (or derision rather) of such a man who is wronged by his wife's disloyalty.—*Id.* vol. i. p. 210.

> Then married men might vild reproaches scorne,
> And shunne the Harts crest to their hearts content,
> With cornucopia, *Cornewall*, and the horne,
> Which their bad wiues bid from their bed be sent.
>
> *Lane*, *Tom Tel-Troths Message*, l. 676 (1600), (Shaks. Soc.).

> I repaired to Delphos to ask counsel of Apollo, because I saw myself almost arrived at *Gravesend*, to know if I should bring up my son suitable to the thriving trades of this age we live in.—*Randolph*, *Hey for Honesty*, i. 1, *Works*, p. 388 (ed. Hazlitt).

We may compare with the above:—in French, *aller à Cachan* (a village near Paris), to hide one's self (*se cacher*)

from one's creditors.—Le Roux de Lincy, *Proverbes Français*, tom. i. p. 329; *aller à Patras*, to be gathered to one's fathers (*ad patres*); *être de Lunel*, to be a lunatic; *aller à Rouen*, to go to ruin: in German, *nach Bethlehem gehen* (go to *Bed*-lam), and *nach Bettingen gehn* (to go to Bettingen, a village near Basle), for *zu Bette gehen* (to go to bed); *Er ist aus Anhalt* (He is from *Anhalt*, as if *hältan*, he holds fast), meaning he is a miser; *Er ist ein Anklamer* (cf. *anklammern*, to cling to one), he is importunate.—See Andresen, *Volksetymologie*, p. 36.

LEVEL-COIL, an old word used by Jonson and others for a riot or disturbance (vid. Marvell's *Poems*, p. 117, Murray's reprint), is from the French *levé cul*, and originally signified a romping game. "To play at *levell coil*, *jouer à cul levé*, *i.e.* to play and *lift up your taile* when you have lost the game, and let another sit down in your place" (Minsheu); Provençal *leva-coua*. Compare French *bascule*, see-saw, from *bas* and *cul*; *basculer* (Cotgrave); old Eng. *Uptails-all*, a riotous game.

> As my little pot doth boyle;
> We will keep this *levell-coyle*;
> That a wave, and I will bring
> To my God, a heave-offering.
> *Herrick, Noble Numbers, Poems*, p. 425 (ed. Hazlitt).

So they did, & entered the parlour, found all this *leuell coyle*, and his pate broken, his face scratcht, & leg out of joynt.—*R. Armin, Nest of Ninnies* (1608), p. 28 (Shaks. Soc.).

Tav. How now! What coil is here?
Black. Level-coil, you see, every man's pot.
Beaumont and Fletcher, Faithful Friends, i. 2.

Whose soul (perhaps) in quenchlesse fire doth broile,
Whilst on the earth his sonne keepes *leuell coile*.
Taylor the Water-Poet, Workes, 1630, p. 260.

A daily deluge over them does boil,
The earth and water play at *level coil*.
Andrew Marvell, The Character of Holland.

LICKSTONE, a literal rendering of the name of the *lamprey*, which was supposed to be *lambens-petram*.

LIEGE, often used as if meaning faithful, trusty, loyal, yielding true service, as a "liege man," a "liege vassal." It is easy to see, says Prof. Skeat, that this sense is due to a false etymology which connected the word with Lat. *ligatus* (from *ligare*, to bind), as if *bound* to his lord by feudal tenure, owing allegiance. (So Spelman, Bailey, Way.) In exact contradiction to the popular notion, the original meaning was *free*, and the word was applied to the lord, as "oure *lyge* lord" (Robert of Gloucester). It is old Eng. *lege*, *lige*, Fr. *lige*, old Fr. *liege*, Low Lat. *ligius*, O. H. Ger. *lidic*, free to go one's way, from *lídan*, to go. A *liege* lord seems to have been a lord of a free band, and his *lieges* or men owed their name to their *freedom*, not to their *service*. See Skeat, *Etym. Dict.* s.v.

Lordinges, ȝe ben my *lege* men· þat gode ben & trewe.
William of Palerne, l. 2663.

Lyche, lady or lorde, *Ligius*.—*Prompt. Parvulorum*.

The Baron has been with King Robert his *liege*,
These three long years in battle and siege.
Scott, Waverley, ch. xiii.

. . . . Sterne fortunes siege,
Makes not his reason slinke, the soules faire *liege*,
Whose well pais'd action ever rests upon,
Not giddie humours, but discretion.
Marston, Antonio and Mellida, Pt. II. act i. sc. 5.

LIFE-BELT probably means etymologically a *body*-belt, from Dut. *lyf*, Swed. *lif*, Ger. *leib*, the body.

Compare Ger. *leib-binde*, a girdle, *leib-gurtel*, a body-belt; Dutch *lyf-band*, a sash or girdle; Swed. *lif-rock*, a close-fitting coat.

LIFE-GUARD, *i.e.* *body*-guard, the first part of the word corresponding to Swedish "*lif*" (= Ger. *leib*, body), said to have been introduced in the Thirty Years' War (vide Dasent, *Jest and Earnest*, ii. p. 25), but it is certainly older. Similar formations in Swedish are *lif-vakt*, body-guard; *lif-page*, *lif-kirurg*, page and surgeon in ordinary; *lif-dragon*, dragoon of the body-guard. Compare Dutch *lijf*, the body, whence *lijf-garde*, *lijf-schutbende*, a life-guard; Ger. *leibgarde*, a body-guard. So Dut. *lijf-knecht* (body-servant), a footman.

The Swiss have *leibgärtner* (body-gardener), a blundering form of *leib-garde*. See LIFE-BELT.

"The King's *Body guard* of yeomen of the guard" was instituted by Henry

VII. in 1485, probably on the model of "*La Petite Garde de son corps*" organized by Louis XI. in 1475. But the "King's Life Guards" are first mentioned in the reign of Charles I. See Ellis, *Orig. Letters*, 2nd S. vol. iii. p. 310.

Know also that the Cherethites were a kind of *lifegard* to King David. . . What unlikelyhood was it that David might entertain Proselyte Philistines, converts to the Jewish religion, if there were such, to be attendants *about his body*? Not to instance in the French Kings double gard of Scots and Switzars, as improper to this purpose.—*T. Fuller, Pisgah Sight*, 1650, p. 217.

Then three young men, that were of the guard that *kept the King's body*, spake one to another.—*A. V.* 1 *Esdras*, iii. 4.

LIFT, an old verb meaning to steal, still used in *shop-lifter*, one who pilfers from shops, and *cattle-lifting*, cattle-stealing, has sometimes been understood as to raise, take up, and carry off (Richardson), like It. *levare*, to take or set away, to remove, *levante*, an uptaker, a bold pilfrer (Florio). It has nothing to do with *lift*, to raise, but is (like *graf-t* for *graff*) an incorrect form of *liff*, cognate with Goth. *hlifan*, Lat. *clepere*, Greek *kléptein*, to steal (Diefenbach, ii. 569). *Klepto-mania* is a *mania* for *lifting*.

And so whan a man wold bryng them to thryft,
They wyll hym rob, and fro his good hym *lyft*.
The Hye Way to the Spyttel Hous, l. 298.

Is he so young a man and so old a *lifter*?
Shakespeare, Troilus and Cressida, i. 2, 129.

He that steals a cow from a poor widow or a stirk from a cottar is a thief; he that *lifts* a drove from a Sassenach laird, is a gentleman-drover.—*Scott, Waverley*, chap. xviii.

LIKE. *To like* has often been understood to signify the attraction which we feel towards those who are *like* ourselves in tastes and dispositions; *nolle et velle eadem* being one chief bond of love.

Every beast loveth his *like*, . . . all flesh consorteth according to kind, and a man will cleave to his *like*.—*Ecclus.* xiii. 16, 17.

For ech þing loueþ his *iliche*, so saiþ þe boc iwys.
Early Eng. Poems, Judas Iscariot, l. 66 (ed. Furnivall).

An hypocrite *liketh* an hypocrite because he is *like* unto him.—*Bp. J. King, On Jonah* (1594), Lect. ii.

Compare also the following:

For wel louus euery lud · þat *liche* is him tille.
Alexander and Dindimus (ab. 1350), l. 1041.

"Every man loves well what is *like* to himself," or as the old proverb has it, "Like will to like."—Heywood.

Ὡς αἰεὶ τον ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.
Homer, Odys. xvii. 218.

Good [God] evermore doth train
With *like his like*.
Chapman, Odyss. xvii. 283.

The Greeks also had a saying, "Likeness is the mother of love" (see Ray, *Proverbs*, sub "Birds of a feather").

Like will to like, each creature loves his kind,
Chaste words proceed still from a bashfull minde.
Herrick, Hesperides, Poems, p. 342 (ed. Hazlitt).

Hence is it that the virgin neuer loues,
Because her *like* she finds not anywhere;
For *likenesse* euermore affection moues.
Sir J. Davies, Poems, vol. ii. p. 82 (ed. Grosart).

Custome and company doth, for the most part, simpathize together, according to the prouerbe, *Simile Simili gaudet*, like will to like, quoth the Deuill to the Collier.—*B. Rich, Honestie of this Age* (1614), p. 48 (Percy Soc.).

For all thinge loueth that is *lyke* it selfe.
The Parlament of Byrdes, Eng. Pop. Poetry, iii. 180.

The same idea occurs in Sterne, *Sermons*, iv. 49, 50; cf. Whitney, *Language*, p. 108. Archbishop Trench thinks that to *like* a thing was originally "to compare it with some other thing which we have already before our natural, or our mind's, eye," this process of comparison giving rise to pleasurable emotion.

That we *like* what is *like*, is the explanation of the pleasure which rhyme gives us.—*Notes on the Parables*, p. 24 (9th ed.).

But "like" (= similis), old Eng. *liche*, likeness, is a distinct word, being akin to A. Sax. *lic*, form, body, Dut. *lijk*, Ger. *leiche*, Goth. (*ga-*)*leiks*.

The oldest usage, moreover, of the verb seems to have been impersonal, "It *likes* me," *i.e.* pleases me, is to my taste, Norse *líka*, Dutch *lijken*, Goth. *leikan*, to please. Mr. Wedgwood thinks the original meaning was "it relishes, or tastes pleasant" (comparing

Ger. *schmecken*), and correlates Fr. *lecher*, Eng. *lickerish*, *likerous*, &c., Lat. *ligurio*. Compare *likeful*, pleasant, dainty, in old English.

Of fleis, of fisse, and rich met,
Þe *likfullist* þat man mai et.
Early Eng. Poems, Land of Cockaygne, ll. 55, 56.

From the same root seemingly is *likely* used in the sense of proper, fit, comely, well-conditioned, *i.e.* pleasing-like (*placenti-similis*), *not* probable (to succeed), like to one that will suit (as if *simili-similis;* since *-ly* is for *like*).

"Who is that pretty girl with dark eyes?" "That is Hetty Sorrel," said Miss Lydia Donnithorne, "Martin Poyser's niece—a very *likely* young person, and well-looking too."—*G. Eliot, Adam Bede*, ch. xxv. (p. 237).

When Herodias' daughter danced before the company, the A. Saxon version says "hit *licode* Herode" (*Matt.* xiv. 6).

Conan, þe kynges neuew, ne *likede* not þis game.—*Robert of Gloucester, Chronicle*, p. 92 (ed. 1810).

Cornewaile hym *likede* best.—*Id.* p. 21.

That it may *lyke* you to cause hym have in reward one hundred pownde.—*Sir Thos. More* (1529), *Ellis, Orig. Letters*, Ser. 3, vol. i. p. 270.

Before man is life and death; and whether him *liketh* shall be given him.—*A. V. Ecclesiasticus*, xv. 17.

Like-owl, "A shrichowle, a *like-owle*" (*Nomenclator*), a corruption of *lich-owl*, a provincial word for a screech-owl, from *liche*, *lich*, a corpse, as in *lich-gate*.

Drayton speaks of

The shrieking *litch-owl* that doth never cry
But boding death, and quick herself inters
In darksome graves, and hollow sepulchres.

Lily oak, a popular name in some parts of Scotland for the *lilac* (Jamieson), of which word it is a corruption.

Lilly Royal, a South country name for the plant *mentha pulegium*, is a corruption of *puliall royall* (Britten and Holland).

Lillie riall is Penniroyall.—*Gerarde, Supplement to the General Table.*

Limb, formerly *lim*, A. Sax. *lim*, so spelt probably from a false analogy to *limb*, an astronomical term for the edge or border of the sun or moon, which is from Lat. *limbus*, It. *lembo*, a skirt or border.

When any of the members or *lims* were broken with the fall, a man that saw them would say they were broad holes and huge caues in the ground.—*Holland, Plinies Naturall Histories*, vol. ii. p. 494 (1634).

Limb, as an astronomical term for the utmost edge or border of the disk of the sun or moon, when it is being eclipsed, &c., has nothing to do with *limb*, a member, but is a borrowed word from It. *lembo*, Lat. *limbus*, a border.

Limb, a provincial term for a mischievous or wicked person, as "He's a perfect *limb*," "a devil's *limb*," seems to be the same word as Scot. *limm*, a profligate female, *limmer*, a scoundrel, a worthless woman.

Lime, as the name of a tree, is a corruption of the older form *line* (its name still in Lincolnshire), which is itself corrupted from A. Sax. and Swed. *lind*, Ger. *linde*, a *linden;* perhaps, originally, the smooth wood, akin to Ger. *gelind*, smooth, Icel. *linr* (Skeat).

Wilow, elm, plane, ash, box, chestein, *lind*, laurere.
Chaucer, The Knightes Tale, l. 2924.

Lef is lyht on *lynde*.
Böddeker, Alteng. Dichtungen, p. 166, l. 3.

The female *Line* or *Linden* tree waxeth very great and thicke, spreading foorth his branches wide and far abroad, being a tree which yeeldeth a most pleasant shadow, vnder and within whose boughes may be made braue sommer houses and banketting arbors, bicause the more that it is surcharged with waight of timber and such like, the better it doth flourish. The barke is brownish, very *smooth* and plaine on the outside. . . . The timber is whitish . . . yea very soft and gentle in the cutting or handling.—*Gerarde, Herbal*, p. 1298.

Limn has been generally understood, in accordance with the spelling, to be a contracted form of Fr. *enluminer*, to illuminate, illustrate, or paint in bright colours (Skeat, Richardson, Trench, Wedgwood). An old spelling, however, is *lim*, to paint, from A. Sax. *lim*, a limb, properly "to limb out," to figure, to delineate the parts of a body. Spenser has *limming* for painting, which is the A. Sax. *liming*. J. Mayne in his *Translation of Lucian* has *limbe*, to paint; and so Sir Thos. Browne,

Let a painter carefully *limbe* out a million of faces, and you shall find them all different. — *Religio Medici*, 1642.

Cf. A. Sax. *lim-geleage*, form or lineament.

He who would draw a faire amiable Lady *limbes* with an erring pencil.—*Jaspar Mayne, Lucian* (*Epistle Dedicatory*), 1663.

Liv'd Mantuan now againe
That fæmall Mastix to *limme* with his penne.
Donne, Poems, p. 97, 1635.

Where statues and Joves acts were vively *limb* [read *limb'd*],
Boyes with black coales draw the vail'd parts of nature.
Marston, Sophonisba, iv. 1, *Works*, i. p. 197 (ed. Halliwell).

The *b* in *limb* is no organic part of the word. Even *lime* (A. Sax. *lim*, = *calx*) was formerly spelt *limbe*.

Wormes . . . are wont to doe much hurt to Fornaces and *Limbekills* where they make *Limbe*.—*Topsell, Historie of Serpents*, p. 314 (1608).

Lim, gluten, is given among words appropriate to painting in Wright's *Vocabularies* (11th cent.), p. 89.

The form *lymn* is of great antiquity, as in the *Promptorium Parvulorum*, about 1440, we find, "*Lymnyd*, as bookys (Cambridge MS. *lvmynid*), Elucidatus."

"*Lymnore* (Camb. MS. *luminour*) Elucidator . . . . alluminator, illuminator."

Johannes Dancastre, *lymenor*. — *English Gilds* (1389), p. 9 (E. E. T. S.).

Limn was probably a compromise between *lim* and *lumin*, two words originally distinct.

He became the best *Illuminer* or *Limner* of our age, employed generally to make the initial letters in the Patents of Peers, and Commissions of Embassadours, having left few heirs to the kind, none to the degree of his art therein.—*T. Fuller, Worthies of England*, vol. i. p. 167 (ed. 1811).

Lymne them? a good word, *lymne* them: whose picture is this?—*J. Marston, Works*, vol. i. p. 55 (ed. Halliwell).

As in the two days stay there it was impossible I could take the full of what I am assured an expert *Limbner* may very well spend twice two moneths in ere he can make a perfect draught.—*Sir T. Herbert, Travels*, 1665, p. 153.

Similarly, *liminous* is sometimes found for *luminous*:—

So is th' eye [ill affected] if the coulour be sad or not *liminous* and recreatiue, or the shape of a membred body without his due measures and simmetry. —*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 268 (ed. Arber).

LINCH-PIN. *Linch* here is a corrupted form, from confusion with *link* (A. Sax. *hlence*), of old Eng. *lins*, A. Sax. *lynis*, an axle-tree, Dut. *luns* (Skeat, *Etym. Dict.*).

LINE-HOUND, quoted from *Clitus's Whimzies* by Nares, as if called from the *line* in which he was led, is a corrupt form of *lime-hound*, a sporting dog held by a *lyme* or thong, Fr. *limier*.

LINK, a torch, a corruption of *lint*, seen in old Eng. *lint-stock*, a stick to hold a gunner's match; while *lint* again owes its form to a confusion with *lint*, scraped linen, being properly *lunt*, the Scottish word for a torch or match, Dan. *lunte*, Swed. *lunta*, Dut. *lont* (Skeat, *Etym. Dict.*).

LINT-WHITE, Scot. *lint-quhit*, an old name for the linnet, is a corruption of A. Sax. *linet-wige* (Ettmüller, p. 187), where *linet* is from *lin*, flax, Lat. *linum* (cf. its scientific name *linota cannabina*, Fr. *linotte*), and *wige* is perhaps the same word as A. Sax. *wiga*, a soldier or warrior, with allusion to the handsome appearance of the male bird, with its red poll and rose breast.

LIQUORICE, the name of a well-known sweet root, Low Lat. *liquiricia*, so spelt as if connected with Lat. *liquor*, *ligurio*, *lingo*, Gk. *leicho*, to lick (Ger. *lakritze*), is a corrupted form of Lat. and Greek *glycyrrhiza*, = "sweet-root." In Prov. German it is sometimes called *leckerzweig*, "licker-twig" or dainty-stick. Other corruptions are Fr. *réglisse*, old Fr. *reculisse* (for *legrisse*, *lecurisse*); It. *regolizia* for *legorizia*; Wallon dialect *erculisse* (Sigart).

The excellent *Liquorice* [Lat. *glycyrrhiza*] is that which groweth in Cilicia, ... and hath a *sweet root* which only is vsed in Physick.—*Holland, Pliny's Nat. History*, vol. ii. p. 120 (1634).

Whan that the firste cock hath crowe, anon
Up rist this joly louer Absolon,
And him arayeth gay, at point devise,
But first he cheweth grein and *licorise*,
To smellen sote, or he had spoke with here.
Chaucer, Cant. Tales, l. 3692.

Glycyrize, or *Liquoris*. . . . . England affordeth hereof the best in the world for some uses; this County the first and best in Eng-

land. . . . . But *Liquoris*, formerly dear and scarce, is now grown cheap and common, because growing in all Counties. Thus plenty will make the most precious thing a drug, as Silver was nothing respected in Jerusalem in the days of Solomon.—*T. Fuller, Worthies of England*, vol. ii. p. 205.

Take *Liquorish* cut small, Anniseed comfits with one skin of Sugar, of each two ounces.—*The Queens Closet Opened*, 1658, p. 178.

LIQUOROUS, a corrupt spelling of *lecherous*, from Fr. *lecher*, to lick up, whence "*lescheur*, often licking, *licorous*" (Cotgrave). Cf. Dan. *lækker*, dainty, nice. Thus *lecherous* meant (1) gluttonous, (2) lewd.

"*Liquorous* lust" occurs in Turberville's *Tragicall Tales*, 1587 (Wright). The forms *liquorish*, *lickorous*, and *likerous* are also found.

A proud, peevish, flirt, a *liquorish*, prodigal quean.—*Burton, Anatomy of Melancholy*, 10th ed. p. 66.

Lo! loth [= Lot] in hus lyue · þorw *lecherouse* drynke
Wikkydlich wroghte · and wratthede god al-myghty.
Langland, Vision of Piers Plowman, C. ii. 25.

And after I began to taste of the flessh therof I was *lycourous*, so that after that I wente to the gheet, in to the wode.—*Caxton, Reynard the Fox*, p. 34 (ed. Arber).

Why dost thou prie,
And turn, and leer, and with a *licorous* eye
Look high and low?
G. Herbert, Temple, The Discharge.

No woman shulde ete no *lycorous* morselles in the absens and withoute weting of her husbond.—*Book of the Knight of La Tour Landry*, p. 22 (E. E. T. S.).

She there ete a soupe or somme *lycorous* thyng.—*Caxton.* French, "Elle là mengoit la souppe au matin ou aucune *lescherie*."—*Id.* p. 207.

—Mothers shall run and fetch,
Their daughters (ere they yet be ripe) to satisfy
Our *liquorish lusts.*
Randolph, The Jealous Lovers, ii. 2, p. 92 (ed. Hazlitt).

Ah, Tom, Tom, thou art a *liquorish* dog.—*Fielding, History of a Foundling*, bk. v. ch. xii.

LIRICUMPHANCY, LIRICON-FANCY, "The honey-suckle, rosemary, *Liricumphancy*, rose-parsley" (*Poor Robin*, 1746), is evidently a corruption of *lily convallis*, lily of the valley.

LISTS, ground enclosed for a tournament, a corruption of *lisses*, O. Fr. *lisse*, *lice*, It. *liccia*, a barrier or palisade, Low Lat. *liciæ*, barriers, perhaps akin to *licium*, a thread, or girdle, and so an enclosure (Skeat). The word was perhaps confused with *list*, A. Sax. *list*, a stripe or border.

LITMUS, a kind of blue dye, formerly spelt *litmose* (Bailey), is a corruption of *lakmose*, Dut. *lakmoes*, from *lak*, lac, and *moes*, pulp; Ger. *lackmuss*, litmus (Skeat). The word has evidently been assimilated to Shetland *litt*, indigo, *to litt*, to dye indigo blue (Edmonston); Scot. *lit*, to dye; old Eng. "*lytyñ*' clothys, Tingo" (*Prompt. Parvulorum*); Icel. *lita*, to dye. Hence *litster*, a dyer, and the proper name *Lister*.

LITTER, the brood or progeny of an animal brought forth at a birth, so spelt as if identical with *litter*, a bed (Fr. *litière*, Lat. *lectaria*), as parturient women are still said to be "brought to bed," or "in the straw." It is really identical with Icel. *látr*, *láttr*, a place where animals produce their young (from *leggja*, to lay; cf. Prov. Eng. *lafter*, the laying of a hen).—Skeat, *Etym. Dict.*

Lytere or forthe brynggynge of beestys, Fetus, fetura.
Lytere of a bed, Stratus.—*Prompt. Parvulorum.*

LIVE, when used as an adjective in the sense of living, as in "live stock," "a live ox" (*Ex.* xxi. 35), has originated in a misunderstanding of the idiom "the ox is *alive*," where *alive* is properly an adverbial usage, old Eng. *on-live*, A. Sax. *on life*, "in life." It would be a similar error if we spoke of "a *sleep* child," instead of a "sleeping," because we say "the child is *a-sleep*," *i.e.* old Eng. *on sleep*, "in sleep." Cf. "David fell *on sleep*."—*Acts* xiii. 36. Indeed Chaucer actually does use *sleep* for *sleeping*, when speaking of the vision which he saw,

Not all waking, ne fulle *on sleepe*,

he describes it as

In plaine English evill written,
For *sleepe* writer, well ye witten,
Excused is, though he do mis,
More than one that waking is.
Chaucer's Dream, 1597.

Both *a-fire* and *on fire* are still in use.

Then flew one of the seraphims unto me

having a *live* coal in his hand.—*A. V. Is.* vi. 6.

The juice of it on sleeping eye-lids laid
Will make or man or woman madly dote
Upon the next *live* creature that it sees.
Shakespeare, Mids. Night's Dream, ii. 1, 172.

Similarly, *lone* (*lonely*, *lonesóme*), solitary, "A poor *lone* woman" (Shaks. 2 *Hen. IV.* ii. 1, 35), is a corruption of *alone*, *i.e. all-one*, altogether single.

LIVELIHOOD, so spelt as if it were a similar formation to *likelihood*, *falsehood*, &c., is a corruption of the O. Eng. *liflode*, *lyvelode*, A. Sax. *líf-láde*, life's support, maintenance, from *líf*, life, and *lád*, way, "way of life," or "food for a voyage," *ládu* (*viaticum*). Cf. *lode*, the course of the ore in a mine. "Hieron has a sermon, the dedication to which is dated in 1616, entitled *The Christians Live-loode*. Philemon Holland has *livelode* in his *Cyropædia* (1632), p. 123."—Fitzedward Hall. The real old word *livelihood*, *lyvelyhede*, meant liveliness, quickness, with which *liflode* was confounded.

Thus the change of *livelode* to *livelihood* is what was to be expected; *livelihood* being the more intelligible form would naturally survive, existing for some time with two meanings and eventually retaining the one proper to *livelode*, the other being supplied by "liveliness."—*Morris, Philolog. Soc. Trans.* 1862-3, p. 88.

All nis not good to þe gost · þat þe bodi lykeþ,
Ne *lyflode* to þe licam · þat leof is to þe soule.
Vision of Piers Plowman, Text A. Pass. I. 35.

Folc sechen to his wunienge for to sen his holi *liflode*.—*Old Eng. Homilies of 12th Cent.* 2nd S. p. 127 (ed. Morris).

He must . . . get truly his *lyfloode* wyth swynke and traueyle of his bodye.—*The Festial, Caxton*, 1483, a. ii.

Sir Thomas Wiat says:—

[The feldishe mouse]
Forbicause her *liuelod* was but thinne,
Would nedes go se her townish sisters house.
Satires, I. l. 3 (ab. 1540).

Christ . . . wold not curse hem þat denoied to him harborow and *lifelod*, but reprouid his disciplis askyng veniawns.—*Apology for the Lollards*, p. 21 (Camden Soc.).

He hath full suffisaunce
Of *livelode* and of sustenaunce.
Gower, Conf. Amantis, vol. iii. p. 28 (ed. Pauli).

LOACH. The phrase "to swallow Cupids like *loaches*" occurs in *The Trip to the Jubilee*, and has been understood by some, in accordance with the spelling, to signify the fish of that name. Nares, indeed (s. v.), quotes an instance of one being swallowed in wine.

Compare, however, "*Looch*, or *Lohoc*, loch, or lohoch, a thick medicament, that is not to be swallowed at once, but to be licked, or suffered to melt in the mouth, that it may have more effect upon the parts affected."—Vieyra, *Portuguese Dictionary*.

Great vse there is of it in those medicines which be held vnder the tongue, so to resolue & melt leasurely—[margin] such as be our Ecligmata or *Lochs*.—*Holland, Pliny's Nat. Hist.* vol. ii. p. 120.

They are good in a *loche* or licking medicine for shortnes of breath.—*Gerarde, Herbal*, p. 47.

Loch, Lohoc, A *Loche* or Lohoche; a liquid confection or soft medicine, that's not to be swallowed, but held in the mouth untill it have melted.—*Cotgrave*.

A Stick hereof [of Licorice] is commonly the Spoon prescribed to Patients, to use in any Lingences or *Louches*.—*T. Fuller, Worthies of England*, vol. ii. p. 205.

Oh, what an ebb of drink have we,
Bring, bring a deluge, fill us up the sea,
Let the vast ocean be our mighty cup,
We'll drink it, and all it's fishes too, like *loaches*, up.
J. Oldham, A Dithyrambic, 7; *Poems*, p. 53 (ed. Bell).

LOAD-STAR, } mis-spellings, from
LOAD-STONE, } false analogy, of *lode-star* and *lode-stone*, *i.e.* the star or stone that leads or guides one on his *way*, A. Sax. *lád*, a way. We still speak of a *lode* in a mine. Cf. Icel. *leiðar-stjarna*, a way-star, *leiðar-steinn*, a way-stone.

An old word for a leader or guide was *lodesman* (Chaucer, Gower), *lodysmanne* (*Prompt. Parv.*), A. Sax. *ládman*. Cf. O. Fr. *laman*, a pilot. *Lád* is near akin to *lædan*, to guide or lead.

Treuly y folowyde euermore my duke and *lodisman* sent Nicholas.—*Revelation to the Monk of Evesham* (1486), p. 106 (ed. Arber).

The Dutch word is *loodsman*, which has been assimilated to *lood* (lead), a sounding-lead, *looden*, to sound, *loodtsen*, to pilot; *pilot* itself being Dut. *peyloot*, another form of *peyl-lood*, a sounding-lead, from *peylen*, to sound (Sewel).

Ther saw I how woful Calistope, . .
Was turned from a woman til a bere,
And after was she made the *lodesterre*.
Chaucer, Knightes Tale, l. 2061.

To that cleere maiestie which in the North
Doth like another Sunne in glory rise;
Which standeth fixt, yet spreads her heavenly worth;
Loadstone to hearts, and *loadstarre* to all eyes.
Sir John Davies, Poems, 1599, vol. i. p. 9 (ed. Grosart).

What makes the *loadstone* to the North aduance,
His subtile point, as if from thence he found
His chiefe attractiue vertue to redound.
Sir John Davies, Orchestra, 56 (1622).

Bp. Andrewes says of the star in the east:—

It is not a star only, but a *Load-star:* And whither should . . it *lead* us, but to Him, whose the star is? to the Stars Master.—*Sermons*, fol. p. 143.

Prior uses the curious expression, "*loaded* needles" of the compass (*Alma*, 747, Davies, p. 381). It has been conjectured that *lode-stone*, apparently a true English word, may be an adaptation of *Lydian-stone*, Lat. *lapis Lydius*, the touchstone, just as *Magnet* takes its name from Magnesia, a Lydian city.—I. Taylor, *Words & Places*, p. 417 (2nd ed).

LOAF ABOUT (TO), a verb formed from the substantive "*loafer*," as if it meant one who "loafs," or loiters about for the sake of a *loaf*, like old Eng. *bribour*, a vagabond, from *bribe*, a piece of bread. "Loafer," however, is the German *läufer*, *landläufer*, Prov. Ger. *lofer*, a vagabond, an unsettled roamer about the country; Whitby *land-louper;* old English a *land-leaper* or *land-loper*. "I was a *landloper* as the Dutchman saith, a wanderer."—Howell, *Fam. Letters*, 1650. Icel. *hlaupingi*, vagabonds, from *hlaupa*, *löpa*, to run away, our "leap;" Dut. *loopster*, a gadding gossip (Sewel).

A *land-loper*, as Professor Skeat observes, was once a common name for a pilgrim; "*Villotier*, a vagabond, *landloper*, earth-planet, continuall gadder from towne to towne" (Cotgrave). The phrase *to lepe ouer lond* = be a pilgrim, occurs in *Vision of Piers Plowman*, Text A. Pass. v. l. 258, and so *landeleperes hermytes* = vagabond hermits, *Id.* Text C. Pass. xvii. 337; Cleveland *landlouper*, one who runs away from his creditors; Dan. *landlöber*, a vagrant. Compare *lope* in Davies, *Supp. Eng. Glossary*.

Bvt such Travellers as these may bee termed *Land-lopers*, as the Dutchman saith, rather than Travellers.—*J. Howell, Instructions for Forraine Travell*, 1642, p. 67 (ed. Arber).

Shoeblacks are compelled to a great deal of unavoidable *loafing;* but certainly this one *loafed* rather energetically. — *H. Kingsley, Ravenshoe*, ch. xli.

See Davies, *Supp. Eng. Glossary*, s.v.

LOBSTER, for *lop-ster*, A. Sax. *loppestre*, *lopystre* (Ettmüller, p. 169), so spelt as if an independent formation in English from old Eng. *lope*, to leap (A. Sax. *hleápan*, Ger. *laufen*, Icel. *hlaupa*), with the termination *-ster*, and so meaning the "leap-ster," or bounder, like old Eng. *loppe*, a flea; cf. old Eng. *hleápestre*, a dancer, *hoppestere*, a hopster, *daunstere*, "songster," &c. *Lopystre*, however, is from *lopust-a*, the same word as Lat. *locusta*, denoting a leaping animal—(1) on land, a locust; (2) in the water, a lobster; from Sansk. root *langh*, to jump (whence also A. Sax. *leax*, the leaping salmon). Cf. Lat. *equus* = Gk. *hippos*. Sylvester uses *lobstarize* for to leap or run back. See LOCK-CHEST.

From *locusta* comes also Fr. *langouste*, "a locust or grasshopper, also a kind of lobster" (Cotgrave). See LONGOYSTER.

LOBSTER, a name for the stoat in the eastern shires (Wright), is a corrupted form of *lop-start*, hanging tail, a lumpy tail; compare *clubster*, its name in the Cleveland dialect, *i.e. club-start*, "club-tail," from A. Sax. *steort*, Dan. *stiert*, Swed. *stjert*, the tail.

In Lincolnshire the animal is called *club-tail*, from its short stiff tail.

In Caius, *Of Englishe Dogges*, 1576, he observes that some are good for chasing "The Polcat, the *Lobster*, the Weasell, the Conny, &c." (p. 4, repr. 1880).

LOCUSTS, a popular name for the mawkishly sweet bean-pods of the *Kharûb* tree (*Ceratonia siliqua*). — Thomson, *Land and the Book*, p. 21. It is also called "St. John's bread-tree" (Ger. *Johannis Brodtbaum*), from an idea that it furnished the Baptist

with food in the wilderness. The name *locusts* perhaps originated in some confusion of κερατια, "little horns," the Greek name of the pods, *Luke* xv. 16 (whence Ger. *Bockshornbaum*, as a name of the tree), with κεράμβυξ, *cerambyx*, κάραβος, Lat. *carabus* (= locusta), horned insects. Cf. "Hornet," Ger. *holzbock*, "stag-beetle," *cerf-volant*.

A somewhat similar mistake is the rendering of ἀκέραιος (guileless, lit. "unmixed"), "*Harmless* as doves" (*A.V. St. Matt.* x. 16), as if from *ἀ* and κέρας, un-horned (*sine cornu*, Bengel), without means of offence.—Trench, on *A. Version*, p. 125. Increase Mather, making a like blunder, says:—

> The thunderbolt was by the antients termed *Ceraunia* because of the smell like that of an *horn* [κέρας] when put into the fire, which does attend it.—*Remarkable Providences*, p. 81 (ed. Offor).

LOCKCHEST, a provincial name for the wood-louse (Wright), also called *lockchester* in Oxfordshire (*locchester*, *Prompt. Parv.*), is perhaps formed on the analogy of the ancient and synonymous name *lokdore* ("wyrme, multipes."—*Prompt. Parv.*), misunderstood as *lock-door*. But *lokdore*, also spelt *lugdorre*, is compounded of *lug* (? a worm) and *dor*, A. Sax. *dora*, a chafer or drone. Dr. Adams thinks that *lockchester* is from *lok-estre*, *i.e. log-* or *lug-* (= slow) + *estre* (an A. Sax. termination), "the sluggish insect" (*Transactions of Philolog. Soc.* 1860-1, p. 9). It is simpler, however, to suppose that *lock-chester*, *lokestre*, is merely an Anglicized form of *locusta*, the Latin word for a lobster as well as for a locust. In Prov. Eng. cockchafers are commonly called locusts. The wood-louse is actually called a *lobstrous-louse* in the North country dialects, with reference, no doubt, to its flexile and armour-plated back, which closely resembles a lobster's tail, whence it is also named an *armadillo*. See LOBSTER.

> My friend, Mr. Halliwell, walking in a garden in Oxfordshire, accidentally overheard the gardener talking about *lockchesters*, and immediately asking him what these were, received for answer that they were woodlice. On a further inquiry he ascertained that *lockchest, or lockchester*, was not an uncommon word in some parts of Oxfordshire for a woodlouse, although it was rapidly going out of use.—*T. Wright, Archæological Essays*, vol. ii. p. 47.

LONGOYSTER, the crayfish (*W. Cornwall Glossary*, M. A. Courtney), so called as if one of the bivalve species (and the word is actually explained in the publications of a learned society to be "a sort of oyster."—*Camden Soc. Miscellany*, vol. iv. p. 8), is a corruption of the French *langouste*, "a kind of Lobster that hath undivided cleves, or long beake (or bearde) and prickles on her back," also "a Locust, or Grasshopper."—Cotgrave. *Langouste* is from the Latin *locusta*. (Compare Welsh *llegest*, a lobster.) See also Skinner, *Etymologicon*, s. v. *Longoister*; Ebel, *Celtic Studies*, p. 103.

Langosta is in old Spanish a locust or grasshopper (Minsheu), in modern a lobster, while *langostina* is a prawn (H. J. Rose). Bishop Wilkins in his *Essay towards a Philosophical Language*, 1668, groups with "Lobster," "*Long oister*, Locusta marina" (p. 128, fol.).

In old English *languste* is the locust, *e.g.*:—

> Wilde hunie and *languste* his mete, and water was his drinke.
> *Old Eng. Homilies of 12th Cent.* 2nd S. p. 127 (ed. Morris, E. E. T. S.)

In the Adriatic this fish (*Palinurus vulgaris*) is known as *agosta* or *aragosta*, the initial *l* having been mistaken for the article. "Of *Locusts* of the sea, or Lobster" is Holland's title to *Pliny Nat. History*, bk. ix. ch. 30.

> *Locust*, a fish like a lobster, called a *longoister*.—*Kersey, Dictionary*, 1715.
>
> Presents . . . of Mr Sheriff, 2 hogsheads of beer, 2 carp, a isle of sturgeon, a isle of fresh salmon, 1 pike, 3 trout and 1 *long oyster*.—*Expenses of the Judges of Assize*, 1599 (*Camden Miscellany*, vol. iv. p. 37).

LODGE. Corn is said to be *lodged* when it lies flat, beaten down by storm or rain. This can scarcely be the same word as *lodge*, to dwell or sojourn, Fr. *loger*, originally to occupy a hut, O. Eng. *loge*, Fr. *loge*, from Low Lat. *laubia*, a *leafy* bower (Scheler). It is perhaps a survival of A. Sax. *logjan*, to place, set, or put together, akin probably to Goth. *lagjan*, to lay. So *lodged* would be equivalent to *laid*. Ettmüller co-ordinates *logjan* with A. Sax. *loh*, place (? cf. Lat. *locus*, *locare*). Compare *low*,

old Eng. *loogh*, Dut. *laag*, Icel. *lagr*, originally "lying flat," from the base *lag*, to lie.

Also we may number among the faults incident to corne their rankenesse; namely, when the blade is so ouergrowne and the stalke so charged and loden with a heauie head that the corn standeth not vpright, but is *lodged* & lieth along.—*Holland, Pliny N. Hist.* i. 574.

Though bladed corn be *lodged* and trees blown down.
Shakespeare, Macbeth, iv. 1, 55.

Our sighs and they [tears] shall *lodge* the summer corn,
And make a dearth in this revolting land.
Id. Richard II. iii. 3, 163.

LOFTSANG, an old Eng. word for a hymn or song of praise in *The Early Eng. Psalter*, Ps. lxiv. 2, as if a high or *lofty* song (O. Eng. *lofte*, the air), is an incorrect form of A. Sax. *lôf-sang* (= Ger. *lob-gesang*), from O. Eng. *lofe*, praise, A. Sax. *lôf*. *Loue song* in the following is perhaps the same word:—

Tech me, iesu, þi *loue song*,
wiþ suete teres euer among.
Böddeker, Alteng. Dichtungen, p. 204, l. 156.

Lof-song syngen to God ȝerne
Wiþ such speche as he con lerne.
Castel of Loue, l. 30.

LOOK'EM, } are given by Wright as
LEWCOME, } provincial words for a window in the roof. They are corruptions of the old word *lucayne*, Fr. *lucarne*, from Lat. *lucerna*, a lantern. Compare Goth. *lucarn*, Ir. *luacharn*, Wel. *llygorn*. In the French argot *luisante* is a window (Nisard, *Livres Populaires*, tom. ii. p. 374).

LOOSE-STRIFE, a popular name of the plant *lysimachia*, is a translation of that word into its component elements, Greek *lúsis*, a loosing, and *machê*, a fight. According to Pliny, however, it was called after a King *Lysimachus* (Prior).

Lysimachie, Willow-herb, *Loose-strife*, Water-willow.—*Cotgrave*.

Lysimachia, as Dioscorides and Plinie doe write, tooke his name of a speciall vertue that it hath in appeasing the strife and unrulinesse which falleth out among oxen at the plough, if it be put about their yokes; but it rather retaineth and keepeth the name *Lysimachia*, of King *Lysimachus* the sonne of Agathocles, the first finder out of the nature and vertues of this herbe, as Plinie saith.—*Gerarde, Herbal*, 1597, p. 388.

LOSE, a corrupt form (for *leese*) of old Eng. *lesen*, or *leosen* (past partc. *loren*, *lorn*), A. Sax. *leósen* (= *amittere*, to lose), which has been assimilated to old Eng. *losien*, to loose (past partc. *lost*), A. Sax. *losian*, to become loose (Skeat, *Etymolog. Dictionary*). The old word *leasing*, lying (Psalm iv. 2), A. Sax. *leásung*, is near akin.

Leesynge, or lyynge, Mendacium.
Lesynge, or thyngys loste, Perdicio.
Losyñ' or vnbyndyñ', Solvo.
Prompt. Parvulorum.

Whose ȝong lerneþ, olt he ne *leseþ*;
Quoþ Hendyng.
Proverbs of Hendyng, l. 46.

"Hasardry is very mother of *lesinges*." . . . Trulye it maye well be called so, if a man consydre howe manye wayes, and how many thinges, he *loseth* thereby, for firste he *loseth* his goodes, he *loseth* his tyme, he *loseth* quycknes of wyt, and all good lust to other thinges, he *loseth* honest companye, he *loseth* his good name and estimation, and at laste, yf he leaue it not, *loseth* God, and Heauen and all.—*R. Aschum, Toxophilus*, 1545, p. 54 (ed. Arber).

LORD, an old slang term for a hump-backed person. It is dubious whether this nickname has originated in a popular grudge against the nobility, or in a sort of mock respect for the cripple. At all events we must probably set aside as mere curious coincidences the medical term, "*lordosis*, the bending of the backbone forward in children" (Bailey), Greek *lordós*, bent forwards, Low Lat. *lordicare*, to walk with bent back, as these words are not likely to have been known to the populace. It may possibly be another use of the old English *loord*, *lordain*, *lurden*, or *lourden*, a maladroit clownish fellow who cannot, or will not, work for his living, a sluggard. "Lorel, or losel, or *lurdene* (*lordayne*), Lurco."—*Prompt. Parvulorum*. This is the same word as Fr. *lourd* (O. Fr. *lorde*), heavy, clumsy, loutish, sottish, unhandsome, It. *lordo*, foul, filthy, Low Lat. *lurdus*, from Lat. *luridus*, discoloured, ghastly.

A laesy *loord* for nothing good to donne.
Spenser, Faerie Queene, III. vii. 12.

Latimer speaks of "*lording* loyterers" (*The Ploughers*).

My lord, a hunch-back.—*Patterson, Antrim and Down Glossary*, E. D. S.

She invariably wound up at night with a

mad fighting fit, during which "*my lord*"—vulgar slang for hunchback—was always thrashed unmercifully.—*The Standard*, Dec. 6, 1879.

He [James Annesley] was in derision called *my lord*, which the mistress of the house hearing called him, and seeing he had no deformity to deserve the title, as vulgarly given, Tell me, says she, why they call you *my lord*. —*The Patrician*, vol. i. p. 310 (1846).

That a deformed person is a *Lord*. . . . . After a painful investigation of the rolls and records under the reign of Richard the Third, or "Richard Crouchback," as he is more usually designated in the chronicles,—from a traditionary stoop or gibbosity in that part—we do not find that that monarch conferred any such lordships as here pretended, upon any subject or subjects, on a simple plea of "conformity" in that respect to the "royal nature."—*C. Lamb, Essays of Elia.*

I euer haue beene a sworne enemy to lasye *lurdens.—Tell Trothes New Yeares Gift*, 1593, p. 3.

Syker, thous but a laesie *loord*.
Spenser, Shepheards Calender, Julye.

[On which E. K. comments "A *loorde* was wont among the old Britons to signifie a *Lorde*," and "*Lurdanes* = Lord Danes"!]

It is observable, in this connexion, that in the *Vision of Piers Plowman* Pass. xxi. 107, where the C.-text has *lordlings*, the B.-text has *lordeynes*, clowns (Skeat, *Notes, in loco*).

The analyzing of *lurden* or *lordain* into *Lord Dane* is a very old bit of "folk's-etymology:"—

The comon people were so of them oppressed, y^t^ for fere & drede, they called them, in euery such house as they had rule of, *lord Dane*. . . . . This worde *lorde Dane* was, in dyrision and despyte of the Danys, tourned by the Englysshemen into a name of opprobie, and called *Lurdayn*, whiche, to our dayes, is nat forgoten but whan one Englisshe man woll rebuke an other, he woll, for the more rebuke, call him *Lurdayn.—Fabyan, Chronicle*, p. 205 (ed. 1811).

LOVAGE, O. Eng. *love-ache*, as though it were love-parsley, is a corruption of Fr. *livèche*, *levesche*, Low Lat. *levisticum*, from Lat. *ligusticum*, the Ligurian plant.

Loveache, herbe, *Levisticus.—Prompt. Parvulorum.*

Another old Eng. form is *lufuste*. See LUFESTICE.

Similar corruptions are Belg. *levestock*, *liefstickel*, Ger. *liebstöckel*, as if "dear little plant."

The distilled water of *Lovage*, cleereth the sight, and putteth away all spots, lentiles, freckles, and rednes of the face, if they be often washed therewith.—*Gerarde, Herbal*, p. 855.

Take a handfulle of herb *lovache*,
And anoþer of persely.
Liber Cure Cocorum (1440), p. 18.

As for *Loueach* or *Liuish*, it is by nature wild and sauage, and loueth alone to grow of it self among the mountains of Liguria, whereof it commeth to haue the name *Ligusticum*, as being the naturall place best agreeing to the nature of it.—*Holland, Plinies Nat. Hist.* 1634, vol. ii. p. 30.

LOVE, an old name for a game (Wright) played by holding up the fingers behind the back of a blindfolded person, sometimes with the words, "Buck! Buck! How many fingers do I hold up?" (Lat. *micare*). This game, which is very widely diffused, was called in French *amour*; "*Jouer à l'amour*, One to hold up his fingers, and another, turned from him, to ghesse how many he holds up" (Cotgrave), whence came Eng. *love*. The French phrase, however, is corrupted from *jouer à la mourre*; *mourre* being "the play of *love*, wherein one turning his face from another, guesses how many fingers he holds up" (Cotgrave), identical with It. *mora*, "a kind of game much used in Italy with casting of the fingers of the right hand, and speaking of certaine numbers" (Florio), probably from Lat. *morari*, to play the fool, Gk. *môros*, a fool.

If any unlearned person or stranger should come in, he would certainly think we were bringing up again among ourselves the countrymen's play of holding up our fingers (*dimicatione digitorum*, i.e. the play of *love*). —*Bailey, Erasmus's Colloquies*, p. 159 [see *Davies, Supp. Eng. Glossary*].

LOVE, as used in sundry games with the meaning of nought, as in the phrases "to play for *love*," "ten to *love*," "*love* all," is perhaps the same word as Icel. *lyf*, denoting (1) a herb or simple, (2) anything small or worthless, as in the *Edda* of Sæmund, "ekki *lyf*," not a whit (Magnusson, *Journal of Philology*, vol. v. p. 298). Cognate words are old Dan. *löv*, Swed. *luf*, O. H. Ger. *lupi*, A. Sax. *lib* (Cleasby, p. 400). So *lyf* seems to have been used in old English for a whit or small particle:—

"Yit I preye þe," quod pers· "par Charite, 3if þou Conne
Eny *lyf* of leche Craft· lere hit me, my deore.
Langland, Vision of P. Plowman, A. vii. 241.

It is more likely, however, that *love* is here the ordinary antithesis to money, as in the phrases "to play for *love* [of the game] and not for money," "not to be had for *love* or money."

I sometimes . . play a game at piquet for *love* with my cousin Bridget—Bridget Elia.—*C. Lamb, Essays of Elia* (*Works*, p. 356, ed. Kent).

LOVE-APPLES, Fr. *Pommes d'amour*, Lat. *poma amoris*, all corruptions of It. *pomi dei Mori*, or *Moors'* apples, having been introduced as *mala Æthiopica* (Prior).

Apples of Loue do growe in Spaine, Italie, and such hot countries, from whence my selfe haue receiued Seedes for my garden, where they do increase and prosper.—*Gerarde, Herbal*, 1597, p. 275.

LOVER, a North country word for a chimney, or more properly the lantern or aperture in the roof of old houses through which the smoke escapes. "It is plainly the Icelandic *lióri* (pronounced *liowri* or *liovri*), Norweg. *liore*, West Gothland *liura*, a sort of cupola serving the twofold purpose of a chimney and a skylight. *Lióri* is evidently derived from *liós*, light, analogous to Fr. *lucarne*."—Garnett, *Philolog. Essays*, p. 62.

Prof. Skeat, however, shows clearly that *lover* is really from old Fr. *l'overt, l'ouvert, i.e.* "th' opening," and quotes the line—

At *louers* [*louuert*, Fr. text], lowpes, archers [it] had plente.—*Partenay*, 1175.

I presume to shroud the same vnder the shadow of your wings, and to grace it with the *louer* of your honorable name, that enuy may be quite discouraged from giuing any sharpe assault, or at the least her noysome smoke ascending to the top, may finde a vent whereby to vanish.—*Howard, Defensative against the Poyson of Supposed Prophecies* (1620), *Dedication*.

Ne lightned was with window, nor with *lover*.
Spenser, F. Queene, VI. x. 42.

Lover of an howse, Lodium, umbrex.—*Prompt. Parvulorum*.

LOVERTINE, a term which Julia, in the old comedy of *Patient Grissil* (1603), applies to her three *inamorati*, is apparently a corruption of *libertine*.

There are a number here that have beheld . . these gentlemen *lovertine*, and myself a hater of love.—Act v. sc. 2 (Shaks. Soc. ed.), p. 89.

LOWER, now generally applied to the sky when gloomy and overcast, so spelt, perhaps, from an idea that it indicated a *lowering* or descent of the clouds, is the same word as old Eng. *lour*, to frown or look surly, Dut. *loeren*, to frown.

Perhaps we laugh to heare of this, that such dead blockes and *lowring* louts as many of us have beene to this day, . . should become any other.—*D. Rogers, Naaman the Syrian* (1641), p. 887.

The sky is red and *lowring*.—*A. V. St. Matt.* xvi. 3.

So loked he with lene chekes · *lourede* he foule.
Langland, Vision of P. Plowman, A. Pass. v. l. 66.

LUBBERKIN, the name of a certain species of fairy in old writers, as if the little *lubber* (cf. Milton's "*lubber* fiend"), seems to be corrupted from LUBRICAN, which see.

As for your Irish *Lubrican*, that spirit
Whom by preposterous charmes thy lust hath raised
In a wrong circle, him Ile damne more blacke
Then any tyrant's soule.
Dekker, Honest Whore, Pt. II. (1630).

By the Mandrakes dreadful groanes,
By the *Lubrican's* sad moanes.
Drayton, Nymphidia, 417.

LUBBER'S HEAD, the sign of an inn, is an old corruption of *The Leopard's Head* (Hotten, *History of Signboards*, p. 147).

He is indited to the *Lubber's-head* in Lumbert Street.—*Shakespeare, 2 Henry IV.* ii. 1, 30.

LUBRICAN, an old corruption of *leprichaun*, the name of a species of Irish fairy, generally seen in the form of a diminutive cobbler, and endowed with the Protean faculty of slipping through the hands of his seizer, if not steadfastly watched; so written as if connected with Lat. *lubricus*, slippery. In Dekker's *Honest Whore*, Pt. II. (1630), a jealous husband speaks of the Irish *Lubrican*.

Brand, *Pop. Antiquities*, vol. iii. p. 58 (ed. Bohn), compares with this:—

I'll be no pander to him; and if I finde any loose *Lubrick* 'scapes in him, I'll watch him.—*Witch of Edmonton*, p. 32, 1658.

This pigmy sprite is also known by the names of *luprachaun*, *luricane*, *loughryman*, and *leithbhragan*, as if from Ir. *leith*, one, *brog*, shoe, *an*, maker (O'Reilly). The more correct designation, it seems, is *luchorpán*, "Little-body," from *lu*, small, and *corpán*, a body (Whitley Stokes, see Joyce, *Irish Place-Names*, 1st Ser. p. 183; Croker's *Fairy Legends*, p. 105, ed. Wright).

LUCE, the old Eng. name for the pike, Lat. *lucius*, is not probably a derivative of *luceo*, to shine (like "bleak," the river fish, from Ger. *blicken*, to gleam), but of Greek *lúkos*, a wolf, on account of its wolf-like rapacity. The voracious fish which is named *lúkos* in Greek, *lupus* in Latin, is no doubt the pike.

LUFESTICE, } Anglo-Saxon words
LUF-STICCE, } for the plant *lovage*, as if derived from *luf*, love (under which word Dr. Bosworth in his *Dictionary* actually ranges them!), and *stice* or *sticce*, are corruptions of the Low Latin name *levisticum*, for Lat. *ligusticum*. Compare the German corruption *liebstöckel*, and see LOVAGE.

LUMP, in the colloquial and vulgar phrase "*to lump it*," meaning to take things as they come, in the *lump* or gross as it were, without picking and choosing, *e.g.* "If he don't like it he may *lump* it;" "She must *lump* it," says Mrs. Pipchin in *Dombey*. Mr. Oliphant regards this word as a corruption of old Eng. *lomp* (*Legend of St. Margaret*), A. Sax. *gelamp*, it happened, and so *to lump* would be "to take what may *chance*" (*Old and Mid. Eng.* p. 255). The A. Sax. verb is *ge-limpan*, to happen or occur; past partc. *gelumpen*.

God hit wot, leoue sustren, more wunder *ilomp* [a greater wonder has happened].—*Ancren Riwle*, p. 54.

Nyf oure lorde hade ben her lode3-mon hem had *lumpen* harde.
Alliterative Poems, p. 49, l. 424.

LUPINE, Lat. *lupinus*, as if the *wolf's bean*, from *lupus*, a wolf, and so Venetian *fava lovina*, is probably of a common origin with Greek *lopos*, a husk, *lepô*, to peel or hull (Prior), Polish *lupina*, a husk.

LUKE-WARM. *Luke*, formerly used as an independent word meaning tepid, is an altered form of old Eng. *lew* (Wycliffe), A. Sax. *hleo*; cf. Ger. *leu*, Dut. *laauw*, Dorset *lew* (Barnes, *Philolog. Soc. Trans.* 1864; and so Skeat). It has been assimilated evidently to A. Sax. *wlæc*, tepid, weakly warm (cf. Goth. *thlakwus*, weak, tender.—Diefenbach, *Goth. Sprache*, ii. 710).

Lewke not fully hote, Tepidus.—*Prompt. Parvulorum.*

With-drow þe knif, þat was *lewe*
Of þe seli children blod.
Havelok the Dane, l. 499.

Boyle hit in clene water so fre,
And kele hit, þat he be bot *lue*.
Liber Cure Cocorum, p. 33.

As wunsum as euer eni *wlech* weter [As pleasant as ever any luke water].—*St. Juliana*, p. 70 (1230).

As if thu nymest ri3t hot water, and dost cold ther-to,
Thu hit mi3t maki *wlak* and entempri so.
Wright, Pop. Treatises on Science, p. 138.

Þe wop . . cume3 of þe *wlache* heorte [Weeping cometh from the warm heart].—*Old Eng. Homilies*, 2nd Ser. p. 151 (ed. Morris).

LUPAERD, an old spelling of *leopard*, apparently from some confusion with Lat. *lupus*, a wolf.

Tho spack Sir firapeel the *lupaerd* whicke was sybbe somwhat to the kynge, and saide, sire kyng how make ye suche a noyse ye make sorrow ynough thaugh the quene were deed.—*Caxton, Reynard the Fox*, 1481, p. 52 (ed. Arber).

LUSCIOUS is a corruption of old Eng. *licious*, delicious, near akin to old Eng. *lickorous*, *lickerish*, dainty; Cheshire *licksome*, pleasant; Ger. *lecker*, Fr. *lécheur*, *lécher*, A. Sax. *liccera*, a gourmand, glutton (orig. "one who *licks* his lips"), under the influence of *lush*, rank, juicy, It. *lussare*, *lussuriare*, to grow rank, orig. to live in voluptuousness or *luxury*.

Bp. Hacket uses *licious* in the sense of *luscious*:—

He that feeds upon the letter of the Text feeds upon Manna; he that lives by the Allegorie feeds upon *licious* Quails.—*Century of Sermons*, p. 515, fol. 1675.

She leaves the neat youth, telling his *lushious* tales, and puts back the servingmans putting forward, with a frown.—*Sir*

Thos. Overbury's Works, p. 47 (ed. Rimbault).

LUTESTRING, a name for a certain *lustrous* or glossy silk fabric, is a corruption of *lustring*, Fr. *lustrine*, from *lustrer* (Lat. *lustrare*), to shine. (Vide Skinner, *Prolegom. Etymologica*).

To wash point-lace, tiffanies, sarsnets, a-la-modes, *lute-strings*, &c.—*Female Instructor* (Nares, s.v. *Point-lace*).

I was led to trouble you with these observations, by a passage which, to speak in *lutestring*, I met with this morning, in the course of my reading.—*Letters of Junius*, No. 48.

Within my memory the price of *lutestring* [as a material for scarfs] is raised above twopence in a yard.—*The Spectator*, No. 21 (1711).

M.

MACKIN, } in the old popular oath,
MACKINS, } "By the *mackins*," is no doubt a corruption of *may-kin* or *maidkin* (Ger. *mädchen*), like *lakin* for *ladykin*. Thus the adjuration is "by the Virgin" (O. Eng. *may*, A. Sax. *mēg*, a maid), "by our Lady." It is probably from a misunderstanding about this old Eng. *may*, or from some mere play on the word, that the month of May is now regarded as especially dedicated to the Virgin.

I would not have my zon Dick one of these boets for the best pig in my sty, by the *mackins*.—*Randolph, The Muses Looking-glass*, iv. 4 (*Works*, p. 253).

MACKNINNY, a curious word for a puppet-show used by North, is perhaps a corruption of Fr. *mécanique*, a mechanical contrivance, an automaton worked by concealed mechanism.

He could . . represent emblematically the downfall of majesty as in his raree-show and *mackninny*.—*Examen*, p. 590 [*Davies, Supp. Eng. Glossary*].

MADEFELON, }
MADFELOUN, } old English names
MATFELLON, } for the plant *centaurea nigra*, are corruptions of its Latin name *maratriphyllon*, Gk. *marathrou phúllon*, "fennel-leaf." Prior, *Pop. Names of Brit. Plants*.

MAD-NEP, a trivial name for the cow-parsnip, is a corruption of *mead-nep*. Similarly

MAD-WORT, the *asperugo procumbens*, is the Dutch *meed*, "madder," instead of which its root was used (Prior).

MADRIGAL, Sp. Fr. *madrigal*, It. *madrigale*, *madriale*, originally *mandriale*, a pastoral song, from Latin and Greek *mandra*, a sheep-fold. The word was perhaps mentally connected with *madrugar* (Sp. and Portg.), to rise, (L. Lat. *maturicare* from *maturus*) to rise early, as if a "morning-song," like *aube* and *aubades*, and *serenade* "evening song," from *sera*. The Italian word has also been analyzed into *madre gala*, "song of the Virgin," *Quarterly Review*, No. 261, p. 162, but incorrectly.

For the omission of the *n* compare *muster*, It. *mostra*, from Lat. *monstrare*, to make a show, to display.

MAGWEED, a local name in some parts of England for the ox-eye daisy (*chrysanthemum leucanthemum*), is said to be a corruption of Fr. *marguérite*, a daisy, the symbol of S. Margherita of Cortona. (C. Yonge, *Hist. of Christian Names*, vol. i. p. 265.)

MAIDEN-PINK, said to be a mistake for *mead* or *meadow-pink* (Prior).

MAKE-BATE, a popular name for the plant *polemonium* (*cæruleum*), which was translated as if a derivative of Greek *pólemos*, war (Prior). Compare LOOSE-STRIFE, a mis-rendering of *lysimachus*.

MAKINBOY, a name for the plant *Euphorbia hiberna*, is an anglicized form of the Irish *makkin-bwee* = "yellow-parsnip" (Britten and Holland).

Mackenboy, a sort of spurge with a knotted root.—*Bailey, Dictionary*.

MALECOLYE, an old and incorrect spelling of *melancholy*, as if it were the *evil* choler (Wright), Lat. *malus*.

MAN, a conical pillar of stones erected on the top of a mountain. "Such cones are on the tops of all our mountains, and they are called *men*."—Coleridge. (Dickinson, *Cumberland Glossary*, E. D. S.). An evident corruption of Keltic *maen*, a stone.

MAN, vb. a falconer's term for training a hawk into obedience to his commands, to tame, has often been understood to mean to accustom the bird to the society of *man*. For instance Nares commenting on Juliet's expression "my *unmann'd* blood" (*Rom. and Jul.* iii. 2), says the term is applied to a

hawk "not yet made *familiar with man.*" The true meaning of to *man*, or *mann*, is to accustom to the *hand*, Fr. *main*, Lat. *manus*. So *manage* was originally to handle, to control a horse by the hand, It. *maneggio*, from *mano*, the hand, Fr. *manier*, to handle, *maniable*, tractable.

Compare Lat. *mansuetus*, Gk. *cheiroéthês*, accustomed to the hand. So Gk. *palamáomai*, to manage, from *palamé*, the hand.

Unmanned, a term in falconry, applied to a hawk that is not yet tamed, or made *familiar mith man.*—*T. Wright, Dict. of Obsolete and Prov. English.*

In time, this Eagle was so throughly *mann'd*,
That from the Quarry, to her Mistress hand
At the first call 't would come, and faun upon her,
And bill and bow, in signe of love and honour.
J. Sylvester, Du Bartas (1621), *Works*, p. 112.

Another way I have to *man* my haggard,
To make her come and know her keeper's call.
Shakespeare, Taming of the Shrew, iv. 1, 207.

MANDARIN, a title given to certain Chinese officials (not of native origin) is probably an Indian word corrupted from the Sanscrit *mantrin*, a counsellor or minister, and assimilated in the Portuguese *mandarim*, to *mandar*, Lat. *mandare*.

MANDRAGON, an old name for the plant *mandragoras*.

In English we call it *Mandrake*, *Mandrage*, and *Mandragon.*—*Gerarde, Herbal*, p. 281 (1597).

The white *Mandrage* some name Arsen, the male.—*Holland, Pliny's Nat. Hist.* vol. ii. p. 235 (1634).

Mandragore, mandrake, mandrage, *mandragon.*—*Cotgrave.*

MANDRAKE, a corruption of old Eng. *mandrage*, Lat. *mandragoras*, was long supposed to grow in the shape of a *man*. See the curious figure in *Berjeau, The Bookworm*, vol. iii. p. 56, and Brand, *Pop. Antiquities*, vol. iii. p. 12, ed. Bohn. The following amazing statement in a volume lately published is a popular etymology with a vengeance,

The *mandrake*, so called from the German *mandragen*, resembling man, was, &c.!—*T. F. T. Dyer, Eng. Folk-lore*, p. 30.

[He knows] where the sad *mandrake* grows
Whose groans are deathful.
B. Jonson, Sad Shepherd, ii. 2.

So, of a lone unhaunted place possest,
Did this soules second Inne, built by the guest,
This living buried man, this quiet *mandrake*, rest.
Donne, Poems (1635), p. 309.

Many molas and false conceptions there are of *mandrakes*. The first, from great antiquity, conceiveth the root thereof resembleth the shape of man; which is a conceit not to be made out by ordinary inspection, or any other eyes, than such as, regarding the clouds behold them in shapes conformable to pre-apprehensions . . . . . Illiterate heads have been led on by the name, which in the first syllable expresseth its representation; but other have better observed the laws of etymology, and deduced it from a word of the same language, because it delighteth to grow in obscure and shady places; which derivation, although we shall not stand to maintain, yet the other seemeth answerable unto the etymologies of many authors, who often confound such nominal notations.—*Sir Thos. Browne, Works*, vol. i. p. 192 (ed. Bohn).

Sweet as a screech-owl's serenade,
Or those enchanting murmurs made,
By th' husband *mandrake* and the wife
Both bury'd (like themselves) alive.
S. Butler, Hudibras, Pt. iii. canto i.

MANGEL WURZEL, *i.e.* in German "scarcity root," is properly *mangold wurzel*.

MANGIANTS, EASTER, a curious popular name for the plant *polygonum Bistorta* in Cumberland and Westmoreland, also spelt *may-giants*, *magiants*, *mun-jiands*, *ment-gions*. Of doubtful origin, perhaps from Fr. *manger* (Britten and Holland).

MANNA, Gk. *μαννά*, in *Baruch* i. 10 (A. V. "Prepare ye *manna*, and offer upon the altar of the Lord our God"), is a corrupt form in Hellenistic Greek (also *μαναά*) of Heb. *mincha*, an offering. —Ewald, *Antiquities of Israel*, p. 36.

MANNER, in the old law phrase "to be taken with the *manner*," *i.e.* red-handed, or in the very act of committing a crime, with the thing stolen in one's possession, is a corruption of the older form *mainour*, O. Fr. *mainouvre* (or *manœuvre*), possession. Compare "*Manouvrer*, to hold, occupy, possesse (an old Normand word)."—Cotgrave. Blackstone defines "A thief taken with the *mainour* (or *muinouvre*), that is

with the thing stolen upon him in *manu* (in his hand)." Law Lat. *cum manu-opere captus.*

In the Baron of Bradwardine's Charter of 1140 (Kemble) occur the terms "*infangthief* et *outfangthief*, sive *hand-habend*, sive *bak-barand.*" In old Scotch law phrase the thief was said to be caught *with the fang* (*i.e.* with the thing in his grasp, A. Sax. *fang*), or *bak-berand*, or *hand-habend* (C. Innes, *Scotland in Mid. Ages*, p. 182).

The Fehm-Law enumerated three tokens or proofs of guilt in these cases; the *Habende Hand* (having hand), or having the proof in his hand; the *Blickende schein* (looking appearance) . . . and the *Gichtige Mund* (faltering mouth).—*Secret Societies of Mid. Ages*, p. 332.

Felons inome *hond-habbing*
For to suffre jugement.
King Horn and Floriz, ab. 1280, p. 70 (E. E. T. S.).

O villain, thou stol'st a cup of sack eighteen years ago, and wert *taken with the manner.*—*Shakespeare*, 1 *Hen. IV.* ii. 4.

Even as a theife that is taken, *with the maner* that he stealeth.—*Latimer*, *Sermons*, p. 110.

Mainour, alias *Manour*, alias *Meinour*. From the French *Manier*, *i*, *manu tractare:* In a legal sense, denotes the thing that a Thief taketh away or stealeth. As to be taken with the *Mainour*, Pl. Cor. fol. 179, is to be taken with the thing stollen about him.—*Cowel*, *Interpreter* (ed. 1701).

Prendre au faict flagrant. To take at it, or *in the manner*; to apprehend vpon the deed doing, or presently after.—*Cotgrave*, s.v. *Flagrant.*

As we were issuing foorth, we were bewrayed by ye barking of a dog, which caused the Turkes to arise, and they taking vs with the *maner* stopped vs from flying away.—*E. Webbe*, *His Trauailes*, 1590, p. 28 (ed. Arber).

Mr. Tow-wouse, being caught, as our lawyers express it, *with the manner*, and having no defence to make, very prudently withdrew himself.—*H. Fielding*, *Joseph Andrews*, bk. i. ch. xvii.

MANNER, a Lincolnshire corruption of *manure*, which is merely a shortened form of *manœuvre*, originally used for tillage in general.

No inhabitant shall bring his *manner* into the streete.—*Town Record*, 1661 (Peacock).

In Antrim and Down *manner* is used in a wider sense for to prepare, which is closer to the etymological meaning, "to work with the hand," *manœuvre*, It. *manovrare*, Lat. *manu operari.* Thus land is said to be well *mannered* by the frost, and flax is *mannered* by being passed through rollers (Patterson). To *manure* was formerly used for any sort of agricultural handling or treatment.

Voluntaries for this service he had enough, all desiring to have a lash at the dog in the manger, and every mans hand itching to throw a cudgel at him, who like a nut-tree must be *manured* by beating or else would never bear fruit.—*T. Fuller*, *The Holy Warre*, p. 59 (1647).

MANPERAMBLE, a Leicestershire word for a kind of apple, is a popular corruption of *nonpareil* (Evans, *Glossary*, E. D. S. p. 190).

MANRENT, a Scotch term for homage done to a superior (Jamieson), as if a *rent*, or something rendered, is a corruption of the older form *manred*, *manredyn*, A. Sax. *man-red* or *man-rǽden*, the state of being the man (or *homo*) of a lord, vassalage, homage (cf. *hatred*, *kindred*, where the termination is the same). *Manrede* occurs in *The Digby MS.* ab. 1290, *Old Eng. Miscellany*, p. 26.

MANSWORN. In the north of Ireland a perjured person is said to be *mansworn* (Patterson, *Antrim and Down Glossary*), perhaps with some idea that he has casuistically taken the oath to *man*, and not to God.

For *mon-sworne*, & men-sclaȝt & to much drynk
For þeft, & for þrepyng, vn-þonk may mon haue.
Alliterative Poems, p. 42, l. 183.

It is O. H. Ger. *meinsweridi*, perjury, from *main*, *mein*, stain, injury, bad, O. Norse *mein*, crime (Morris).

MANGLE, to mutilate or tear, for *mankel*, a frequentative form of old Eng. *manken*, "*Mankkyn*, or maymyn, Mutilo."—*Prompt. Parvulorum*; that is, to render maimed; Lat. *mancus* (Skeat). It has perhaps been assimilated in form to *mangle*, Dut. *mangelen*, to roll linen, to crush as with a *mangonel* or war-engine, Lat. *manganum*, Greek *mánganon.*

MANTUA, as in *mantua-maker*, an old word for a lady's cloak or mantle, as if so called from having been made at *Mantua*, in Italy. So I. Taylor, *Words and Places*, p. 424; and compare the witty adaptation of Vergil's line, ascribed to

Dean Swift, when a lady's mantle knocked down and broke a valuable fiddle, "*Mantua*, væ miseræ nimium vicina Cremonæ!" It is evidently a corrupted form of Fr. *manteau*, *mante*, It. and Sp. *manto*, a mantle, from Lat. *mantellum*.

"*Mantoe* or *Mantua* gown, a loose upper garment."—Phillips, 1706. Similarly *portmantua* (Dryden), *portmantue* (Cotgrave), are variants of *portmanteau*.

MANY, an old word for a household, or a body of retainers, or retinue of servants, so spelt as if identical with *many* (=Lat. *multi*), A. Sax. *manig*, and significant of a multitude, or numerous attendance. It is really a corrupt form of the older word *meinie*, *menyee*, *mainee*, a household, derived from O. Fr. "*mesnie*, a *meyny*, family."—Cotgrave; also spelt *meisnie* or *maisnie*, identical with It. *masnada*, a family or troop, Low Lat. *mansnada*, *mansionata*, a household, the contents of a *mansion*, Lat *mansio* (see Skeat, *Etym. Dict.* s.v. *Menial*). This *meinie* is therefore near akin to *ménage*, household arrangement, old Fr. *mesnage*, a household, for *maisonage*, from *maison*, a mansion. It is confounded with *many* in most dictionaries, but the *meinie* might be few or numerous, and there is no contradiction when Sir John Maundevile in his *Travels* writes of a "few many," p. 226 (ed. Halliwell).

Alle the *meynees* of hethene men schulen worschipe in his siȝt.—*Wycliffe*, *Psalms*, xxi. 28.

Vor þe man is oþerhuyl zuo out of his wytte, þet ha beat and smit and wyf and children and *mayné*.—*Ayenbite of Inwyt*, p. 30 (1340).

Alswa fadirs, and modirs, at þat day,
Sal yhelde acount, þat es to say,
Of sons and doghtirs þat þai forthe broght,
þe whilk þai here chastied noght
And loverds alswa of þair *meigné*.
Hampole, *Pricke of Conscience*, l. 5871.

Moyses, my Lord gyffes leyf,
Thi *meneye* to remeve.
Towneley Mysteries, *Pharao* (Marriott, p. 104).

Me mynnys my master with mowth told unto his *menyee*,
That he shuld thole fulle mekille payn and dy apon a tree.
Miracle Plays, *Crucifixio*, p. 150 (ed. Marriott).

And so befell, a lord of his *meinie*,
That loved vertuous moralitee,
Sayd on a day betwix hem two right thus,
A lord is lost, if he be vicious.
Chaucer, *Canterbury Tales*, l. 7627.

His possessioun was . . . fyue hundrid of femal assis, and ful myche *meynee*.—*Wycliffe*, *Job* i. 3.

The man whiche bought the Cowe commeth home, peraduenture he hath a *many* of children, and hath no more Cattell but this Cow, and thinketh hee shall haue some milke for his Children.—*Latimer*, *Sermons*, p. 156 verso.

And after all the raskall *many* ran,
Heaped together in rude rablement,
To see the face of that victorious man.
Spenser, *Faerie Queene*, I. xii. 9.

Yet durst he not his mother disobay,
But her attending in full seemly sort,
Did march amongst the *many* all the way.
Id. IV. xii. 18.

Forth he far'd with all his *many* bad.
Id. V. xi. 3.

They summon'd up their *meiny*, straight took horse.
Shakespeare, *Lear*, ii. 4, 35.

O thou fond *many*, with what loud applause
Didst thou beat heaven.
Id. 2 *Hen. IV.* i. 3, 91.

See Abbott, *Shakespearian Grammar*, p. 63.

Menial, servile, now probably sometimes confounded with *mean*, O. Eng. *mene*, low, base, merely denotes pertaining to a household or a domestic servant, old Eng. *meyneal* (Wycliffe), *meineal*.

A retainer was a servant not *menial* (that is, continually dwelling in the house of his lord and master), but only wearing his livery and attending sometimes upon special occasions upon him.—*Strype*, *Memorials*, v. 5, p. 302.—[*Southey*, *C. Place Book*, vol. i. p. 495.]

Also my *meyneal* frendis ȝeden awey fro me.—*Wycliffe*, *Job* vi. 13 (Clarendon Press ed.).

MARBLES, pellets of baked earth, used in a variety of schoolboy games, as if made out of *marble*, which, I believe, they never are.

The word is not improbably a corruption of Fr. *marelles*, *mérelles*, used also in boyish games (see Cotgrave, s.v. *Merelles*). So *marble-thrush*, a provincial word for the missel-thrush (Wright), may be for *merle-thrush*, Fr. *merle*, "a Mearle, Owsell" (Cotgrave), also a kind of thrush, Lat. *merula*; and in *ninepenny miracle* = nine men merils, *me-*

rils (Fr. *merelle*, Lincolnshire *marvils*, Holderness *mahvil*), seems to have been confounded with *merveille*. Contrariwise *marl* is found for *marvel* (Wright).

In Leicestershire *marls* is the ordinary name for these boys' playthings, and they were commonly manufactured out of *marl*. Mr. Evans thinks that *marble* may be a popular expansion of this word (*Glossary*, E. D. S. p. 190).

MARBLES, a slang word for furniture, moveables, personal effects, is from Fr. *meubles*, *i. e.* Lat. *mobilia*, moveable property.

MARCH-PANE, a biscuit composed of sugar and almonds, probably somewhat like a macaroon, also called *massepain*, and corruptly in mediæval Latin *Martii panes* (Timbs, *Nooks and Corners of Eng. Life*, p. 198).

> Dull country madams that spend
> Their time in studying receipts to make
> *March-pane* and preserve plumbs.
> *Wits* (in Nares).

It is from Fr. *massepain*, O. Fr. *marsepain*, It. *marzapane*, Sp. *mazapan*, the first part of the word being probably Lat. and Gk. *maza*, a cake.

> There be also other like Epigrammes that were sent vsually for new yeares giftes or to be Printed or put vpon their banketting dishes of suger plate, or of *march pines*.—*G. Puttenham, Arte of Eng. Poesie* (1589), p. 72 (ed. Arber).
>
> Item, a well-grown lamprey for a fife;
> Next some good curious *march-panes* made into,
> The form of trumpets.
> *Cartwright, The Ordinary*, act ii. sc. 1 (1651).

MARE, A. Sax. *mere*, feminine of *mearh*, a horse, has sometimes been absurdly confused with Fr. *mère*, mother, as if the *mare* denoted originally the mother of the stud, the *dam* (Fr. *dame*), as opposed to the *sire*. Thus a distinguished scholar speaking of the ancient Egyptian language says, "The name of the female horse was *ses-mut*, the last word either expressing 'mother,' *like the English* '*mare*,' or the plural." —Dr. S. Birch, in *Wilkinson, Ancient Egyptians*, vol. iii. p. 299 (ed. 1878). At this rate a *filly* ought to mean "daughter," Fr. *fille*.

MARE, or NIGHTMARE, an incubus, regarded as an evil spirit of the night that oppresses men during sleep, is A. Sax. *mara*, Dan. *mare*, Ger. *mahr*, Russ., Swed., Icel. and O. H. Ger. *mara*, all no doubt identical with Sansk. *māra*, *mar*, a killer or destroyer, a devil (M. Williams, *Sansk. Dict.*), from the root *mar*, to crush or destroy. Cf. Wendish *murawa*; Prov. Fr. *mark*, nightmare (Liége); *machuria* (Namur), apparently from Bret. *macha*, to oppress.

See Maury, *La Magie et l'Astrologie*, p. 253.

The word has frequently been confounded with its homonym *mare* (A. Sax. *mere*), a female horse; *e.g.* by Captain Burton, *Etruscan Bologna*, p. 225; and the incubus has actually been depicted by Fuseli, in consequence, as visiting a sleeper in the shape of a snorting horse or *mare*. Compare Dut. *nacht-merrie*, a nightmare, assimilated to *merrie*, a mare.

> The forest-fiend hath snatched him—
> He rides the *night-mare* thro' the wizard woods. *Maturin, Bertram.*

Compare "the *night-mare* and her *nine-foals*" (Fol. *nine-fold*).—*Lear*, iii. 4. In W. Cornwall *nag-ridden* is troubled with the night-mare (M. A. Courtney).

> On Hallow-Mass Eve the *Night-Hag* will ride,
> And all her nine-fold sweeping on by her side. *Scott, Waverley*, ch. xiii.

Topsell, in his account of horses, thinks it necessary to include the *night-mare*.

> *Of the night Mare.*—This is a disease oppressing either man or beast in the night season when he sleepeth, so he cannot drawe his breath, and is called of the Latines *Incubus*. It commeth of a continual crudity or raw digestion of the Stomach, from whence grosse vapors ascending vp into the head, do oppresse the braine, and al the sensitiue powers, so as they cannot do their office, in giuing perfect feeling and mouing to the body . . . But I could neuer learn that Horses were subiect to this disease.—*Topsell, The History of Foure-footed Beasts*, p. 253.

This account is also given verbatim in T. Blundevill, *The fower chiefest Offices belonging to Horsemanship*.

> My night fancies have long ceased to be afflictive. I confess an occasional *night-mare*; but I do not, as in early youth, keep a stud of them.—*C. Lamb, Works* (ed. Routledge), p. 393.

Jesu Crist, and Seint Benedight,
Blisse this hous from every wicked wight,
Fro the *nightes mare*, the wite Pater-noster;
Wher wonest thou Seint Peters suster.
Chaucer, Cant. Tales, l. 3486 (Tyrwhitt).

Nyghte mare, or *mare*, or wytche, Epialtes vel effialtes.—*Prompt. Parvulorum.*

Pacolet's horse is for their lords, and the *night-mare* or ephialtes for their viragoes.—*Gayton, Festivous Notes*, p. 192.

The Latins seem to have attributed this nocturnal oppression to the Fauni, or gods of the woods and fields (cf. A. Sax. *wudu-mære*, the wood-mare, a nymph). Pliny says the peony "is good against the fantasticall illusions of the *Fauni* which appeare in sleep" (lib. 25, cap. iv.), on which Holland remarks, "I suppose he meaneth the diseases called *Ephialtes* or *Incubus*, *i.e.* the night *Mare*" (*Nat. Hist.* 1634, vol. ii. p. 214).

Ephialtes in Greek, in Latine *incubus* . . . . is called in English the *mare*.—*Barrough's Method of Physic*, 1624.

Skelton, *Philip Sparrow*, speaks of Medusa as—

That *mare*
That lyke a feende doth stare.
[Vid. Nares.]

In some parts of Germany, the *nightmare* is simply called *Mar* or *Mahrt*. It is a *mare* or horse figure. At the same time it reminds us, by name as well as by some of its attributes, of the Vedic spirits, departed souls, or storm phantoms,—the *Máruts*, who assist Indra with their roaring tempest-song in the battle he has to fight,—even as the Valkyrs assist Wodan. The special connection of the North-German *Mar* with the Valkyrs or shield-maidens, those terrible choosers of victims that came on horseback from the Cloud-land of the Odinic creed, is proveable through the name which the nightmare still bears in Oldenburg. It is there called *die Wal-Riderske*,—that is, the Little Battle-Rider, or Little Carrier of the Slain. —*K. Blind, in the Nineteenth Century*, No. 28, p. 1109.

MARE-BLOBS, a trivial name for the *caltha palustris*, is said to be from A. Sax. *mere*, a marsh, and *blob*, a bladder (Prior).

MARIGOLD, formerly spelt *Mary Gowle*, is supposed to have been a corruption of A. Sax. (*mersc-*) *mear-gealla*, *i.e.* (marsh-) horse-gowl (Prior). But *gold* (Chaucer) was an old name for the plant, and it was traditionally regarded as sacred to *Mary* the Virgin. Compare the "winking *Mary-buds*" of *Cymbeline*, ii. 3.

The noble Helitropian
Now turns to her, and knows no sun.
And her glorious face doth vary,
So opens loyal *golden-Mary*.
Lovelace, Aramantha, Poems, ed. Singer, p. 93.

W. Forrest, writing of Queen Mary, says:

She may be called *Marygolde* well,
Of *Marie* (chiefe) Christes mother deere
That as in heaven she doth excell,
And *golde* on Earth to have no peere,
So certainly she shineth cleere,
In grace and honour double fold.
The like was never erst seen heere
Such as this flower the *Marygolde*.

In a ballad of the time of Queen Mary, we find—

To Mary our Queen, that flower so sweet,
This *marigold* I do apply:
For that name doth seme so meet,
And property in each party.
[*C. Hindley, Tavern Anecdotes and Sayings*, p. 239.]

This riddle, Cuddy, if thou canst, explain . . .
"What flower is that which bears the *Virgin's name*,
The richest *metal* added to the same?"
Gay, Pastorals.

Marigolds, it is said, are particularly introduced in Lady chapels as appropriate ornaments.

MARLING, a cord for binding round ropes, so spelt as if a substantive in *-ing* (A. Sax. *-ung*), like *planking*, *rigging*, *shipping*, is a corrupt form of *marline*, a "bind-line," Dut. *marlijn*, from *marren*, to bind, tie, or *moor*, and *lijn*, a line. Other corruptions are Dutch *marling*, and *marl-reep* for *mar-reep* [resulting from a false analysis, *marl-ing* instead of *mar-ling*] (Skeat, *Etym. Dict.* s.v.).

Some the galled ropes with dauby *marling* bind.
Dryden, Annus Mirabilis, 148.

MARMOSET, a small American monkey, is Fr. *marmouset*, old Fr. *marmoset*, meaning (1), something made of *marble* (Lat. *marmor*), *marmoretum*; (2), esp. the spout of a fountain, a grotesque figure through which the water flows; (3), any antic or puppet (cf. *grotesque*, originally pertaining to a *grotto*); and (4), an ape or monkey. This last meaning of the word was evidently determined through a confusion

with the somewhat similar, but quite unrelated word, Fr. *marmot*, *marmotte*, It. *marmotta*, a little monkey or marmoset (Skeat, *Etym. Dict.* s.v.).

She had a grete mouth with longe teeth. . . . . I wende hit had be a *mermoyse* or baubyn or a mercatte.—*Caxton, Reynard the Fox* (1481), p. 98 (ed. Arber).

He wente forth into that fowle stynkyng hool, and fonde the *marmosette*.—*Id.* p. 100.

Arte is . . . . onely a bare immitatour of natures works, following and counterfeyting her actions and effects, as the *Marmesot* doth many countenances and gestures of man.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 310 (ed. Arber).

MARMOT, a mountain rat, It. *marmotto*, O. Fr. *marmotan*, owes its present form, no doubt, to some confusion with Fr. *marmot*, It. *marmotta*, a little monkey (apparently for *mermot*, from old Fr. *merme*, little.—Skeat). The typical form is the Grisons *murmont*, from Lat. *mur(-em) mont(anum)*, "mountain-mouse." Compare old Fr. *marmontain*, O. H. Ger. *muremunto*.

MARQUISATE, a corrupt form of the name of the mineral called *marcasite*, Ger. *markasit*, as if connected with *marquis*; from Arab. *marqachītha*.

The mountains are not without *Marquisate* and Minerals, which but by search are not to be discerned.—*Sir Thos. Herbert, Travels*, 1665, p. 16.

MARRY, COME UP! This ejaculation is said to be a perversion of the phrase, *marry, go up; marry guep* in *Hudibras*, i. 3, 202; *marry gip, Bartholomew Fair*, act i.; the forms *marry gup*, *marry gep*, and *marry gip* being also found. These latter, as Dyce has pointed out, are shortened forms of *Mary Gipcy!* adjured by Skelton in his *Garlande of Laurell*, 1455, *i.e. S. Marie Egypcien*, St. Mary the Egyptian, frequently alluded to by old writers. See Prof. Skeat, *Notes to Vision of Piers Plowman*, p. 353.

Gard. *Marry gip*, minx!
Phil. A fine word in a gentleman's mouth! T'were good your back were towards me; there can I,
Read better content than in the face of lust.
J. Heywood, The Fair Maid of the Exchange, p. 45 (Shaks. Soc.).

MARQUETRIE, chequered inlaid work in furniture, from Fr. *marqueter*, to stipple, or put in the lights and shades of a picture, to spot, as if connected with *marquer*, to mark, is, according to Diez, really near akin to It. *macchiare*, to spot, Sp. *macar*, It. *macchia*, a spot or stain, from Lat. *macula*.

MARSHALL is sometimes used as if identical with *martial*, as in this line from Peele's *Farewell*, 1589.

The times of truce settle down by *marshall* lawe.

A commission given by Charles I. to Thomas, Earl of Arundel, in 1640, to be captain-general, empowers him "to use against the said enemies, traitors, and rebels, ... the Law called *Marshal-Law*, according to the *Law-Marshall*."—Rymer. On the other hand, *martial* (like *Mar(t)s*, the wargod) is sometimes written incorrectly for *marshal* (originally meaning a "horse-servant," O. H. Ger. *maraschalh*, then a master of the horse).

They when they ride in progresse send their Harbingers before to take up lodgings, and *Martials* to make way.—*Daniel Featley, Clavis Mystica*, p. 31 (1636), fol.

MARTEN, a sort of weasel, O. Fr. *martin*, so spelt perhaps from a confusion with the personal name *Martin* (which was once in French a familiar name for the ass, as it is still in English for a species of swallow). It is a contracted form of old Eng. *marter-n* (the excrescent *n* having swallowed up the organic *r*, as in *gambol* for *gambold*, *i.e. gambaud*, the *l* has driven out the *d*), from old Eng. and old Fr. *martre*, Low Lat. *marturis* (see Skeat, s.v.).

MARY-BONES, the large bones of the legs, the knees, spelt *maribones* in Dryden's *Sir Martin Mar-all*, act ii. sc. 2, is not, as it has been sometimes understood, the bones on which our forefathers went down to pray to Mary, the Blessed Virgin, but another form of *marrow-bones*, *mary* being an old Eng. word for marrow. "*Mary*, or marow of a boon (marwhe,) Medulla."—*Prompt. Parv.*, 1440. So *marrow*, a mate or fellow, O. Eng. *marwe*, is probably from Fr. *mari*, a husband.

Arrived, by pure necessity compelled,
On her majestic *mary-bones* she kneeled.
Dryden, Wife of Bath her Tale, l. 191.

A coke they hadden with hem for the nones,
To boile the chikenes and the *marie bones*.
Chaucer, Cant. Tales, l. 382.

To which I resemble poore scullians, that, from turning spit in the chimney corner, are on the sodayne hoysed vp from the kitchen into the wayting chamber, or made barons of the beaues and marquesses of the *mary-boanes*. —*T. Nash, Pierce Penilesse* (1592), p. 21.

Tendre browyce made with a *mary-boon*,
For fieble stomakes is holsum in potage.
Lydgate, Order of Fooles.

Mary is the old Eng. form of *marrow*, otherwise *marwhe*, A. Sax. *mearh* (Icel. *mergr*), a word which was perhaps sometimes confounded with the old Eng. *meruwe*, tender (A. Sax. *mearu*, O. H. Ger. *maro*).

Out of the harde bones knocken they
The *mary*, for they casten nought away.
Chaucer, Cant. Tales, l. 12476.

The force whereof pearceth the sucke and *marie* within my bones.—*Palace of Pleasure*, ii. S 5 b.

MART, LETTERS OF, as if Letters of *War* (*Mart*, from *Mars*, being an old poetical word for war), permission to make reprisals in time of war (Beaumont and Fletcher), is a corruption of *letters of marque*, found in the Elizabethan writers. The *law of marque*, Fr. *droit de marque*, L. Lat. *jus marchium*, was the right to cross the *borders* or *marchs* (*marchas*) and plunder the enemy's country.

MARTIR, the name given to a beast killed at *Martinmas* as provision for the winter, in the old romance of *Sir Tristrem* (about 1220)—

Bestes thai brac and bare;
In quarters thai hem wrought;
Martirs as it ware,
That husbond men had bought.
Fytte First, xlii. (p. 32, ed. Scott).

Such a beast is still called in Scotland a *mart;* and it is this word which is here corrupted, perhaps under the influence of Scotch *martyr*, to hew down, to butcher. It is curious to find *marti* in modern Greek as a word for a fatted sheep, so called from the festival of San Martino.—Lord Strangford, *Letters and Papers*, p. 112; Irish *mart*, a beef, a cow.

What a prime *Mart*, James!
Wilson, Noctes Ambrosianæ, vol. i. p. 133.

MASH, to "make" tea, to infuse or set it to draw (Leicestershire)—

You put the tea in the oven to *mash* before you went to chapel. — *Round Preacher* (*Evans, Lincolnshire Glossary*, p. 191, E. D. S.)—

is a survival of the old Eng. *masche*, to mix, "*Maschyn*, yn brewynge, misceo," akin to Lat. *miscere*, and *mix*. Hence also *masking-pat* (Burns), a tea-pot. See Skeat, s.v. *Mash*.

MATHOOK, a corrupt form of *mattock* (A. Sax. *mattuc*, Welsh *matog*), quoted in Davies, *Supp. Eng. Glossary*, from North's *Examen*.

Libels served as spades and *mathooks* to work with.—P. 592.

MATRASS, a chemical vessel, Fr. *matras*, old Fr. *matelas*, a kind of violl or bottle (Cotgrave), seems to be a derivative of Lat. *matula*, a pot or vessel. Haldeman thinks it was a vessel shaped like a Gallic javelin, *matara;* Devic would connect it with Arab. *maṭara*, a leathern vessel, which seems less probable.

MATTRESS, a technical term in the manufacture of playing cards, applied to those which are rejected for some defect, afterwards to be made up and sold at a cheaper rate, is an Anglicized form of Fr. *maîtresse*, which is similarly used. Compare "*Trialle*. On nomme ainsi les cartes les plus imparfaites, mais qui néanmoins peuvent entrer dans les jeux: quelques-uns leur donnent le nom de *Maîtresses*."—Du Monceau, *Art du Cartier*, 1762.—*Trans. Philolog. Soc.*, 1867, p. 56.

MATTRESS, sometimes incorrectly regarded as an expanded form of *mat*, A. Sax. *meatta* (Lat. *matta*), is the same word as old Fr. *materas*, derived from Arab. *matrah*, something thrown down (to lie upon), a bed.

The word for "bed" or "couch" is not that which denotes the Oriental *mat*, or *mattress*, on which the Jews stretched themselves for repose, ... but the Roman triclinium, the divan, or raised couch.—*S. Cox, The Expositor*, 2nd Ser. No. 3, p. 184.

The two words coincide very closely in meaning, as is seen in the following quotations.

Monie oðre swuche weopmen & wummen mid hore greate *maten* & hore herde heren, neren heo of gode ordre? [Many other such men and women with their coarse mattresses and their hard hair-cloths, were not they of good order?]—*Ancren Riwle* (1225), p. 10.

I'll have no *mats* but such as lie under the

feather-bed.—*Centlivre, Beau's Duel*, iv. 1 [*Davies, Supp. Eng. Glossary*].

MAUD, a Scotch word for a plaid worn by shepherds, also written *maad*, which Jamieson connects with old Swed. *mudd*, a garment made of skins.

A shepherd's *maud* wrapped round his person.—*Mrs. Trollope, Michael Armstrong*, ch. xxviii. [Davies].

MAUL-STICK, a corruption of Ger. *maler-stock*, *i.e.* "painter's-stick," from *maler*, a painter, *malen*, to paint, from Ger. *mahl* (old Eng. *maal*, a spot or stain, A. Sax. *mál*, a *mole* or mark, "*iron-moul-d*"), akin to Lat. *macula*, a spot.

MAW-SEED, Ger. *magsamen*, poppy-seed, not from *magen* [A. Sax. *maga*], the *maw*, but Pol. *mak*, Gk. *mékón*, the poppy (Prior).

MAYDUKE CHERRIES, originally *Medoc* cherries, named after the district in the Gironde, S. France, from which they were introduced. *Medoc* is from Lat. *in mediis aquis*, between the two rivers, like *Mesopotamia*.

MAY-WEED, a popular name for the wild chamomile or *pyrethrum parthenium*, is so called, not from the month it flowers in, but from the O. Eng. *may*, a maiden, it being esteemed useful for hysterics and other feminine complaints. Other names for it are "*Mayde wede*, or *maythys* (*maydewode*, *maydenwede*), Mellissa, amarusca" (*Prompt. Parv.*), *maghet*, A. Sax. *mageðe*; all from *mœgð*, a maid. Cf. its Greek name *parthenion*, virginwort. "Weed" represents the termination of A. Sax. *mageðe*, oxeye, may-weed, wild chamomile (Bosworth).

MAZZARDS, a popular name for the wild cherry, is said to be from Low Lat. *manzar*, bastard, spurious (Prior), a word of Hebrew origin.

MEADOW-SWEET is, according to Dr. Prior, a corruption of its older name, *mead-sweet*, *mead-wort* [? mead's-wort], A. Sax. *mede-wyrt* (cf. Dan. *miöd-urt*, Swed. *miöd-ört*), its flowers being used to flavour *mead*. Another corruption is *Maid-sweet* (*Old Country and Farming Words*, E. D. S. p. 32).

The metall first he mixt with *Medæwart*,
That no enchauntment from his dint might save.
Spenser, F. Queene, II. viii. 20.

MEDDLE, literally to *mix* oneself up with the affairs of others (Fr. *medler*, orig. *mesler*, through Low Lat. *misculare*, from Lat. *misceo*), seems to owe something of its form and meaning to the old Eng. verb *middel*, to intervene, as if to come between where one is not wanted. Cf. Icel. *meðal*, among.

Forsothe now the feeste day *medlinge* Ihesu wente vp in to the temple.—*Wycliffe, John* vii. 14 (1389).

Thei weren *meddlid* [= mixed] among hethene men, and lerneden the werkis of hem.—*Id. Psalms*, cv. 35.

Why shouldest thou *meddle* to thy hurt.—*A. V. 2 Kings* xiv. 10.

MEDLAR, derived from Fr. *meslier* (Lat. *mespilus*), on the model of the verb *to meddle*, from Fr. *mesler* (Prior). Prof. Skeat observes that *medlar* is properly the tree that bears *medles*, which is the old name of the fruit.

MEEDWIF, quoted by Jamieson as an old Scotch form of *midwife*, as if the *wife* or woman who attends for a *meed* or reward (A. Sax. *méd*), a derivation approved by Archbishop Trench, after Skinner, Junius, and Verstegan. Indeed, Wycliffe has *meed-wijf* and *mede-wijf*, as well as *myd-wijf*. *Midwife*, however, is the correct form, being compounded with old Eng. *mid*, *myd*, Ger. *mit*, Dan. *med*, with (cf. Greek *méta*), *i.e.* the wife who is *with*, or by, another to help in need (so Stratmann); Ger. *bei-frau*, Sp. *comadre*. The word accordingly corresponds, not to A. Sax. *méd-wyrhta*, "meed-wright," a hired servant, but to *mid-wyrhta*, "with-wright," a coadjutor or assistant. Similarly Lat. *ob-stetrix*, a midwife, is one who stands by to help (cf. *ad-sisto*); Icel. *nœr-kona*, *i.e.* "near-wife" (cf. *nœra*, to nurse, lit. to draw near (*nær*), Ger. *nahren*, A. Sax. *generan*, and also *nésan*, *neós-ian*, to visit); Icel. *náveru-kona* (presence woman), *yfirsetu-kona* (over-sitting woman).

And teche the *mydewyf* neuer the latere,
That heo haue redy clene watere,
Thenne bydde hyre spare for no schame,
To folowe [= baptize] the chylde there at hame.
J. Myrc, Instructions for Parish Priests, l. 90 (E. E. T. S.).

Another old corruption is *maid-wife*.

I war maist ingrat if I sould forget my guid, godlie, and maist courteus Lady, my Lady Wedringhton, wha wated on mair cairfullie then the *maidwyff*, and receavit him from the wombe in hir awin skirt, and finding him nocht livlie, maid hast to the fyre, and thrusting in her curshar, brunt it, and helde to his naisthrilles, wherby he quicned and kythed signes of lyff.—*J. Melville, Diary*, 1584, p. 221 (Wodrow Soc.).

MEERSCHAUM, a fine sort of clay out of which pipes are manufactured, a German word apparently meaning "sea foam," *meer schaum*, seems originally to have been a corruption of the Tartaric name *myrsen*. (Mahn in Webster.)

MELICOTTON, an old name for a fruit generally considered to be a peach (Bailey, Nares, &c.), with an imagined allusion to the downy or *cottony* softness of that fruit, as in the quotation from Jonson. It is really, however, the quince, It. *mele cotogna*, Lat. *malum cotoneum* or *cydonium*, Greek *mêlon kudônion* (Gerarde, *Herbal*, p. 1264), that is the "*Cydonian* apple," originally brought from Cydonia in Crete. *Quince*, old Fr. *coingz*, *coignasse*, is of the same origin.

Alas, you have the garden where they grow still! A wife here with a strawberry breath, cherry-lips, apricot cheeks, and a soft velvet head, like a *melicotton*.—*B. Jonson, Bartholomew Fair*, i. 1, *Works*, p. 307.

Peaches, apricots,
And *Malecotoons*, with other choicer plums,
Will serve for large-sized bullets; then a dish,
Or two of pease for small ones.
Cartwright, The Ordinary, ii. 1 (1651).

MENAGE, an old form of *manage*, to control a horse by the hand, to handle, Fr. *manege*, It. *maneggio*, a handling, from *mano*, Lat. *manus*, the hand; so spelt as if derived from Fr. *mener*, It. *menare*, to lead or conduct, from Low Lat. *minare*, to drive cattle. On the other hand, *menagerie* is not, as one might imagine, the place where wild beasts are managed or controlled (cf. *managery* = management, Bp. Sanderson, *Sermons*, ii. 214, fol.), but originally the place where the animals of a household, Fr. *ménage*, were kept (Skeat).

A goodly person, and could *menage* faire,
His stubborne steed with curbed canon bitt,
Who under him did trample as the aire.
Spenser, Faerie Queene, I. vii. 37.

Next after her, the winged God him selfe,
Came riding on a Lion ravenous,
Taught to obay the *menage* of that Elfe.
Id. III. xii. 22.

The hot horse, hot as fire,
Took toy at this, and fell to what disorder,
His power could give his will, bounds, comes on end,
Forgets schoole-dooing, being therein traind,
And of kind *mannadge*.
Shakespeare, The Two Noble Kinsmen, v. 4, 69 (1634).

MERECAT, an old name for a monkey, Ger. *meerkatze*, as if a long-tailed animal like a *cat* (*katze*), from beyond sea, *mere* (Ger. *meer*). It is really, says K. G. Andresen, a borrowed word from Sanskrit *markata*, an ape (*Deutsche Volksetymologie*, p. 6, 1876). Cf. O. E. *mere-swyne*, a dolphin, Ger. *meerschwein*.

Ther laye in a grete ape with tweyne grete wyde Eyen . . . I wende hit had be a mermoyse, a baubyn, or a *mercatte*, for I sawe neuer fowler beest.—*Caxton, Reynard the Fox*, 1481, p. 98 (ed. Arber).

There is an opinion that this kind of Ape [the munkey] is generated of a wilde-cat very like an Ape . . . it is called of the Italians *Gatto maimone* . . . of the Germans *Meerkatz*, that is the cat of the sea.—*Topsell, Hist. of Four-Footed Beasts*, p. 6.

MERE-GRÓT, A. Saxon word for a pearl, as if a *sea-particle*; *mere* being the sea, and *grot*, *greót*, an atom or grain of sand, similar to the Sanskrit *rasopala*, "water-stone," a name for the pearl. It is a corruption from Lat. *margarita* (Goth. *markreitus*) Gk. *margaritês*. Compare Sansk. *marakata*, smaragdus.

Margarita, *meregrota*.—*Wright's Vocabularies* (11th cent.), p. 85.

A similar perversion is found in the old High German *merigriotz*, *marikreotz*, Mid. High Ger. *mergrietz*, "sea-gravel," all through Gothic *markreitus*, from *margarita* (Grimm, Andersen). See also Diefenbach, *Goth. Sprache*, ii. 54.

The Greeks haue no such tearms for them [pearls], neither know how to cal them: nor yet the Barbarians, who found them first out, otherwise than *Margaritæ*.—*Holland, Pliny's Nat. Hist.*, vol. i. p. 255.

For the sowle is the precious *marguarite*

vnto God.—*The Book of the Knight of La Tour Landry*, p. 157 (E. E. T. S.).

Without it [the Temple] was of smooth polisht white Marble stone, excellently beautifull and faire to the eye, much resembling the colour of anie Pearle, Vnit, or *Margaret*. —*Itinerarium or Travels of the Holy Patriarchs*, &c., 1619, p. 12.

MERRY-MAID, a corruption of *mermaid* in use among the peasantry of Cornwall (Hunt, *Drolls, &c., of West of England*, i. 157). *Mer-maid* itself does not properly denote a maid of the *sea*, Fr. *mer*, but a maid of the *mere* or lake, A. Sax. *mere*, being an altered form of old Eng. *mere-maiden* (Skeat). Another corruption is presented in the following advertisement of a Bartholomew Play (c. 1700):—

There in the Tempest is Neptune, with his Triton in his Chariot drawn with sea-horses and *Mair Maids* singing.

MERRY-TREE, a provincial name for the wild cherry-tree, and *merry*, a wild cherry, from Fr. *merise* (Lat. *mericea*, *merica*), which was mistaken for a plural; so *cherry* from Fr. *cerise*, and old Eng. *puny*, vermin, from Fr. *punaise* (Cotgrave, s.v.).

MESLINS, a Lincolnshire word for the *measles* (Peacock), as if connected with *meslin*, otherwise spelt *myslen* (Tusser), *messling* (Cotgrave), *mislin* (Leland), *miscellan* (Plot), from Lat. *miscellanea*, mixed corn, and intended to denote the corny or granulated appearance and feel of the body when affected with the disease. The word is really identical with Dutch *maselen*, *maeselen*, measles, orig. spots. Thus Cotgrave gives "*grain* (*bernage*), *messelin* or Wheat, Rie, and Barly mingled together," and "*grains de ladrige*, spots of leprosie, *mezild spots*." It is interesting to note that this grain-like condition of the skin in measles has given names to the disease in various languages derived from seeds, peas, beans, lentils, or other pulse. The perception to the touch as of peas or shot beneath the skin is now, I believe, regarded by doctors as a diagnostic symptom of small-pox, differentiating it from measles. Dr. Mavor notes on Tusser's use of the word *measling*, that "measles in hogs are small round globules or pustules that lie along the muscles."—Tusser, *Works*, E. Dialect Soc. ed. p. 250. We should remember, however, that in primitive time all zymotic diseases were roughly grouped under one or two general terms, which afterwards became narrowed and individualized in meaning. A curious similarity of origin is presented in the words following:—

1. Sansk. *mâsha*, *masura*, denoting a bean or lentil (Hind. *masúr*), is also used for a cutaneous eruption, pimples or pustules, especially small-pox, whence old Ger. *meisa*, small-pox, *misal*, leprosy, Ger. *maseren*, measles, Dut. *maeselen*, *mazelen*, Eng. "measles." (Cf. old Ger. *masar*, *másá*, Ger. *maser*, a spot or mark in wood.)—Pictet, *Origines Indo-Européenes*, tom. i. p. 285.

2. In Hindustani *matar* is a pea, and *mátá* the small-pox.

3. In Arabic *ádas* signifies beans, and also pustules in the skin.

4. In Persian, *pés*, *písí*, leprosy, Kourd. *pis*, Armenian *pisag*, *bisag*, small-pox, are near akin to Sansk. *pêçi*, a pea, Gk. *pison*, Lat. *pisum*, Ir. *pis*, Welsh *pys*, Eng. "pea."—Pictet, tom. i. p. 288.

In Bishop Corbet's *Elegie upon the Death of the Lady Haddington who dyed of the Small Pox* (1648), he uses this apostrophe:—

Oh thou deform'd unwoeman-like disease,
That plowst up flesh and bloud, and there sow'st *pease*.

It is a curious survival, apparently of the doctrine of signatures, that in some parts of Germany it is recommended that children in the *measles* should be washed with water in which *peas* have been boiled (Kelly, *Indo-Europ. Tradition*, p. 300).

5. Pers. *čičak*, small-pox, *čačak*, a red spot, is most probably the same word as *sisak*, *siskak*, pulse, in the same language, and a reduplicated form of Sansk. *çáka*, pulse.

6. Similarly, in Illyrian *scesce* is the small-pox, while *socivitsa*, Russ. *socevitsa*, are names for the lentil.—Pictet, tom. i. p. 291.

7. *Hives*, a slight rising in the skin attended with great itching, is from Sp. *hava*, a bean, in which language "*hávas* are also great pimples caus'd by too much Blood, or Heat of Blood."—

Stevens, *Spanish Dict.*, 1706. This word is derived from the Lat. *faba*, a bean.

So It. *fave*, "all manner of beanes, Also kernells or agnels that come between the flesh and the skin."—Florio.

8. In Latin *lentigo*, from *lens*, a lentil, is an eruption of the skin, or freckles; and *lenticula* has the same meaning. From the latter comes Fr. *lentilles*, "round specks, red pimples, wan, small, and lentill-resembling freckles, on the face or hands."—Cotgrave.

9. A *miliary* eruption, or fever, is one characterized by a number of small red pimples, like *millet-seeds*, Lat. *miliarius*, pertaining to millet, *milium*. The German name is *hirsefieber* from *hirse*, millet. Similarly

10. Lat. *panus*, an ear of millet, is also a swelling or tumour. *Senepion*, the Provençal word for measles, is from Lat. *sinapi*, mustard-seed.

11. In Latin *cicer*, a chick-pea, would seem also to have been used for a wart or excrescence, as Plutarch says that "*Cicero* had a thing upon the tip of his nose, as it had bene a little wart, much like to a *cich* pease, whereupon they sirnamed him *Cicero*" (North's *Trans.* p. 859, ed. 1612).

> Cicero, that wrote in prose
> So called from rouncival on's nose.
> *Musarum Deliciæ*, 1656.

Diez thinks that the Mid. Lat. *cecinus*, a swan, got its name from *cicer*, with reference to the excrescences on its bill. *Chicken-pock* may perhaps be connected with *chick*, *chickling*, Fr. *chiche*, rather than with "chicken."

12. Sansk. *kumbhīka*, having a swelling on the eyelid like the seed or grain of the plant *kumbhīka* or *Pistia Stratioles*. Similarly

13. Lat. *hordeolus*, a grain of barley, is used for a sty on the eye. A modern form of this is Fr. *orgeol*, "a long wart resembling a barley corn, and growing on the edge or corner of an eie-lid."—Cotgrave. Compare Ger. *gerstenkorn*, a barley-corn, also a sty; O. Eng. *nebcorn* (face-grains) = pimples (Cockayne, *Leechdoms*, &c., i. 118).

14. *Glanders*, O. Fr. *glandre*, is a disease in horses resembling *glandules* (Lat. *glandula*, *glan(d)s*), *i.e.* acorns. It. *ghiandole*, "agnels, wartles, or kernels in the throat. Also the glanders in a horse. Also the *meazels* in a hog." "*Ghiandoso*, full of Acornes. Also glandulous or full of wartles. Also full of the glanders as a horse, or of the *meazels* as a hog."—Florio.

15. *Sivvens*, a Scotch name for a certain disease with spots resembling raspberries, also the itch, is from *sivven*, a raspberry. So *Frambesia* is the technical name for a disease, in the West Indies called Yaws, in which the eruption is like a raspberry, Fr. *framboise*. In Cumberland excrescences on the under parts of cattle, resembling raspberries or hineberries, are termed *janberries* (Dickinson). And, finally, a tumour on the legs of horses is called *a grape*.

Prof. Skeat maintains that *measles* (old Eng. *maysilles*, *maisils*, *maseles*) is a totally distinct word from *mesel*, a leper (*meselled*, leprous), which is from Lat. *misellus* (*i.e.* *miserulus*, from *miser*), a wretched being.

> Ye, sir, sich powder apon us dryfys,
> Where it abides it makes a blayn,
> *Meselle* makes it man and wyfe.
> *Miracle-Plays*, *Pharao*, p. 104 (ed. Marriott).

> Bot ye Ebrewes, won in Jessen,
> Shalle not be markyd with that *measse*.
> *Id.* p. 98.

> And som, for þe syn of lechery,
> Sal haf als þe yvel of *meselry*.
> *Hampole*, *Pricke of Conscience*, l. 3001.

She had enuye and despite of her brother of the whiche she had displesaunce to God, and he made her become *meselle*, so that she was putte awey, and departed from alle the pepille.—*The Book of the Knight of La Tour Landry*, p. 90.

And take ye kepe now, that he that repreveth his neighbour, either he repreveth him by som harme of peine, that he hath upon his bodie, as *Mesel*, croked harlot; or by som sinne that he doth. Now if he repreve him by harme of peine, than turneth the repreve to Jesu Christ, for peine is sent by the rightwise sonde of God, and by his suffrance, be it *meselrie*, or maime, or maladie.—*Chaucer*, *Canterbury Tales*, p. 160 (ed. Tyrwhitt).

Mica, glittering particles of a silvery mineral found in granite and other stones, is no doubt only the Latin word *mīca*, a crumb or particle, but applied to the mineral from a notion that it was related to Lat. *micare*, to shine or glitter (Skeat, *Etym. Dict.*).

MIDDING, } a provincial and espe-
MIDDEN, } cially a North country word for a dunghill, old Eng. *myddyng* and *myddyl* (*Prompt. Parv.*, c. 1440), "so termed possibly," says that usually most accurate antiquarian, Mr. A. Way, "from its position in the fold-yard."

It is the A. Saxon *midding*, Dan. *møgdynge*, which is for *møgdynge*, from *møg*, dung (compare Eng. "muck," O. Norse *myki*, A. Sax. *mix*, *meox*, dung), and *dynge*, a heap, Icel. *mykidyngja*.

A fouler *myddyng* saw þou never nane,
Þan a man es, with flesche and bane.
Hampole, Pricke of Conscience, l. 629.

MIDDLING, a corrupt spelling of *midlin*, A. Sax. *midlen*. So we find in old authors such spellings as *wooling* (Pepys) for *woolen*, *kitching* for *kitchen*, "No *kitching* fire, nor eating flame." —Sir John Suckling, *Fragmenta Aurea* (1648), p. 12.

MIDDLE-EARTH, old Eng. *middle-erd*, an old word for the world, A. Sax. *middan-eard*, is a corruption of *middan-geard* (Ettmüller, p. 214), the original form, *i.e.* "The middle region," the earth as distinguished from heaven above and hell beneath, from *geard*, a region, enclosure, or "yard;" cf. Mid. H. Ger. *mittil-gart*. But the form in the A. Saxon gospels is *middan-eard*.

As it vel of him sulue, þo he deide on þe rode,
þat þoru al þe *middelerd* derk hede þer was inou.
Robert of Gloucester's Chronicle, p. 560 (ed. 1810).

Ic eom *middan-eardes* leoht, ðа hwíle ðe ic on *middan-earde* eom.—*S. John*, ix. 5.

Emperours and kynges they knele to my kne,
Every man is a ferde whan I do on hym stare
For all mery *medell erthe* maketh mencyon of me.
The Worlde and the Chylde (1522), *O. Plays*, xii. 315.

Take thy leave of sun and moon,
And also of grass and every tree,
This twelvemonth shalt thou with me gone,
And *middle earth* thou shalt not see.
Thomas of Ercildoune (*Robert's Ballads*, p. 360).

MILDEW. The etymological diversities of this word are remarkable.

The A. Sax. form *mele-deáw* suggested *melu*, meal, as its origin, in allusion to its powdery appearance, and so Ger. *mehlthau*, "meal-dew." But Mid. High Ger. *miltou*, O. H. Ger. *militou*, Mid. Lat. *mel roris*, as if honey-dew, presuppose a connexion with Lat. *mel*, Goth. *miliths*, honey.

The Gaelic *mill-cheo*, which was probably borrowed from the English word, seems to mean a "destructive mist," a blight, from *mill*, to injure, and *ceo*, a mist.

The original of all these words may no doubt be recognized in the Greek *míltos*, which signifies a mist or mildew on corn (? of a reddish nature), as well as red-earth, ruddle. Compare Lat. *rubigo*, (1) redness, (2) mildew; Ir. *derge*, (1) redness, (2) rust (W. Stokes); Eng. *rust*, connected with Lat. *russus*, russet, red. Other forms are M. H. Ger. *milchtou*, Prov. Ger. *milb-thau* (? mothdew), and *meldreck*. Compare A. Sax. *mil-deáw*, honey dew (Ettmüller), also *mele-deáw*, Dutch *meeldauw*, Dan. *meeldug*. That the first part was properly understood as *honey*, is proved by the Dutch *honig-dauw*, Dan. *honning-dug*, Swed. *hånings-dagg*, which are other terms for mildew (Aufrecht, *Philolog. Soc. Trans.*, 1865, p. 5).

Ihesu swete ihesu . . . mi huniter, mi haliwei.
Swetter is munegunge of þe þen *mildeu* o muðe.
Old Eng. Homilies, 1st Ser. p. 269.

[Jesu, sweet Jesu . . . my honeydrop, my balm. Sweeter is the remembrance of thee than *honey* in the mouth.]

Myldew, Uredo.—*Prompt. Parvulorum*, 1440.

Some will have it called *Mildew*, quasi *Maldew*, or *Ill-dew*, others *Meldew* or *Honey-dew*, as being very sweet (oh, how lushious and noxious is Flattery!) with the astringency thereof causing an atrophy or Consumption in the Grain. His etymology was peculiar to himself who would have it termed *Mildew*, because it grindeth the Grain aforehand, making it to dwindle away almost to nothing. —*T. Fuller, Worthies of England*, vol. ii. p. 47.

The Honny of Bees is longer kept pure and fine, than any Manna or *Meldew*, or rather it is not at all subject to corruption.—*Topsell, Historie of Serpents*, p. 65.

O lips, no lips, but leaves besmear'd with *mel-dew!*
O dew, no dew, but drops of honey-combs!
O combs, no combs, but fountains full of tears! *Albumazar*, act ii. sc. 1.

MILK, in Shakespeare's "milk of human kindness" (*Macbeth*, i. 5), may possibly be a reminiscence of the old Eng. word *milce*, mercy, confused with *mylche*, milk (cf. A. Sax. *milc*, *meolc*, milk).

> In cristes *milce* ure hope is best.
> *Old English Miscellany* (E. E. T. S. ed. Morris), p. 25, l. 802.

> *Mylce* þer nas myd hym non.
> *Robert of Gloucester, Chronicle*, p. 389 (ed. 1810).

So a writer in Parker's excellent *Tracts for the Christian Seasons*, says, "We wish that more of the *milk* of charity ran in their veins, and gave sweetness and softness to their speech." —vol. iii. p. 9.

There seems a general relationship to exist between the words following, A. Sax. *milts*, mercy, *miltsian*, to pity; *milsc*, *milisc*, mild; *mil*, *mile*, honey (Lat. *mel*, *mulsum*); *malsc*, tender (Ettmüller), Goth. *-malsks; milcjan*, to milk (*mulgere*); O. Eng. "*mylche*, or mylke, of a cow, *lac*" (*Prompt. Parv.*), "*mylche*, or *mylte* (or spleen), *splen*."—*Id.* (*i.e.* the soft and milk-like, milt); Prov. Eng. *melch*, soft, warm, and damp (of the weather, Lincolns. and Yorks.). "*Milche-hearted*" occurs in Huloet's *Abcedarium*, 1552 (= tender-hearted).

> The instant burst of clamour that she made . . Would have made *milch* the burning eyes of heaven. *Hamlet*, ii. 2, l. 539.

MILKSOP, a term of contempt for an effeminate man, as if one as soft and mild as a *sop* of bread soaked in milk, is a corrupted form of the old English *melk slope*, meaning a bag for (straining) milk, which occurs in Robert Manning's *Handlyng Synne*, p. 18 (1303).

> Alas, she saith, that ever I was yshape
> To wed a *milksop*, or a coward ape.
> *Chaucer, Canterbury Tales*, l. 13916.

MILL, a slang term for a fight, is not (as Max Müller considers) traceable to the idea of bruising and pounding as in a corn-mill, but is a corrupt form of the Scot. *mell*, a conflict (Barbour's *Bruce*), *to mell*, to interminglе, join in battle, Lowland Scot. *mellé*, or *mellay*, a fight, battle, or *mêlée*, O. Fr. *meslee*, all from a Latin verb *misculare* (from *miscere*), to intermingle.—Skeat, in *N. and Q.*, 5th S. vi. 186.

MILLER, a common popular name for the white moth which flies in the twilight, also the *dusty miller*, or *millard* (Wilts., Akerman), sometimes called the *mealer*, as in East Anglia, as if the moth that covers what it touches with *meal*. Compare Grison *fafarinna*, Sard. *faghe-farina*, a butterfly, as if Lat. *fac farinam*, "make meal" (but really, no doubt, = It. *farfaglione*, *farfalla*, = Lat. *papilio*(*n*).

These words are probably extensions and corruptions of the Danish *møl*, a moth; *mølle* and *møller* being the words in that language for mill and miller respectively. *Møl* (Goth. *malo*, a moth), would denote etymologically "that which frets or consumes" (garments), from the root *mar*, to rub, grind, or destroy. The name *miller* was considered appropriate on account of the mealy dust that the insect leaves behind when handled. Hence the nursery interrogation :—

> Millery, millery, dustipoll,
> How many sacks have you stole?
> *Halliwell, Nursery Rhymes.*

Similarly a large caterpillar is addressed by Worcestershire children, as *millad*, a miller.

> A *miltad*, a mollad,
> A ten o'clock schollad.
> *Wright, Prov. Dict.*

However, in the Wallon patois a beetle with whitish wings is termed *un meunier*, a miller (Sigart).

MILLINER, formerly *millener*, so spelt from a general misapprehension that it was derived from *millenarius*, as if it denoted a dealer in the *thousand* (*mille*) little articles which go to make up the world (*mundus*) of woman.

> Mille habet ornatus, mille decenter habet.
> *Propertius.*

> Haberdasher—in London also called *Millenier* a Lat. *mille*, *i.e.* as one having a thousand small wares to sell.—*Minsheu, Dictionary*, 1627.
>
> A *millener*, a Jack-of-all-trades, Propola, institor; q.d. *millenarius* or mille mercum venditor, pantopola.—*Littleton, Eng. Lat. Dictionary*, 1677.
>
> *Millener* (of *mille*, L. a thousand), a Seller of Ribbons, Gloves, &c.—*Bailey.*

The word is really a corrupted form of *Milaner*, one who dealt in gloves, laces, and other articles of finery for which Milan was famous. In the Second Dialogue appended to Stevens,

Spanish Dictionary, 1706, occurs the following:—

Margaret. Now let us go to the *Milleners* . . . Show me some Womens Heads, White Crape, Laces, &c. . . . All this is course, I would see finer.

To this "Master Milliner" responds:—

Then in this Box you will see the Rarity of the World, it is all *Milanese* Work.

This passage of Stevens is borrowed from *The Pleasant and Delightfull Dialogues in Spanish and English*, by John Minsheu, 1623 (p. 13), wherein Margaret and Thomas enter a shop and ask for—

Wires of silver, bone worke or bone lace, stitched worke, head attire of all sorts, . . . fine holland, cambricke, and other sorts of linnen.

To whom the Merchant,

In this chest shall your worship see the principallest that is, all is *worke of Milan*.

Thomas. Worke of Milan, see me but touch me not. [Because they are toies, if you touch them they breake in peeces.]

Beaumont and Fletcher use the expression *Milan skins*, apparently for fine gloves (Nares), and the best bells for hawks were called *Milans*, because imported from Milan (I. Taylor, *Words and Places*, p. 424).

For its silk hose and bonnets in particular Milan was celebrated. In the Inventory of Henry VIII.'s wardrobe mention is made of "a pair of hose of purple silk and Venice gold . . . . wrought at Milan, and one pair of hose of white silk and gold knits, bought of Christopher Millener" [*i.e.* the Milaner). Hall, the chronicler, speaks of some who wore "*Myllain bonnets* of crymosyne sattin drawn through with cloth of gold," and in the roll of provisions for the marriage of the daughters of Sir John Nevil (temp. Henry VIII.) the price of "a *Millan bonnet* dressed with agletts" is marked at 11*s*. See Knight's *Pictorial Shakspere, Comedies*, vol. i. pp. 16, 17. *Millan* or *Millain* was the old spelling of Milan.

He sayes, Collen brand Ile haue in my hand & a *Millaine* knife fast by me knee.
Percy Folio MS. vol. i. p. 68.

The *Milaners* (or natives of Milan) of London constituted a special class of retail dealers. They sold not only French and Flemish cloths, but Spanish gloves and girdles, Milan caps, swords, daggers, knives, and cutlery, needles, pins, porcelain, glass, and various articles of foreign manufacture. All that remains of this once important class of tradesmen is but their name of "*milliner*," which is still applied to dealers in ladies' caps and bonnets.—*Quarterly Review*, No. 239, p. 69.

How many goodly cities could I reckon up, that thrive wholly by trade, where thousands of inhabitants live singular well by their finger ends, as Florence in Italy by making cloth of gold; great *Millan by silk, and all curious works*; Arras in Artois by those fair hangings,—*Burton, The Anatomy of Melancholy*, p. 53 (16th ed.).

MILLION, an old corruption of *melon*, still common in America (Bartlett).

Musk *million*, in April and May.—*Tusser*, 1580, E. D. Soc. p. 94.
Melon, a Melon, or *Million*.—*Cotgrave*.

Sylvester notes that the seas have—

As well as Earth, Vines, Roses, Nettles, *Millions*,
Pinks, Gilliflowrs, Mushroms, and many millions
Of other plants.
Du Bartas, p. 92 (1621).

Taylor the Water Poet (1630) speaks of *musk-mellions*. "Chamæleon" is similarly disguised when Idlenis in the old interlude of *The Mariage of Wit and Wisdom*, says—

I cane turne into all
Coullers like the *commillion*.
P. 58 (Shaks. Soc. ed.).

MILL-MOUNTAIN, a trivial name for the plant *linum catharticum*, is, according to Dr. Prior, arbitrarily constructed out of the Lat. cha-*mæl*-inum *montanum*, Gk. *chamai-linon*, ground flax. This seems unlikely.

MILT, the soft roe of fishes, so spelt as if identical with *milt*, the spleen of animals, A. Sax. *milte*, Dan. *milt*, Ger. *milz*. It is really a corruption of *milk*, so called from its resemblance to curd or thick milk, as we see by comparing Dan. *fiske-melk*, "fish-milk," milt; Swed. *mjölke*, from *mjölk*, milk; Ger. *milch*, milk, milt (see Skeat, *Etym. Dict.* s.v.).

Mylche, or mylke of a cow, lac.
Mylche, or *mylte* (or spleen), splen.
Prompt. Parvulorum (1440).

MINIATURE, Ger. *miniatur*, It. *miniatura*, now generally understood to mean a painting or portrait on a *smaller* scale

than the ordinary, a picture in little, as if from Lat. *minor*, *minus*, less, originally denoted a rubricated figure or vignette drawn with *minium* (Ger. *mennig*), vermilion or red lead, from It. *miniare*, to paint with vermilion.

Mislest, in the Cheshire dialect, a corruption of *molest*, used also in Leicestershire (Evans, *Glossary*, E. D. S.).

Mis-prision. } In these synony-
Mis-take. } mous words, a *taking* or *prision* (O. Fr. *-prison*, from Lat. *prehensio*, Low Lat. *prensio*), *amiss*, the prefix *mis* would seem to be the same particle in each case. But in *misprision*, old Fr. *mesprison* (= Mod. Fr. *méprise*), *mis* stands for old Fr. *mes*, Span. *menos*, from Lat. *minus*, less (than is right), wrong, badly; so *misalliance* (Fr. *més-alliance*), *mischance* (Fr. *més-chance*). In *mis-take*, the prefix is A. Sax. *mis-*, Icel. Dan. and Dut. *mis-*, Goth. *missa-*, meaning wrongly; near akin to old Eng. *misse*, a fault or error, M. H. Ger. *misse*, an error, Dut. *mis*, and *miss*, to fall short of, not to hit; so *mis-believe*, *mis-carry*, *mis-lead*, *mis-deed*. A similar distinction is probably to be made with regard to the prefix in the synonymous words *mis-name* and *mis-nomer* (for Fr. *mes-nommer*).

Misty, when applied to a person's language, views, or philosophical opinions, which are said to be *misty* when vague and obscure, not clear and intelligible, would seem naturally to be a mere metaphorical use of *misty*, enveloped in *mist* or fog, hazy, dark, A. Sax. *mist*, darkness. It is remarkable, however, that in old English *misty*, *mysty*, used in the same sense of dark, hard to be understood, having a hidden meaning, is only another form of *mystic*, mysterious; there was perhaps a confusion of A. Sax. *mistig*, misty, with Low Lat. *misticus*, Lat. *mysticus*. Compare *mysti-fy* (for *mystic-fy*), to render *mysty* or *mysterious*, to puzzle or baffle one's comprehension.

Mysty, or prevey to mannys wytte, *Misticus*.

Mystery, or prevyte, *Misterium*.
Promptorium Parvulorum, p. 340.

Mysty, or rooky, as the eyre, Nebulosus.
Id.

Bot in þe appocalipse apparty,
Es sayd þus ful *mistyly*,
. . . "his fete er like latoun bright
Als in a chymné brynnand light."
Hampole, Pricke of Conscience, ab. 1340, l. 4368.

Thise philosophres speke so *mistily*
In this craft, that men cannot come therby,
For any wit that men have now adayes.
Chaucer, Cant. Tales, l. 16864.

And than hir joy, for aught I can espie,
Ne lasteth not the twinckling of an eye.
And some have never joy till they be deed,
What meaneth this? what is this *mistiheed?*
Chaucer, The Complaint of Mars and Venus, l. 225.

Ry3t so is vch a Krysten sawle,
A longande lym to þe mayster of *myste*.
Alliterative Poems, p. 14, l. 462.

Whensoeuer by your similitude ye will seeme to teach any moralitie or good lessons by speeches *misticall* and darke, or farre fette, vnder a sence metaphoricall applying one naturall thing to another, or one case to another, inferring by them a like consequence in other cases, the Greekes call it Parabola, which terme is also by custome accepted of vs, neuerthelesse we may call him in English the resemblance *misticall*.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 251 (ed. Arber).

The very *mistiness* of the Prime Minister's own words, and the repugnance he exhibits to endorse or accept plain and explicit language upon the subject from anyone else, lead us to suspect that the Government have not succeeded so far in picturing with any legal definiteness what it is they want the Government of the United States to consider.—*The Standard*, June 21, 1881, p. 4.

Mixhill, given by Grose as a Kentish word for a dunghill, is a corruption of *mixen*, a dungheap, from A. Sax. *meox*, dung, akin to Ger. *mist*, dung, Goth. *maihstus*.

þet coc is kene on his owune *mixenne*.
[The cock is brave on his own dunghill.]—*Ancren Riwle*, p. 140.

Mockaw, an old spelling of *macaw*, with some allusion, perhaps, to the mimicking powers of parrots.

But, Caleb, know that birds of gentle mind
Elect a mate among the sober kind,
Not the *mockaws*, all deck'd in scarlet pride
Entice their mild and modest hearts aside.
Gay, Eclogues, Poems, vol. ii. p. 78 (1771).

Mohair, Fr. *moire*, old Fr. *mohère*, *mouhaire*, Wallach. *moile*, Ger. *mohr*, all perhaps from an oriental word *moiacar*, a kind of camlet (so Skinner, s.v.). As a form *mire* is quoted by

Littré from a document of the 13th century, it is probable, as Scheler remarks, that the English word is a transformation made under the influence of "hair," and not, as Diez thinks, itself the origin of Fr. *moire*. Mr. Isaac Taylor thinks that it was originally the fabric manufactured by the *Moors* or Arabs in Spain; but M. Devic traces the origin correctly to the Arabic *mokhayyar*, a cloth made of goat's hair (cf. It. *mocajardo*).

MOILED, bare, applied in Antrim and Down to a bare-looking building (Patterson, *Glossary*), also *moily*, hornless, a hornless cow (*Id.*), are Anglicized forms of Irish *maol*, shorn, bereft of horns.

MOIL, an old corruption of the word *mule*, A. Sax. *múl*, Lat. *mūlus* (prob. for *muclus*; cf. Greek *muklos*, an ass), as if it meant the labouring animal, a drudge, from *moil*, to toil laboriously (cf. Lat. *moles*, Gk. *môlos*, &c.). The Gipsy name for a donkey is *moila* (Smart).

As the Athenians made a law, when they builded their temple called Hecatompedon: that they should suffer the *moyles* and mulets that did seruice in their cariages about the building of the same, to graze everywhere, without let or trouble of any man. And they say there was one of their *moiles* thus turned at liberty that came her selfe to the place to labour.—*Sir Thos. North, Lives of Plutarke*, p. 348 (1610).

Sir Thomas Overbury says the Creditor—

Is a lawyers *moyle*, and the onely beast upon which he ambles so often to Westminster.—*Miscellaneous Works*, p. 160 (ed. Rimbault).

Mulet, a *Moyle*, Mulet, or great Mule.—*Cotgrave, Dict.* s.v.

In W. Cornwall *mule* is to work hard, and *moyle*, a mule (M. A. Courtney).

MOILLERE, an old Eng. word for a woman or wife, derived from the old Fr. *moillere*, also found in the forms *moilier*, *moillier*, *mouillier*, as if the *soft* sex, from Fr. *mol*, *molle*, *mouiller* (Lat. *mollis*), while in reality it is from Lat. *mulier*, a woman (compare A. Sax. *meowle*, a maid).

As þre persones palpable · is pureliche bote o man-kynde,
The which is man and hus make · and *moillere-is* issue,
So is god godes sone · in þre persones þe trinite.

Langland, Vision of Piers the Plowman, Text C. Pass. xix. ll. 235-7, ed. Skeat (see his note *in loc.*).

"*Mulier*, quasi *mollior*," saith Varro, a derivation upon which Dr. Featley thus commenteth; "Women take their name in Latin from tenderness or softness, because they are usually of a softer temper than men, and much more subject to passions, especially of fear, grief, love and longing."—*Southey, The Doctor*, p. 558.

Compare the soothsayer's interpretation of the word in *Cymbeline*, v. 5:—

The piece of tender air, thy virtuous daughter,
Which we call "mollis aer;" and "mollis aer"
We term it "*mulier*."

A somewhat pretentious book lately published, *The Biblical Things Not Generally Known*, makes good its title by soberly stating that *mulier* is from Lat. *mollior*, as if the *softer* sex.[1] It is probably akin to *mulgere*, Gk. *amelgō*, A. Sax. *meoluc*, from the Sanskrit root *mrij*, and so would mean "the *milk* giver," "the suckler" (Benfey).

MOLE, the small burrowing quadruped, is a contraction of *mould-warp*, or *mold-warp* (Shakespeare), or *mold-werp* (Wycliffe), Icel. *mold-varpa*, the animal that *warps*, or throws up, the *mould*.

With her feete she diggeth, and with her nose casteth awaye the earth, and therefore such earth is called in Germany *mal werff*, and in England *Molehill*.—*Topsell, Historie of Foure-footed Beasts*, 1608, p. 500.

On the other hand, *mold* is sometimes incorrectly used for *mole*, a mark on the body. See IRON-MOULD and MAUL-STICK.

Upon the litle brest, like christall bright,
She mote perceive a litle purple *mold*.
Spenser, Faerie Queene, VI. xii. 7.

MONKEY-PEE, a Kentish word for the wood-louse, originally "a *molti-pee*,"

[1] In the same place, § 160, this ingenious writer observes that *woman* is formed from *man*, with the prefix *wo-* distinctive of sex. Sir Thos. Urquhart's epigram was better than this, and almost as correct.

"Take *man* from *woman*, all that she can show,
Of her own proper, is nought else but *wo*."

i.e. multipes (O. Eng. and West, "*many-feet*"), the Latin word, no doubt, being mistaken for a plural. See *Philolog. Soc. Trans.*, 1860, p. 16.

MONGOOSE, a small Indian quadruped, is a corrupted form, probably, of some native oriental word, which appears in French as *mangouste* (Buffon).

The boy importuned me for Bakshish to exhibit a fight between a snake held in his hand and a *mongoose* concealed in a basket.—*M. Williams, Modern India*, p. 28 (1878).

MOOD, a state of mind, is sometimes confused with *mood*, a certain character of music depending on the intervals in the scale, as "the Doric mood," Lat. *modus*, whence also the grammatical *mood* or *mode* of a verb.

That strain I heard was of a higher *mood*.
Milton, Lycidas, l. 87.

It is really the same word as O. Eng. *mood*, wrath, A. Sax. *mód*, mind, Icel. *móðr*, Ger. *muth*, impulse, Goth. *mods*, wrath. A *moody* person is one inclined to wrath.

þin woundes & þin holy blod
Made hire huerte of dreori *mod*.
Böddeker, Alteng. Dichtungen, p. 201, l. 64.

With egre *mode* and herte full throwe,
The stewardes throte he cut in two.
The Squyr of Lowe Degre, l. 1018.

þo he com to þe temple, and wolde prechi,
He vunde þer-ynne chepmen. þet were *mody*
þeyh hi were prute, he heom vt drof.
Old Eng. Miscellany, p. 39, l. 75.

And sone he cam in-to ðat lond,
A *modi* stiward he ðor fond,
Betende a man wid hise wond.
Genesis and Exodus, l. 2713.

To the feminine mind in some of its *moods* all things that might be, receive a temporary charm from comparison with what is.—*G. Eliot, Adam Bede*, ch. xiv.

MORAL, a common corruption of *model* in Ireland and the provincial dialects of English, *e.g.* "He's varry *moral* of his faythe r."—*Holderness Dialect: W. Cornwall Glossary*, M. A. Courtney.

Loike 'is faither? Whoy, a's the very *moral* on 'im.—*Evans, Leicestershire Glossary*, p. 195, E. D. Soc.

MORE-FOUND. In an old *Treatise on Diseases of Cattle*, quoted by Nares, is mentioned "The Sturdy, Turning-evill, or *More-found*." It is a corruption of *morfond*, a disease in horses, Fr. *morfondre*. See FOUNDER.

MORRIS. } *Morris*, an old game
MORALS. } played with counters or pegs on lines scored either on the ground or on a board, and mentioned by Shakespeare (*Mid. Night Dream*, ii. 2) in the form "Nine men's morris," is a corruption of *morals*, with an allusion to the well-known *morris* (or *Moorish*) dance, which the intricated movements of the pegs was fancied to resemble. The word *morals* itself, quoted by Dr. Hyde in the phrases, *nine men's morals*, *three men's morals* (vid. Brand, *Pop. Antiquities*, vol. ii. p. 431, ed. Bohn), is a corruption of *merils* or *merrils*, Fr. *marelles*, *mérelles*. "*Le jeu des merelles*, The boyish game called *Merils*, or five-penny *Morris*; plaied here most commonly with stones, but in France with pawns, or men made of purpose, and tearmed *Merelles*."—Cotgrave. *Mérelle* or *marelle* is only the fem. form of *méreau*, a counter, which is traced by Scheler (through *marellus*, *mairellus*) to Lat. *matrellus*, from *matara*, a spear, a Celtic word meaning, perhaps, originally something thrown, *jeton*: root *mat*, to throw (Lat. *mittere*). In the form *nine-penny miracle*, also quoted by Dr. Hyde (*loc. cit.*), *miracle* would seem to have resulted from a confusion of Fr. *mérelle* with *merveille*, even as our playground *marbles* have sometimes been turned into *marvels*. Conversely to the above, *mirles*, a Scotch word for the measles, seems to have been derived from the French *morbilles*.

Diefenbach connects Fr. *mérelles*, *marolles*, O. Fr. *mereau*, a pebble, Netherland *marellen*, to play with pebbles, Mid. Lat. *marella*, *merelli*, playing stones, with Mid. Lat. *margella*, a coral bead, Greek *márgaron*, a pearl, and *margaritēs* (*Goth. Sprache*, ii. 54).

MORTAR BOARD, as a name for a college cap, is perhaps not originally derived from the square implement of the wall-plasterer, but a reminiscence of the old French term *mortier*, a species of cap worn by the clergy and graduates (Gattel), and by the Lord Chancellor and others on high days (Cotgrave).

MOSAIC, an artistic arrangement of vari-coloured marbles, &c., in a manner

worthy of the *muse*, Fr. *mosaïque*, Sp. *mosaico*, Low Lat. *mosaicum*, *musaicum*, seems to have in some way been connected with the name of the Jewish lawgiver. An eminent living prelate (the same who found *Jew* crystallized in *jewel*) discovered *Moses* petrified in *mosaic*, and moralized accordingly on the degeneracy of Israel! Marvel had a truer insight when he wrote

> *Music* the *mosaic* of the air,

both words being from Greek *moûsa*, the muse. Cf. the forms Fr. *musif*, It. *musaico*, Ger. *musiv-*, Low Lat. *musivum* (sc. *opus*).

> The vaught be garnysshed with golde and byse with dyuers storyes of as subtyll *musyn* [*? musyv*] worke as maye be.—*The Pylgrymage of Syr R. Guylforde*, 1506, p. 37 (Camden Soc.).

> The deep indentings artificiall mixt
> Amid *Musaïks* (for more ornament)
> Haue prizes, sizes, and dies different.
> *J. Sylvester, Du Bartas*, p. 442.

> In the bottom of this liquid Ice
> Made of *Musäick* work, with quaint deuice
> The cunning work-man had contriued to trim
> Carpes, Pikes, and Dolphins seeming even to swim. *Ibid.* p. 435.

> No less admirable was the Art, of that kind the Arabs call Marhutery, but the Jews *Mosaick* [!]; a composition of many small pieces of Marble variously coloured.—*Sir T. Herbert, Travels*, 1665, p. 146.

> The base deed of fallen Judaism round the Holy Sepulchre is avenged in the wretched caricatures of the children of Abraham, who haggle with the drunken and the hungry over second-hand clothes, and sell *mosaics* and *jewellery, the very words being a witness against them.—The Leading Ideas of the Gospels*, p. 16 (1872).

Miss F. R. Havergal prefaced the last outpourings of her pious muse with these appropriate lines:—

> Master, to do great work for thee, my hand
> Is far too weak! Thou givest what may suit—
> Some little chips to cut with care minute,
> Or tint, or grave, or polish. * * * *
> Set each stone by thy master-hand of grace,
> Form the *mosaic* as thou wilt for me,
> And in thy temple-pavement give it place.
> *Life Mosaic*, 1880.

MOTHER, the dregs or cloudy sediment formed in vinegar, &c., Ger. *moder* and *mutter* (*e.g. essichmutter*), is a corrupted form of *mudder*, Low. Ger. *mudder*, mud, Swed. and Dut. *modder*, High. Ger. *motter*, connected with *moder*, and High Ger. *mud*, Dan. *mudder*, mud. Cf. Wallon *mutri*, mouldy (Sigart).

A curious coincidence is Gk. *graûs*, (1) an old woman, (2) scum of liquor.

> *Mood*, the *mother* of vinegar.—*Williams and Jones, Somerset Glossary.*

> Unhappily the bit of *mother* from Swift's vinegar-barrel has had strength enough to sour all the rest.—*J. R. Lowell, My Study Windows*, p. 95.

MOTHER CAREY'S CHICKENS. It has been suggested that *Mother Carey* in this sailor's expression for the stormy petrels is a corrupted form of *mater cara*, as if *oiseaux de Notre Dame, aves Sanctæ Mariæ*, but this wants confirmation. Certainly swallows are called *uccelli della Madonna* in the valleys of Tirol, the lark is named *Our Lady's Hen* in Orkney (Jamieson), and *marionette* is a provincial name of the buffel-headed duck; Icel. *máriatla*, the wagtail. Cf. *Gertrude's Bird*, the great black woodpecker, *St. Cuthbert's Duck*, &c.

MOTHER WOOT, a driver's cry to his horses in Surrey, is for *'m hither, wolt, i.e. come hither, wilt thou.* So the Lincolnshire *mock-mether-hauve!* turn to the left, seems to be *mog-come-hither-half, i.e.* move on, come (to the) hither side (Skeat).

MOTHER-OF-PEARL, so called as if the bearer of pearl, the matrix in which it is produced (like the Arabic expressions "mother of wine" = the vine, "son of the sea" = a pearl) is perhaps a misunderstanding of Fr. *mère-perle*, mother of pearl (Cotgrave), as if confounded with *mère*, mother; whereas this, like *mère goutte*, the first juice of the grape, and *mère laine*, is derived from Lat. *merus* (old Fr. *mere*), pure, excellent of its kind (Scheler). But then Ger. *perlenmutter*, Dan. *perlemor*, "pearl-mother," It. *madre perla*, must be corruptions also. In any case *mother-pearl*, and not *mother-of-pearl*, seems to be the original form.

> This shell-fish which is the *Mother of Pearle*, differs not much in the maner of breeding and generation from the Oysters. — *Holland, Pliny's Nat. Hist.* vol. i. p. 254.

> Some say that these *mother-pearles* haue their Kings and Captaines.—*Id.* p. 255.

Thereby his mortall blade full comely hong
In yvory sheath, ycarv'd with curious slights,
Whose hilts were burnisht gold and handle strong
Of *mother perle*; and buckled with a golden tong.
Spenser, Faerie Queene, I. vii. 30.

MOUND, a hillock or small elevation of earth, has been altered both in form and meaning from being confounded with *mount* (Lat. *mon(t)s*, Fr. *mont*). It is really the modern form of A. Sax. *mund*, a protection, used in the sense of an earthen defence (O. H. Ger. *munt*). Compare *barrow*, a raised mound (Ger. *berg*, a mountain), near akin to A. Saxon *beorgan*, to protect. *Mount* was formerly used for an embankment of earth (North), and so *A. V. Jer.* vi. 6.

MOUND, an heraldic term for the representation of a globe surmounted by a cross, denoting the ascendency of Christianity over the *world*, is a corruption of Fr. *monde*, Lat. *mundus*. *Mounde* for world occurs in old English:—

Synneles y bare þe yn to þys *mounde*.—*Robt. Mannynge, Meditacyuns on the Soper of our Lorde*, l. 942 (ab. 1315).

There was found a deuice made peraduenture with King Philips knowledge, wrought al in massiue copper, a King sitting on horseback vpon a *monde* or world, the horse prauncing forward with his forelegges as if he would leape of, with this inscription *Non sufficit orbis*, meaning, as it is to be conceaued, that one whole world could not content him. —*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 118 (ed. Arber).

[He] seems halfe ravisht when he looks upon
That bar, this bend; that fess, this cheveron;
This manch, that moone; this martlet, and that *mound*.
Herrick, Poems, p. 316 (ed. Hazlitt).

MOUTHS, in the sense of grimaces, as in the Prayer Book version of the Psalms (xxxv. 15), "making *mouths* at me, and ceased not" (= mocking me), is a corruption of old English *mowes*; *mowe* being a contemptuous grin or projection of the lips in ridicule, Fr. *moue*, old Fr. *moe*, from Dutch *mouwe*, a protrusion of the lower lip. So *to make a mowe*, Fr. *faire la moue* (= Prov. Fr. *faire la lippe*) = Dutch *mouwe maken* (Diez).

"*Make* hym þe *mowe*" occurs in the *Handlyng Synne*, p. 125, and Hamlet speaks of some "that would *make mows*" at his uncle (act ii. sc. 2).

The Bible Word-Book (Eastwood and Wright) notes that the original reading in the Prayer Book passage was *mowes* or *mows*, which retained its place as late as 1687, and that in the following from *Hamlet* (iv. 4) the same alteration has occurred:—

Whose spirit with divine ambition puff'd
Makes *mouths* at the invisible event.

So Cotgrave gives "*moue*, a *moe*, or *mouth*; an ill favoured extension or thrusting out of the lips," and "*Grimacer*, to make a face or a wry mouth, *to mowe*."

Mowe or skorne, Vangia vel valgia."—*Prompt. Parvulorum.*

Mowere or makere of a *mowe*, Valgiator.—*Id.*

I *moo*, I mocke, I *mowe* with the mouthe, *ie fays la moue*.—*Palsgrave, Lesclaircissement*, 1530.

And bot if thou can, we wille not trow,
That thou hast saide, bote make the *mow*
When thou syttes in yond sett.
Miracle Plays, Crucifixio, p. 140 (ed. Marriott).

Thei scornyden me with *mowyng*, thei gnastiden on me with her teeth.—*Wycliffe, Psalms*, xxxiv. 16.

This sowne was so full of japes,
As ever *mowes* were in apes.
Chaucer, The House of Fame, bk. iii, l. 716.

I can *mowe* on a man,
And make a lesynge well I can
And mayntayne it ryght well than.
The Worlde and the Chylde, 1522 (Old Plays, xii. 311).

Wyfe, quoth he, then must I nedes know,
What is your wyll, then, for to haue:
At me you must neither mocke nor *mow*,
Nor yet loute me, nor call me knaue.
Black-Letter Ballads (Lilly ed), p. 130.

And other-whiles with bitter mockes and *mowes*,
He would him scorne, that to his gentle mynd,
Was much more grievous then the others blowes.
Spenser, Faerie Queene, VI. vii. 49.

MOUSE-BARLEY, Ger. *maus-gerste*, Lat. *hordeum murinum*, is, according to Dr. Prior, a mistake for *hordeum murale*, "*wall*-barley," so called from its growing about walls.

MOUSE-WEB, MOOSE-WEB, } Scotch names for a spider's web, or for the gossamer, Cleveland *muzweb*, *muz-*

wipe. The first part of the word is most probably, as Mr. Atkinson has pointed out, a corruption of *mesh*, O. Norse *möskvi*, Swed. *maska*, Dan. *maske*, Ger. *masche*. Compare *Spinner-mesh*, a Cleveland word for the spider's web.

Mowdiewart is a corruption of *moldiwarp* the mole used by the Ettrick shepherd in the *Noctes Ambrosianæ*, vol. i. p. 68. In Banffshire *mothiewort* (Gregor).

Muck, in the phrase "*to run a muck*," meaning to pursue a mad and reckless career, jostling or overturning all one meets, perhaps so spelt with some idea that the violent exertion throws the runner (like Mr. Thornhill's gay ladies) into "a muck of sweat."

> Frontless and satire-proof, he scours the streets,
> And runs an Indian *muck* at all he meets.
> *Dryden, The Hind and Panther*, l. 1187.

It is a corruption of *amok*, a native word for a kind of mania or uncontrollable fury among the Malays, which impels the sufferer to rush madly onward, striking right and left with his kris. "The first warning of such an event is given by the cry of '*Amok, amok!*' when there is a rush, and people fly right and left to shelter; for the runner makes no distinction between friend and foe; his eyes are indeed dark, and he is blind to everything but the intense desire to kill all he can before he renders up his own wretched life."—M'Nair, *Perak and the Malays*, p. 212-214.

> He was upon the design of *moqua*; that is, in their language, when the rascality of the Mahometans return from Mecca, they presently take their axe in their hands, which is a kind of poniard. . . . with which they run through the streets, and kill all those which are not of the Mahometan law, till they be killed themselves.—*Tavernier, Voyages*, ii. p. 199.
>
> Drawing their poisoned daggers, they cried *a mocca* upon the English.—*Id.* p. 202.

Muddy-want, a Somerset name for the mole or *mouldi-warp*.

Mudwall, a name for the bee-eater (*apiaster*), Johnson, Webster, also spelt *modwall* (Bailey), is no doubt a corruption, but of what I cannot say.

Mugweed, a name for the plant *asperula odorata*, also *mugwet* (Gerarde), are corruptions of Fr. *muguet*, O. Fr. *musquet*, Lat. *muscatus*, "musk-scented" (Prior).

Mug, a vulgar word for a face or mouth (especially an ugly one), stands for *murg*, Scot. *morgue*, a solemn face, *murgeon*, to mock by making mouths (Jamieson), from Fr. *morgue*, a sour face, a solemn countenance, *morguer*, to look sourly; cf. Languedoc, *murga*, countenance.

Mug-wort, A. Sax. *mucg-wyrt*, a popular name of the plant *Artemisia vulgaris*, O. Eng. *wyrmwyrt*, is said to be from O. Eng. *moghe* or *mough*, a maggot or moth (Prior). It was anciently believed to be a corrupted form of *motherwort*. "*Mugworte*, herbe, idem quod *moder worte*."—*Prompt. Parvulorum*. On this Mr. Way quotes from the Arundel MS.:—"*Mogwort*, al on as seyn some, *modirwort*: lewed folk þat in manye wordes conne no ryȝt sownynge, but ofte shortyn wordys, and changyn lettrys and silablys, þey coruptyn þe o. in to u. and d. in to g. and syncopyn i. smytyn a-wey i. and r. and seyn *mugwort*." Ælfric glosses it *matrum herba*, the *Catholicon Anglicum mater herbarum*.

Mr. Cockayne thinks old Eng. *mugc-wyrt*, *mucgwyrt*, is properly "midge-wort" (*mycg* = midge). "Heo afligdeofulseocnyssa" (It puts to flight devilsickness, *i. e.* epilepsy). — *Leechdoms, Wortcunning, and Starcraft*, vol. i. p. 102.

Mule, or *mule-jenny*, a machine used in spinning cotton, is an anglicized form of Ger. *mühle*, a mill, M. Ger. *mule* (Webster), Lat. *mola*, a mill, whence Fr. *meule*, a mill-stone, It. *mulino*. Compare It. *molinello*, a spinning-wheel (Florio).

Mull, to warm wine or ale with sugar and spice, has been evolved out of *mulled*, in the phrase *mulled ale*, misunderstood as a part participle. But *mulled ale* is a corruption of old Eng. *muld-ale* or *mold ale* (*Prompt. Parvulorum*), a funeral ale, literally *mould-ale*, ale provided when a person is interred or committed to the *mould*. Cf. Scot. *mulde-mete*, a funeral banquet; Icel. *moldar*, a funeral. The word was probably confounded with old Eng.

mullen, to powder, with allusion to the grated spices which the beverage contained.—Prof. Skeat, *Etym. Dict.* s.v. It may possibly have been influenced by Fr. *mouiller*, to render soft, to mellow, Lat. *mollire*. Shakespeare uses *mulled* for stupefied, softened. *Coriolanus*, iv. 5, 239.

New cyder *mull'd*, with ginger warm.
Gay [in Johnson].

There was a tun of red port wine drank at his wife's burial, besides *mulled* white wine. —*Misson, in Brand Pop. Antiq.* ii. 240 (ed. Bohn).

The thief of a poet sang the lampoon for him . . . over a quart of *mulled* beer.—*P. Kennedy, Evenings in the Duffrey*, p. 305.

Compare O. Eng. *moweld* (*i.e. mould*) = mouldy, moulded.

þe ruste of þat *moweld* moné
Agayne þam þan sal' wittnes be.
Hampole, Pricke of Conscience, l. 5571.

MULLEIN, Fr. *molène*, the name of a plant, might seem to be so called from its soft downy leaves (like the *Fleabane Mullet* from Fr. *mollet*, soft), Fr. *mol*, Lat. *mollis*, soft. Compare its names *woolen*, Ger. *woll-kraut*, L. Lat. *lanaria*. It is probably, however, the plant which attracts the *moths* (Gerarde, p. 634), *blattaria*, from Dan. *møl*, a moth, Goth. *malo* (Diefenbach, Wedgwood, Skeat).

The male *Mullein* or Higtaper hath broade leaues, very soft, whitish and downie.—*Gerarde, Herbal*, p. 629.

MULLET, in heraldry a figure like a star with five points, usually the distinguishing mark for the third brother (Bailey), was originally *molet*, the rowel of a spur, Fr. *molette*, properly a little mill, from Lat. *mola*, a mill. Cf. Fr. *moulinet*, a little wheel.

The fader the hole, the eldast son different, quhiche a labelle; a cressent the secound; third a *molet*; the fourt a merl to tent.
Booke of Precedence, &c. p. 95, l. 45 (E.E.T.S.).

The stede was whyte as any mylke,
The brydylle reynys were of sylke,
The *molettys* gylte they were.
Octavian, l. 720 (Percy Soc.).

MUNIFICENCE, bountifulness, Lat. *munificentia*, a derivative of Lat. *munificus*, bountiful, from *munus*, a present (or duty) and *facere*, to make, and so "present-making," is curiously used by Spenser in the sense of defence or fortification, evidently on the false assumption that the word was akin to *muniment*, *munition*, Lat. *munire*, to fortify, *mœnia*, defensive ramparts.

Until that Locrine for his Realmes defence,
Did head against them make and strong *munificence*.
Faerie Queene, II. x. 15.

MUNTIN, a Leicestershire word for the *munnion* or *mullion* of a window, confounded probably with "*mountain* or upright beam in a building, Fr. *montant*." — Sherwood, *Eng.-French Dict.* 1660.

Other forms are *munton*, *monion*, *monyal*, *moynel* (Parker), Fr. *moignon*, a stump, akin no doubt to Ital. *monco*, maimed, Lat. *mancus*. The *munnion* of a window is the central stump before it branches off into tracery (Skeat).

MUSCOVADO, the name given to raw sugar as imported into this country (Latham, *Dict.* s.v.), is the Spanish word *mascabado* assimilated to such words as *muscadine*, *muscatel*, *muscovy*.

Sp. and Portg. *mascabado*, unrefined (sugar), is from *mascabar*, to depreciate, the same as Sp. *menoscabar*, from *mas* or *menos* (less) and *cabo* (head).—M. Roulin. It is thus radically the same word as *mischief*, old Fr. *meschief*, misfortune, injury, Sp. *menos-cabo*, bad result, depreciation, loss.

MUSCOVY DUCK, a corruption of *musk-duck*, which "derives its name from its exhaling at times a strong odour of that drug. The term *Muscovy* is wholly misapplied, since it is an exclusive native of the warmer and tropical parts of America and its islands."—Nuttall, *Ornithology of the United States*, p. 404. [Latham, *Dictionary*, s.v.]

MUSE, to ponder or meditate, formerly to study, Fr. *muser*, so spelt as if the word meant to cultivate the *muses*, Lat. *musæ*, (1) the goddesses of learning, (2) studies (Gk. *mousai*), and so generally understood (Coleridge, Richardson). Book titles like "Musings in Verse," were doubtless adopted with this idea.

Mowsyñ, or prively stodyyñ (al. stondyn a dowt), Muso, musso.—*Promptorium Parvulorum*, 1440.

I *muse* my mother
Does not approve me further.
Shakespeare, Coriolanus, iii. 2, 8.

In this passage *muse* means to wonder. The primitive meaning, however, of the French *muser* is seen in its use as a term of the chase to use the *nose* (*muse*, *museau*), of a dog to lay it to the ground, of a stag to lift it in the air. A male deer is said *faire la muse* when it lifts up its muzzle (Cotgrave). From sniffing the air or being in a state of open-mouthed expectation (which is also the original meaning of *abide*) came the sense of pausing or pondering. Compare It. *musare*, "to muse, to surmise, also to goe idly up and downe, or to hold ones muzzle in the air" (Florio). These words are derivatives of Fr. *museau*, old Fr. *musel* (Eng. "muzzle"), Prov. *mursel*, It. *muso* (for *murso*), from Lat. *morsus*, (1) a bite, (2) an open mouth (Diez). Similarly Wycliffe uses *mussel* for "morsel:"—"This man forsakith treuthe, ȝhe, for a *mussel* of breed."—*Proverbs*, xxviii. 11.

Almost identical is the meaning of the transitive verb *amuse*, Fr. *amuser*, to hold folks at gaze, to make them muse, to engross their attention, formerly, so far from diverting them, to make them sad. "*Donner la muse à*, *To amuse*, or put into dumps, to drive into a brown study."—Cotgrave.

Bishop Hacket says:—

A glorious splendor fill'd the mountain where Christ was transfigur'd, and it did *amuse* Peter, James, and John.—*Century of Sermons*, 1675, p. 31, fol.

John Howe begins a sermon on the untimely death of a most hopeful young gentleman cut off in his prime by observing:—

The peculiar occasion of this present solemnity may be somewhat *amusing* to narrower and less considering minds.—*The Redeemer's Dominion over the Invisible World.*

Fuller in his *Church History* speaks of one "Being *amused* with grief, fear, and fright" (bk. ix. § 44).

I *amused* a long while
Upon this wall of berile,
That shone lighter than a glas.
Chaucer, The House of Fame, bk. iii.

MUSH-RUMP, an old corruption of *mushroom*, old Fr. *mouscheron*.

A night grown *mushrump*.
Edward II. (Nares).

MUSKRAT is said to have been originally and properly an American word *musquash*, and that a corruption of a native Indian word *mouskouessou*. So "moose" is from the native word *moussouk*, and "skunk" from *sagankou*. (Bryant and Gay, *Hist. of United States*, vol. i. p. 319.)

MUSLIN-KAIL, a Scottish word for broth made of barley and greens.

I'll sit down o'er my scanty meal,
Be't water-brose, or *muslin-kail*,
Wi' cheerfu' face.
Burns, To James Smith, Globe ed. p. 35.

Penny wheep [= beer] 's gude enough for *muslin-kail*.—*A. Hislop, Proverbs of Scotland*, p. 246.

This *muslin* is for *mashlin* or *meslin*, mixed grain (*miscellanea*, barley, oats, &c.).

MUSSULMEN is sometimes used by inaccurate writers as the plural of *mussulman* (Pers. *musulmán*, a true believer), a Mohammedan, instead of *mussulmans*, as if the last part of the word was our English word *man*. One might equally well use *talismen* for *talismans*.

The word *Islám* denotes "an entire devotion to the will of another," and from this the Arabians derived the term *Moslem* or *Muslim*, *i.e.* one who has entirely submitted himself to the will of God, and is consequently, "in a state of salvation" (*Sulam* or *Aslama*). The dual *Muslimáni*, has most commonly been substituted for these terms by Eastern nations; and hence the various forms of that name employed by European writers—of *Muselman*, *Mussulman*, *Mussulmans*, *Musselmen*, &c. as applied to the professors of the Mahometan faith.—*Cyclopædia of Religious Denominations*, p. 333.

MUSSHELL, an old Eng. form of *muscle* or *mussel*, the shell-fish, Lat. *musculus* (a little mouse), occurs in the King's Coll. Cambridge MS. of the *Promptorium Parvulorum*. Another corruption of *musculus* seems to be Welsh *misgl*, *misglen*, a muscle.

MUSS-ROLL, } old names for the nose-
MUSE-ROLL, } band of a horse's bridle, as if the *roll* for the animal's *mus* (= mouth, old Eng.), are corruptions of Fr. *muserolle*, a noseband, a derivative of *museau*, the *muzzle*, It. *muso*, which is from Lat. *morsus*, (1) a bite, (2) the open mouth (Diez).

Martingal, a thong of leather fastened at one end to the girts under the belly, and at the other to the *muss-roll*.—*Bailey.*

Musoliéra, a muzle, a *museroll*, a muffler.—*Florio.*

My Song! a Cleveland expletive, is a corruption of an ancient oath *La Sangue! La Sangue Dieu!* (Atkinson).

Mystery, when applied to an early religious play and to a mechanical art or trade to which an apprentice is bound, as if denoting some secret or recondite knowledge kept from the outer world and imparted only to those duly initiated, is a corruption of old Fr. *mestier* (Portg. *mister*, It. *mestiero*, Prov. *mestier*, Sp. *menester*), from Latin *ministerium*, a religious ministry or service. Though *mystery*, more properly *mistery*, old Eng. *mister*, a handicraft, closely corresponds to Fr. *métier* (*mestier*), a trade or business, it may also represent the Norm.-Fr. *maisterie*, science, knowledge, It. *mæstria* (from *magister*), the mastery of a thing, "also skill, industrie, cunning, arte and wit" (Florio), *mæstrare*, "to maister, to teach, to instruct." *Mistery* would come from *maisterie*, just as *mister* from *master*, *mistress* from *mai(s)tresse*, and *mistral*, the N.W. wind, from *mæstral*, *mæstro*, the masterful wind.

(1) *Mistery* = old Eng. *mistere*, a trade, old Fr. *mestier*.

Of þis *mestere* serueð þeo uniselie ontfule iðe deofles kurt [of this art (viz. grimacing) maketh use the unhappy envious in the devil's court].—*Ancren Riwle*, p. 212.

Marthe *mester* is uorto ueden & schruden poure men, ase huselefdi [Martha's business is for to feed and clothe poor men, as houselady].—*Id.* p. 414.

Wyþ-oute pacience non ne comþ to perfeccion. þerof we yzeþ uorbisne ate leste ine alle þe *mestyeres* þet me deþ mid hand [Without patience none cometh to perfection. Thereof we see example at least in all the crafts that one practises by hand].—*Ayenbite of Inwyt* (1340), p. 167.

Rihtes *mester* hit is and wes,
In vche dom Pees to maken.
Castell off Loue, l. 479.

And on ðe sexte hundred ger
Wimmen welten weres *mester*.
Genesis and Exodus, l. 532 (E.E.T.S.).
[Women exercised men's arts.]

Of all the comun people about,
Withinne burgh and eke without,
Of hem that ben artificers,
Whiche usen craftes and *mestiers*,
Whose art is cleped mechanique,
And though they ben nought alle like,
Yet netheles how so it falle,
O lawe mot governe hem alle.
Gower, Confessio Amantis, vol. iii. p. 142 (ed. Pauli).

In youthe he lerned hadde a good *mistere*,
He was a wel good wright, a carpentere.
Chaucer, Canterbury Tales, l. 615.

Shame light on him, that through so false illusion,
Doth turne the name of Souldiers to abusion,
And that, which is the noblest *mysterie*,
Brings to reproach and common infamie!
Spenser, Mother Hubbards Tale, l. 222.

And bad him goe his waye such as he was,
The sclaunder of an honest *misterye*.
F. Thynn, Debate between Pride and Lowliness (ab. 1568) p. 48 (Shaks. Soc.).

Leauing these manner of dissimulations to all base-minded men, and of vile nature or *misterie*, we doe allow our Courtly Poet to be a dissembler only in the subtilties of his arte. —*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 308 (ed. Arber).

Alcum. But what stripling is this?
Peter. One that is desirous to learne your craft.
Alcum. Craft, sir boy! you must call it *mystery*.
Raffe. All is one, a craftie *mystery*, and a mysticall craft.
J. Lilly, Gallathea, act ii. sc. 3 (1592).

Every manuary trade is called a *mystery*, because it hath some slight or subtlety of gayning that others cannot looke into. Every man cannot be a carpentour of his owne fortune.—*Mannigham's Diary*, April 10, 1603, p. 166 (Camden Soc.).

Euery Printer offending therein shall be for euer hereafter disabled to use or exercise the Art or *Mysterie* of Printing.—*Decree of Starre-Chamber, Concerning Printing*, 1637.

It is strange to find a critical writer thinking that this *mystery* is the Greek *místerion*, "something kept secret."

There is common to nearly all arts and *mysteries* (as the old term itself implies) a certain jealousy of the outside world, which is distinct from any individual reticence produced by the fear of competition.—*Saturday Review*, vol. 48, p. 657.

There are certain *mysteries* or secrets in all trades, from the highest to the lowest, from that of prime-ministering to this of authoring, which are seldom discovered unless to members of the same calling.—*Fielding, Joseph Andrews*, bk. ii. ch. 1.

A *mystery play* was one acted by a guild of handicraftsmen, such as the carpenters, the lorimers, &c. See M. Petit de Julleville, *Les Mystères*.

(2) *Mistery*, perhaps = *maistrie*, old Eng. *meistre*. Cf. Ger. *meister*, master.

Maisterie, a Mystery, a masterly action, Magistracy, masterly workmanship.—*Bailey, Dictionary.*

Maistry, skill, is frequent in old Eng. writers. Sir Thos. More, for instance, speaking of Wycliffe's *Translation of the Bible*, says:—

These thinges he so handled (which was no great *maistry*) with reasons probable & likely to ley peple & vnlerned that he corrupted in his time many folke in this realme. —*Dialogue concernynge Heresyes* (1528), bk. iii. ch. 14.

Maistery and *magistery* were used specifically by the Alchemists for their own mystery.

Our *Magistery* is Three, Two, and One,
The Animall, Vegitable, and Minerall Stone.
. . . . . .
Thus who can worke wisely
Shall attain unto our *Maistery.*
Bloomefields Blossoms (*Ashmole, Theat. Chemicum*, p. 323).

The *Maistery* thou gettest not yet of these Planets seaven,
But by a misty meaning knowne only unto us.
Id. (*op. cit.* p. 315).

In the same collection is a poem on the *Mistery of Alchymists*, by Geo. Ripley (p. 380).

Or oez par *maisterie* que li chars signifie.
Philip de Thaun, The Bestiary (12th cent.), l. 153.

[Now hear by science what the cart signifies.]

His penance was forgeten, he asked for his archere,
Walter Tirelle was haten, maister of that *mister.*
Robert of Brunne, Langtoft's Chron. p. 94 (ed. 1810).

þet haueð to muche *meistrie* on monie [That hath too much mastery over many].—*Ancren Riwle*, p. 140, and so *mesterie*, p. 108.

It were a lytell *maystry*
To make a blynde man to se
As suche a yerde trvely.
The Smyth and His Dame, l. 82.

Gramercy, syr, sayd she,
For thov hast wrovght on me;
It was a fvll great *maystry,*
As I vnderstande;
I was blynde, nowe may I se.
Id. l. 168.

It is curious to observe words so different as Lat. *magister* (from *magis*), one greater, a master, and *minister* (from *minus*), one less, a servant, yielding a word of the same form, *mistery*, knowledge, craft, and *mistery*, a religious play.

Mysterious, a Derbyshire woman's corruption of the plant-name *mezereon*, with the explanation, "We call it the *mysterious plant*, sir, because its flowers come out before its leaves."—Britten and Holland.

N.

Nacker, a provincial word for a drum in N.W. Lincolnshire (Peacock, *Glossary*), probably mentally associated with words like *nacker*, to snap the finger, *knack*, *knock*, &c., is the old Eng. *naker*, *nakyre*, Fr. *nacaire*, *naquaire*, Low Lat. *nacara*, Arab. *naqârah*, a drum.

& ay þe *nakeryn* noyse, notes of pipes,
Tymbres & tabornes, tulket among.
Alliterative Poems, p. 77, l. 1414.

Nacorne, an old Eng. word for a sort of kettledrum, but sometimes taken to be a wind-instrument like a hoboy, and so called as if compounded with *corne*, a horn, is a corrupt form of *naker*, *nauquayre*, from the oriental word *naqârah*, a drum.

Nacorne, ynstrument of mynstralsye. *Nabulum.—Prompt. Parv.* (vide Way's note).

Nag-nail, a provincial word for a sore at the root of a finger-nail, as if that which *nags* or gnaws the nail, is perhaps only another form of O. Eng. *ang-nœgele* (*ang* = sore, pain). (See Hang-nail.) But compare Icelandic *anneglur*, the skin round the finger-nail, a corruption of which is *aumneglur* (an agnail), as if "sore-nail," from *aumr*, sore.

Nail, a provincial word for a needle in East Cornwall (Couch, E.D.S.), is an assimilation to *nail*, a spike of metal (A. Sax. *nœgel*), of old Eng. *nelde*, *neelde*, a transposed form of *nedle*, a needle, A. Sax. *nǽdl*. Compare Dan. *naal*, Icel. *nál*, Dutch *naald*, a needle, beside Ger. *nadel*, O. H. Ger. *nádela*, Goth. *nethla*, originally "the sewer," cognate with Ger. *nähen*, to sew. *Needle*, which in *Gammer Gurton* rhymes with *feele*, is in Shakespeare often pronounced as a monosyllable, very much like *neeld*, and the *d*, as in *vild* (vile), may have been scarcely perceptible (Abbot, *Shakspearian Grammar*, p. 346).

Alle þeos þinges . . . ne beoð nout wurð a *nelde*.—*Ancren Riwle*, p. 400.

Naked as a *neelde* · and non help aboute hym.
Piers Plowman, text C, xx. 56.

We, Hermia, like two artificial gods,
Have with our *neelds* created both one flower.
Shakespeare, Midsummer N. Dream, iii. 2, 205.

NANCY-PRETTY, a Scotch name for the plant London Pride, a corruption of *None-so-pretty* (Jamieson). It is found also in the Holderness dialect of E. Yorkshire.

Lords and ladies, love in a mist, *none so pretty*, true love of Canada, and bachelor's buttons.—*Nares, Think-I-to-Myself*, ii. 41.

NAPOLEON, a popular corruption in the Isle of Wight of the plant-name *trifolium* (incarnatum).—Britten and Holland.

NARROW-WRIGGLE, a corruption in the Eastern counties of the provincial word "an *erri-wiggle*," A. Sax. *earwigga*, an earwig. — *Philolog. Soc. Trans.* 1858, p. 97.

NEAR, used in the provincial dialects (*e.g.* Sternberg, *Northampton Glossary*) and colloquial English with the meaning of parsimonious, stingy, is in all probability a corrupted form of old Eng. *hneáw*, sparing, niggardly (*Cædmon*, 171, 5), influenced, it may be, by the synonymous word *close*, understood as hard-by, instead of tight-fisted, having one's bowels of compassion shut up. *Hneáw*, Icel. *hnöggr*, seems to be akin to A. Sax. *gnagan* (? *hnagan*), to gnaw or nag, Swed. *gnaga*, Lincolnshire *gnag*, Ger. *nagen*, Norse *nagga*, and to mean one who gnaws and scrapes his bones, a cheese-paring skinflint. Identical with this is Danish *gnier*, a miser, a griping penurious fellow, which, as well as *gnidsk*, stingy, is from *gnide*, to rub. Cf. old Eng. *gnede*, stingy (*Havelock the Dane*, l. 97). Parallel and related are *niggard*, old Eng. *nygun* (*Handlyng Synne*, l. 5578), from Icel. *nyggja*, to rub, scrape, or gnaw; *nuggjen*, stingy, Swed. *njugg*. Also Greek *gniphón*, a miser, *knipós* and *sknipós*, niggardly, from *knizô*, to scrape, *skniptó*, to nip or pinch. Compare Cumberland *scroby*, parsimonious, akin to Dut. *schrobben*, Gael. *sgriob*, to scrape.

A company of studious paper-worms, & leane schollers and *niggardly scraping Vsurers*. —*Lingua* (1632), act iii. sc. 2.

This *near*, penurious, occurs in Mabbe, *The Rogue* (1623), part i. p. 107, and in Miss Burney's *Cecilia*, book ii. ch. 9:—"Miss, he's so *near* it's partly a wonder how he lives at all." See Fitzedward Hall, *Modern English*, p. 243.

As he is very careful of his fortune I always thought he lived in a *near* manner.—*The Spectator*, No. 402.

Mr. Barkis was something of a miser, or, as Peggotty dutifully expressed it, was "a little *near*." — *Dickens, David Copperfield*, ch. x.

The word has perhaps partially coalesced with old Eng. *nare*, narrow, confined, A. Sax. *nearu*, close, restricted, "narrow;" compare "Hit is somdel *nare*." — Wright, *Pop. Treatises on Science*, p. 139, l. 318. Indeed *narrow* is found in the sense of close-fisted, parsimonious.

Be not too *narrow*, husbandmen! but fling
From the full sheaf, with charitable stealth,
The liberal handful.
Thomson, The Seasons, Autumn.

NEARER, an incorrect and somewhat modern formation based on the assumption that *near* is a positive, whereas this word, A. Sax. *nár*, is really the old comparative of the adverb *néah*, nigh, Goth. *nehw*. Thus *near-er* is a pleonastic comparative just equivalent to *nigh-er-er* (Morris, Skeat). Compare the following where *near* = more nigh.

The *nere* to the Church the ferther from God.—*Heywood, Proverbs*, C.

With this Chanon I dwelt have seven yere,
And of his science am I never the *nere*.
Chaucer, Cant. Tales, l. 16189.

At alle peryles, quod þe prophete, I aproche hit no *nerre*.
Alliterative Poems, p. 91, l. 85.

Your sighes yow fet from farre,
And all to wry your wo:
Yet ar ye nere the *narre*,
Men ar not blinded so.
Tottel's Miscellany (1557), p. 58 (ed. Arber).

Doe not imitate those foolishe Patientes, which hauing sought all meanes of recouery, and are neuer the *neere*, run vnto Witchcraft. —*S. Gosson, Schoole of Abuse* (1579), p. 60, ed. Arber.

He loued her more then seuen yere,
Yet was he of her loue neuer y^e *nere*.
The Squyr of Lowe Degre, l. 18.

NEAR-HAND, } as in the sentence
NIGH-HAND, } "He was *nigh-hand* drowned before I reached him," A. Sax.

neáh-hand, almost, nearly, is not compounded, according to Dr. Morris, with *hand* (= *manus*), but with an old adverbial termination (cf. A. Sax. *neán*, nearly).

I am *nere hande* dold [= stupified], so long have I nappyd.
Townley Mysteries, Pastores.

The Lady searched my wounds full soone,
Shee gave me drinke for to restore,
for *neere hand* was I bled before.
Percy Folio MS. vol. i. p. 362, l. 214.

Unto Eld so gan he pas
þat al his hare *nerehand* white was.
Cott. MS. See *Pricke of Conscience*, ed. Morris, p. 308.

NEAT, cattle of the ox species, according to a popular etymology as old as the time of Alfred, are so called because *nyton*, they know naught, have *no wit* or understanding, the word being regarded as a derivative of A. Sax. *nitan* (= *ne witan*) not to know, like old Eng. *not* for *ne not*.

To those who are not aware of it, it might be interesting to know that *neat* is a compound word, answering exactly to the Greek *Alogon* [irrational], although the latter is confined to horses, and the former to cattle. —*Sat. Review*, Aug. 6, 1881, p. 181.

But *neat*, A. Sax. *neát*, Scot. *nout* (and *nolt*), Icel. *naut*, mean etymologically the beasts *useful* to man, from A. Sax. *neótan*, to make use of, Icel. *njóta* (see Skeat, *Etym. Dict.*). So a cow that is a good milker is said to be "of good *note*," *i.e.* profit. See NOTABLE.

NEDDY, a familiar term for a simpleton, has nothing to do with the name Edward. In Cheshire the word appears as "*an eddy*," which seems to be the same word as A. Sax. *eádig*, happy, blessed (from *eád*, happiness), the idiot or innocent being universally regarded as a favourite of Heaven, "*Eadig* ys se þeow" (Blessed is that servant).—Matt. xxiv. 46. So *silly* originally meant happy, A. Sax. *sælig; sælkless*, in Prov. Eng. (A. Sax. *sæc-leas*), (1) guiltless, (2) witless. Cf. Fr. *benet*, orig. blessed; Ger. *albern*, orig. kind; Gk. *euéthes*, &c. In early English a fool was sometimes called *Ead-wine* (*Edwin*; see J. C. Robertson, *Materials for Hist. of Thos. Becket*, vol. i.); in A. Saxon *Éád-vine* (Icel. *aud-vinr*) means an easy friend, one soft and kind. Similarly *auðunn*, the Icelandic form of Edwin, is popularly used for a nonentity. Cornish *easy*, idiotic, is perhaps a corruption of *eady* (O. E. *eath* = easy).

Assuer an Ebreuwish is *eadi* an English: þet is ure Louerd, þet is *eadi* ouer alle [Assuer in Hebrew is blessed in English; that is our Lord, that is blessed over all].—*Ancren Riwle*, p. 146.

NEEDCESSITY, a common corruption of "necessity" in Scotland and N. Ireland. Similarly *ill-convenient* for "inconvenient."

NEED-FIRE, Scotch *neid-fyre*, "fire produced by the friction of two pieces of wood" (Jamieson), Low Ger. *nodfüre* (1593), *niedfyr* in the *Capitularies of Carloman* (8th cent.; see E. B. Tylor, *Early Hist. of Mankind*, pp. 256 *seq.* 3rd ed.), is not fire so obtained when in *want* of better as we might imagine, but literally "friction fire," *need* being another form of *knead*, and from the old English *gnidan*, to rub, Dan. *gnide*, Swed. *gnida*, to rub (compare Swed. *gnid-eld*, "rub-fire" = need-fire, *gnidsten*, rub-stone).

Nime ænne sticcan & *gnid* to sumum þinge, hit hataþ þær-rihte of ðam fyre þe him on lutaþ.—*Astronom. Treatise of 10th Cent.* in Wright, *Pop. Treatises on Science*, p. 17.

[Take a stick and rub it to something, it heateth straightway with the fire that lurketh in it.]

Ger. *nothfeuer*, of the same meaning, though seemingly compounded with *noth* (cf. Goth. *nauthjan*, Icel. *nauda*, Dan. *nøde*, to force, as if "forced fire"), is probably of the same origin. Compare A. Sax. *nêdan*, to force; "*ned* swot," forced sweat.—*Ancrȩn Riwle*, p. 110.

Tine-egan, or *Neidfyre, i.e. forced fire.* All the fires in the house being extinguished, two men produced a flame of potent virtue by the friction of wood. This charm was used within the memory of living persons, in the Hebrides, in cases of murrain among cattle. —*Sir W. Scott, Fair Maid of Perth*, note to ch. xxvi.

Needfires used to be lighted on the occasion of epidemics occurring among cattle, and the custom is still observed here and there to this day. Wherever it can be traced among people of German or Scandinavian descent, the fire is always kindled by the friction of a wooden axle in the nave of a waggon wheel, or in holes bored in one or two posts.—*W.*

Kelly, Curiosities of Indo-European Tradition and Folk-lore, p. 48.

NEGROMANCER, } old spellings of *ne-*
NYGROMANCER, } *cromancer*, from Gk. *nekrómantis*, a diviner (*mántis*) that consults the dead (*nékros*), following the Italian *negromante*, Sp. and Portg. *nigromante*, O. Fr. *nigremance*, as if from It. *negro*, Lat. *niger*, black, and denoting one that deals in the *black art*, Sp. *magia nagra*.

Negromancers put their trust in their circles, within which thei thinke them self sure against all ye deuils in hel.—*Sir Thomas More, Works*, p. 120 *b*.

On the next page the same writer speaks of "*nygromancers* that put theyr confydence in the roundell and cercle on the grounde."

Compare the following definition :—

It. *negromantia*, a *nigromancie*, enchanting, or the *blacke arte* by calling.—*Florio*.

Negromante, a *nigromant*, or enchanter, that raiseth, calleth up, and talketh with the spirits of dead bodies.—*Id*.

Low Lat. *nigromansia* dicitur divinatio facta per *nigros* [q. d. the shades of the departed].—*Vocabulary*, 1475 (*Trench, Eng. P. and P.* lect. v.).

For he sal þan shew wonders many
Thurgh enchauntementes and *nygromancy*.
Pricke of Conscience, p. 117, l. 4286.

Of calculacion and *negremauncye*
Also of augrym and of asmatryk . . .
In alle this scyens is non us lyke.
The Coventry Mysteries, p. 189.

Nigromancye and perimancie • þe pouke to Rise makeþ.
Vision of Piers Plowman, Pass. XI. l. 158, text A, E.E.T.S.

Nigramauncers are thei that bi figeris or markyngis vpon the dead body of best or of man, thus enforcith to geit wityng.—*Apology for the Lollards*, p. 95 (Camden Soc.).

Trust not, ne love not *Negromancy*,
For it is a property of the Devill to lye.
Norton, Ordinall of Alchemie (ed. Ashmole), p. 101.

For rather er he shulde faile,
With *nigromaunce* he wolde assaile,
To make his incantacion
With hote subfumigacion.
Gower, Confessio Amantis, vol. iii. p. 45 (ed. Pauli).

And the third sister, Morgan le Fay, was put to schole in a nunry, and there shee learned so much that shee was a great clarke of *nigromancy*.—*Sir T. Malory, History of King Arthur* (1634), vol. i. p. 6 (ed. Wright).

I haue brought a boye to thee,
Which hath wrought me moche wo;
He is a grete *nygromancere*,
In all Orlyaunce is not his pere,
As by my trouth I trowe.
A mery geste of the Frere and the Boye, l. 429. *Early Popular Poetry*, vol. iii. p. 79.

A negro stood by us trembling, whom we could see now and then to lift up his hands and eyes, muttering *his black Art* as we apprehended, to some hobgoblin, but (when we least suspected) skipt out, and as in a limphatick rapture unsheath'd a long skean or knife which he brandisht about his head seven or eight times, and after as many muttering spells put it up again, then kissed the earth three times, which done, he rose, and upon a sudden, the skie cleared and no more noise affrighted us.—*Sir Thomas Herbert, Travels*, 1665, p. 29.

Exactly the same misunderstanding is exhibited in the Mid. High. Ger. word *nigromanzie*.

NEITHER, a corrupted form, from a desire to assimilate it to *either*, of the old Eng. *nother*, A. Sax. *náwðer*, which is a contraction of *ná-hwæðer*, *i.e.* "no-whether," not either (= Lat. *neuter*, *ne-uter*). Other old forms are *nauther*, *nouther*, *nowther* (see Skeat, *Etym. Dict.* s.v.).

Vor her hors were al astoned, and nolde after wylle
Sywe *noþer* spore ne brydel.
Robert of Gloucester, p. 396.

þat felde I *nawþer* reste ne trauayle.
Alliterative Poems, p. 32, l. 1087.

Nother by hire wordes ne hire face,
Beforn the folk, ne eke in hir absence
Ne shewed she that hire was don offence.
Chaucer, Cant. Tales, l. 8798.

NETHERMOST, so spelt as if it meant "most lower," is a false form due to a popular etymology which connected the ending with *most*; it is really a corruption of A. Sax. *niðemesta* (= Lat. *infi-mus*), from *ni*, down. *Niðem-est* is really a double superlative form, like a Latin *infim-issimus* (see Skeat, *Etym. Dict.* s.v.).

The *nethermost* chamber was five cubits broad.—*A. V.* 1 *Kings*, vi. 6.

NEVER-THE-LESS, a corruption of the older form *natheles* (understood as *ne'ertheless*), A. Sax. *ná þe læs*, no the less, *i.e.* not the less. Here *þé* is for *þý*, the instrumental case of the article, "non eo minus;" as in "*the* more *the*

merrier," *i.e. in that* (proportion) it is more, *in that* it is the merrier (Skeat).

Now wolde God mighte suffice
To tellen all that longeth to that art;
But *natheless*, yet wol I tellen part.
Chaucer, Cant. Tales, l. 16186.

Nǫþeles he wolde iwite hwuder he were iled [Nevertheless he would know whether he were led].—*Old Eng. Miscellany*, p. 43, l. 214.

Nauþeles þaȝ hit schowted scharpe.
Alliterative Poems, p. 26, l. 877.

And *naþeles* hi nome alle þre, and toward toune bere.
Legends of the Holy Rood, p. 44, l. 307.

NIBBLETIES, a Cumberland corruption of "novelties."

Wi' *nibbleties* as guod as nyce.
Stagg.
(Dickinson, *Supplement*, E.D.S.)

NICK, in the popular expression "Old Nick," meaning the devil, has no connexion with Nicholas, but is a survival of old Eng. *nicor*, a goblin, originally a water-monster, human above, fish or serpent below, Icel. *nykr*, O. H. Ger. *nichus*, Dan. *nǫk*, Swed. *näk*, Ger. *nix*.

On ýðum slóg *niceras* nihtes.
Beowulf (8th cent.), l. 422 (ed. Arnold).
[On the waves he slew the *nixes* of the night.]

See S. Baring-Gould, *Iceland*, p. 148; Douce, *Illustrations of Shakspeare* (1839), p. 240; Walker, *Selections from Gentleman's Mag.* ii. 215; Thorpe, *Northern Mythology*, ii. p. 20; Nares, s.v.

Mr. Wedgwood thinks the original is the Plat-Dutch *nikker*, an executioner (*Philolog. Soc. Trans.* 1856, p. 12).

Butler says:—

Nick Machiavel had ne'er a trick,
Though he gave his name to our *Old Nick*,
But was below the least of these.
Hudibras, pt. iii. canto 1.

And so Ramsay:—

Fause flatt'ry nane but fools will tickle,
That gars me hate it like *auld Nicol*.
Epistle to Arbuckle (1719).

Out vpon it! how long is Pride a dressing herselfe? Enuie, awake! for thou must appeare before *Nicholao Malevolo*, great mustermaster of hel.—*T. Nash, Pierce Peniless's Supplication to the Devil*, p. 31 (1592), Shaks. Soc. ed.

Similarly *Old Harry* is said to be corrupted from Dan. *Eric* ("Old Eric"), applied to the devil, and *Old Scratch* from *Schratz* or *Schrat*, a satyr or spirit of the woods (Thorpe).

Dan Michel says of flatterers and slanderers:—

þise byeþ þe tuo *nykeren* þet we uyndeþ ine bokes of kende of bestes. Vor hy byeþ a ssewynge of þe ȝe þet me klepeþ *nykeren*, þet habbeþ bodyes of wyfman and tail of uisssse [These be the two nickers that we find in bokes of natural history. For they be a phenomenon of the sea that men call nickers that have bodies of woman and tail of fish].—*Ayenbite of Inwyt*, p. 61 (1340).

Tho cryde he alas me growleth of thyse fowle *nyckers*/ Come they out of helle. men may make deuylles a ferd of hem. goo and drowne them that euyl mote they fare I sawe neuer fowler wormes, they make al myn heer to stand right vp.—*W. Caxton, Reynard the Fox*, p. 100 (1481), ed. Arber.

"What is a *nicor*, Agilmund?" asked one of the girls. "A sea-devil who eats sailors."—*C. Kingsley, Hypatia*, ch. xii.

NICK-NAME, so spelt as if meaning a name that mocks, or slanders, or, in old English, *nicks* one. Compare Ger. *necken*, to banter, rally, or tease.

Nyckname, brocquart. — *Palsgrave, Lesclaircissement*, 153).

Susurro, a priuye whisperer, or secret carrytale that slaundereth, backebiteth, and *nicketh* ones name.—*Junius, Nomenclator, by John Higins*, 1585.

The Greeks . . . *nicked* Antiochus Epiphanes, that is, the famous, with Epimanes, that is, the furious.—*Camden, Remaines concerning Brituine* (1637), p. 158.

Fuller, speaking of the old local proverb, "Banbury *zeale*, cheese, and cakes," said to have originated in an old misprint for "Banbury *veal*," remarks:—

But what casual in that, may be suspected wilful in the next and last Edition anno 1637, where the error is continued out of design to *nick* the Town of Banbury, as reputed then a place of precise people, and not over-conformable in their carriage.—*T. Fuller, The Worthies of England*, vol. ii. p. 220.

I call to mind an Anagram which the Papists made of Reverend Calvin—"*Calvinus, Lucianus.*" And now they think they have *nicked* the good man to purpose, because Lucianus was notoriously known for an Atheist, and grand Scoffer at the Christian Religion.—*T. Fuller, The Worthies of England*, vol. ii. p. 538.

Believe me, Sir, in a little time you'll be *nick'd* the town-bull.—*Princess of Cleve*, 1689 [Nares].

"How happie, how cleane would this our Armie be, were it but purged from Tails and Long-tailes!" That the English were *nicked* by this speech, appears by the reply of the Earle of Salisbury, following still the metaphor: "The Son of my father shall presse thither today, whither you shall not dare to approach his Horse-taile." . . . If any demand how this *nick-name* (cut off from the rest of England) continues still entailed on Kent? The best conjecture is, because that County lieth nearest to France, and the French are beheld as the first founders of this aspersion. —*T. Fuller, The Worthies of England*, vol. i. p. 486.

Warbeck, as you *nick* him, came to me.
Ford [in Webster].

Ye haue a figure by which ye play with a couple of words or names much resembling, and because the one seemes to answere th' other by manner of illusion, and doth, as it were, *nick* him, I call him the *Nicknumer*.—*G. Puttenham, Arte of Eng. Poesie*, p. 212 (1589), ed. Arber.

Skylark grew to be her ordinary appellation, shortened, indeed, to Skylie—the *nickname nicked*.—*Mrs. Whitney, The Gayworthys*, ch. xxvi.

Compare in German *spitzname*, a nickname, often popularly derived from *spitzen*, to clip or sharpen, *spitzig*, keen, sharp (Andresen, *Volksetymologie*).

Similarly Spenser uses *nip* for to slander:—

To heare the Javell so good men to *nip*.
Mother Hubberds Tale, Globe ed. p. 519.

Nickname, however, which might be supposed to correspond to a French *nom de nique*, "name of mockery" (cf. *faire la nique*, to mock), was originally *a nekename*, formed, by agglutination of the final *n* of the article to the substantive, from *an ekename*, *i.e.* an added name (cf. "addition" = title), from *eke*, to increase. Compare old Eng. *sekeness* = *sickness*.

Neke name, or *eke name*. Agnomen.—*Promptorium Parvulorum*, 1440.

An *ekname*, agnomen.—*Catholicon Anglicum*, 1483 [Way].

Agnomen, an *ekename*, or a *surename*.—*Medulla*.

Compare Swed. *öknamn*, Icel. *auknefni*, and *auka-nafn*, *i.e.* an *eke-name*, an additional name of a descriptive or defamatory nature, from *auki*, addition, A. Sax. *eaca*, Ger. *auch*, Eng. *eke*. Similar are Lat. *agnomen*, *i.e. ad-(g)nomen*; Eng. *surname*, *i.e. super-name*; It. *sopranome*, "a by or nickname" (Florio); Fr. *sobriquet*, from *supricus* (*supra*); Ger. *zu-name*, O. Eng. *to-name*. "Hys *toname* ys Grostest."—*Handlyng Synne*, p. 150.

Ac [who] so redeþ of [þe] riche · þe reuers he may fynde,
How god, as þe godspel telleþ · gyueþ hem foul *tow-name*.
Vision concerning Piers the Plowman, Pass. xiii. l. 210 (1393), Text C. (E.E.T.S.).

So vaÿr erÿtage, as ÿch abbe, ÿt were me gret ssame,
Vor to abbe an louerd, bote he adde an *tuo name*.
Robert of Gloucester, Chronicle, p. 431 (ed. Hearne).

Thai theifs that steills, and tursis hame
Ilk ane of thame hes ane *to-name*,
Will of the Lawis
Hab of the Shawis.
Maitland, Aganis the Thievis of Liddisdail.

Compare also Ger. *beiname*, Eng. *by-name*, Gael. *leth-ainm*, *leas-ainm* (a side-name), nickname (from *leas*, *leth*); Bret. *leshano*, a nickname, from *léz* (side, Lat. *latus*); and, according to Wedgwood, Lap. *like namm*, Esthon. *liig nimmi*, a by-name, from *liki*, *liggi*, by, near; patois de Flandre *nom-g'te* (*i.e. nom jété*), a nickname, a name flung at one.

NIDDYWIT, a provincial word for a simpleton (Wright), as if compounded with *wit*, is perhaps a corruption of *a nidiot* for *an idiot*; like *nidget* for *idiot* (Nares); assimilated to *niddy*, *nidicock*, a fool. A similar corruption, *idiwut* for "idiot," as if compounded with *wut*, wit, occurs in Professor Wilson's *Noctes Ambrosianæ*.

NIGHT-SHADE, the Bella-donna. If Dr. Prior be correct in his ingenious surmise, the name of this plant affords a very curious instance of corruption by false derivation. Its officinal name in Latin is *solatrum*, *i.e.* soother or anodyne (from *solari*, to soothe), and this, it is supposed, was resolved into *sol-* + *atrum*, as it were "sun-darkened," an eclipse, *night-shade*. I have known a schoolboy, by a similar mistake as to the instrumental termination, suggest that Lat. *feretrum*, a bier, was compounded of *ferre* and *atrum*, as if a "sable-bearer."

NINE-MAN'S-MARRIAGE, } Derbyshire
THREE-MAN'S-MARRIAGE, } words for

a children's game played with nine or three men on a board divided into squares. Whichever of the two players first gets three of his men into a row wins. (*Notes and Queries*, 5th S. viii. p. 218.) This is evidently a corrupted form of the "Nine men's morris" alluded to by Shakespeare:—

The *Nine men's morris* is fill'd up with mud.
Midsummer Night's Dream, act ii. sc. 2.

See MORRIS.

NINEPENCE, RIGHT AS, a slang phrase meaning perfectly correct, apparently a corruption for "right as *ninepins*," which are carefully set up in the proper rhomboidal disposition.

NINES, in the colloquial phrase, "dressed up to the *nines*," *i.e.* to the highest degree, to perfection, something like the French *tiré à quatre épingles*, is unexplained. We may hazard a conjecture that it is a corrupted form of "dressed up to the *neyen*," or "*nine*," found in old English for *eyes*, old plu. *eyen, eyne*.

He can without hurting his conscience praise the Spanish poor women *up to their eyes*.—*H. J. Rose, Among the Spanish People*, i. 13.

Gibbs hits aff a simple scene o' nature *to the nines*.—*Prof. Wilson, Noctes Ambrosianæ*, vol. i. p. 315.

Thou paints auld Nature *to the nines*,
In thy sweet Caledonian lines.
Burns, Poem on Pastoral Poetry (Globe ed. p. 114).

A blacked up 'is butes, an' a sheaved an' a drest
Proper *up to the noines* in his new Soonday-best.
Ar Obadoyer, Evans, Leicestershire Glossary, p. 35, E.D.S.

Davies, *Supp. Eng. Glossary*, cites the following:—

He's such a funny man, and touches off the Londoners *to the nines*.—*Galt, Ayrshire Legatus*, ch. viii.

He then . . . put his hand in his pockets, and produced four beautiful sets of handcuffs bran new, and polished *to the nine*.—*Reade, Never too Late to Mend*, ch. lxv

"Pinkie *nine*" (= eyes) occurs in Lodge's *Wounds of Civil War* (Dodsley, *Old Plays*, viii. 63); *Pink nyez*, in Laneham's *Letter from Kenilworth* (Ballad Soc. ed. p. 17); Yorks. *neen*; Old Eng. *thi nynon* for *thin ynon*, thine eyes.

As y lift vppe my *nyes* that were sore of weping . . . y felte some dropys fallyng don to me.—*The Revelation to the Monk of Evesham*, 1196, p. 31 (ed. Arber).

However, we frequently find numbers used with an indefinite latitude of meaning, *e.g.* "As pretty as *Seven*," a German phrase for very pretty, which has given a name to one of Ludwig Bechstein's popular stories; *nine-murder*, Ger. *neuntödter*, a name for the shrike or butcher-bird; Span. *matasiette*, "kill-seven," &c.; "a nine-days' wonder;" "a nine days' glory" (Vaughan, 1650).

It is to be observed that the W. Cornwall folk have the phrase, "Dressed up for the *nones*," *i.e.* for the nonce, for the special occasion, and as they also use *nines* for *nones* or *nonce* (M. A. Courtney, *Glossary*, E. D. S. p. 40), this is no doubt the real origin. "For the *nonce*" or "*nones*" is in old Eng. "*for then ones*," *i.e.* for the once.

A wlech beaƀ iwlaht for *þen anes* in forte beaƀien.—*St. Juliana*, p. 71 (ed. Cockayne).
[A warm bath tempered for the nonce (lit. once) for to bathe in.]

NINE SHILLINGS, a slang expression for cool audacity, evidently corrupted from the French *nonchalance* (*Slang Dict.*).

NINNY-HAMMER. Mr. S. Baring-Gould thinks this word may be an Anglicized form of Icelandic *nei* (a negative) and *einn-hammar*, a man in his right senses (*Iceland, Its Scenes and Sagas*, p. 160). Compare *nincompoop* from *non compos*, "a gráát *num-cumpus*" in Tennyson's *Northern Cobbler*.

NOAH'S ARK, a popular name for a certain formation of the clouds when resembling an ark or ship (Sternberg, *Northampt. Glossary*; Halliwell). In Cleveland it is called *Noe-ship*. Mr. Atkinson observes that in Denmark when the clouds arrange themselves in this way the countryman says, "The ark is built" (*Arken bygges*). Such an appearance is called there *Noa-skeppet* "Noe's ship," a name which is said to be derived, not from the Noah of the Bible, but from *Noe* or *Noen*, a corruption of the name *Odin* still very generally current in North Scania and parts of Wärend. *Noa-skeppet* consequently

must be the same as *Odens-skeppet*. It is considered indicative of rain both in Denmark and England. Odin was the god of the waters, and his "ship of gold" appears in more folk-lore notions than one. Hence the easy substitution of *Noah* for *Noe* (= Odin) and the *ark* for the *ship* (*Cleveland Glossary*, p. 605).

Nod, a provincial word for the nape of the neck in Surrey (Leveson-Gower) and Sussex (Parish), as if that which *nods*, the joint which enables one to bend the head. It is really the projecting *knot* at the back of the neck surmounting the spine, and stands for *knod*, = Dut. *knod*, *knodde*, a knob, Icel. *hnúðr*, Lat. (*g*)*nodus*, and so is only another form of *knot*. I have heard an intelligent English girl call this bony protuberance "the knot of the spine." So in Italian *nodo del collo* is the nape of the neck, and *nodello* (a little knot) is "the turning joynt in the chine or backe-bone."—Florio; and in Latin *nodus* is used for a vertebra, "Cervix articulorum *nodis* jungitur."—Pliny. Compare Lat. *cer-vix*, the neck, the nape, the "head-binder" (*cara-vinciens*), originally a bone of the neck, and hence commonly used in the plural, *cervices*, a neck. *Noddle*, a ludicrous name for the head (for *knoddel*), old Eng. *nodyl*, the nape of the neck (*Prompt. Parv.*), is the same word.

Nod of the neck, the Knape, *Kent.*—*Kennett, Parochial Antiquities*, 1695, E.D.S.

It catched me right across the *nod* of my neck.—*Parish, Sussex Glossary.*

This joint [of the ridge-bone] or *knot* abouesaid they call Atlantion, and it is the very first spondyle of them all.—*Holland, Pliny's Nat. Hist.* vol. ii. p. 310.

Noon-shun, a mid-day repast, or luncheon (Brown, *Brit. Pastorals*), as if, like the words *noon-scape* and *nooning*, it meant a retreat from the *noon*-tide heat, is no doubt a corruption of *nuncheon*, a lump of food, *nunch* or *nunc*, a thick lump; just as *luncheon*, with which it came to be confounded, meant originally a large lump of bread or other food, and so *huncheon*, a large *hunch*. Halliwell gives *nuncheon* as a "lump of food sufficient for a luncheon, Kent."

Noonchion or *Nunchion*, of bread, or any edible, a great piece, enough to serve for the *nooning* or dinner of any common eater.—*Kennett, Parochial Antiquities* (E. D. Soc. ed.), 1695.

Nummet, a luncheon, lit. *noon-meat*.—*Britton, Beauties of Wiltshire*, 1825 (E. D. Soc. ed.).

Nuncheon, formerly *noonchyne*, *i.e.* the noon cut or slice.—*Id.*

They took a comfortable *noonchine* together.—*Graves, Spiritual Quixote*, bk. ix. ch. 5.

The good Earl of Cassilis, in his breakfast,
Had *nooning*, dinner, supper, all at once.
Sir W. Scott, Auchindeane, act ii. sc. 1.

He sits without motion, except at such times as hee goes to dinner or supper, for then he is as quicke as other three, eating sixe times euerie day. [margin] Videlicet, before he come out of his bed, then a set breakfast, then dinner, then after noones *nunchings*, a supper, and a rere supper.—*T. Nash, Pierce Penniless's Supplication to the Devil*, p. 56 (1592), Shaks. Soc.

In the ende our good neighbour came home to her husband with a painted face, as if shee had beene at her *nuntions* with cats.—*Tell-Trothes New-Yeares Gift* (1593), p. 13 (New Shaks. Soc.).

Of old we had breakefastes in the forenoone, beuerages or *nuntions* after dinner, and thereto reare suppers.—*Holinshed, Chronicles*, i. 170.

What then, is there nothing in the Sacrament but bread and wine, like an hungry *nunscion*? Nay, we say not that the Sacrament is nothing but a bare sign.—*H. Smith, Sermons*, p. 63 (1657).

Nuncheon, "an afternoones repast" (Sherwood, *Dictionary*, 1632), was turned into *noonchion*, or *noonchyne*, and eventually into *noon-shun*, as if the meal eaten by labourers while shunning the mid-day heat.

Harvest folkes, ...
On sheafes of corne, were at their *noonshuns* close.
W. Browne, Britannia's Pastorals, 1616.

Compare—

Nooning, beavre, drinking, or repast *ad nonam*, three in the afternoon, called by the Saxons *non-mæte*, in ye North parts a *noonchion*, an afternoon's nunchion.—*Bp. Kennett.*

Nunmete, Merenda.—*Prompt. Parv.*

Merenda, breakfast, or *noone meate*.—*Thomas, Ital. Grammer*, 1548.

In provincial English there are many instances of meals being named from the hour at which they are usually eaten. Thus in Sussex an *elevener* is a luncheon; among the haymakers and reapers of Durham a *four o'clock* is their afternoon meal (Parish, *Sussex Glossary*); *fourses* (for *fours*) is an East Anglian word for the repast of labourers

at *four* o'clock, *'levenses* (for *elevens*) the same at *eleven* (E. D. Soc. *Reprint B.* 20); Norfolk *fourings*, Northampt. *four-o'clock*, an afternoon meal at that hour; Scot. *four-hours*, an afternoon tea, *forenoon*, a luncheon, *twal-hours*, a noon-tide meal (Jamieson). Compare Fr. patois *none*, a mid-day repast, old Fr. *noner*, to dine (from *none*, noon, Scheler); Ger. *mittag-essen*, dinner (at any hour); Span. *siesta*, "the heat of the day from noon forwards, so called from *hora sexta*" (*i.e.* the sixth hour, noon).—Stevens, a mid-day rest; Spanish *once*, a lunch, literally, the eleven o'clock meal (Ford, *Gatherings from Spain*, p. 117), the more correct word for luncheon being *merienda*, from *meridie*, the twelve or mid-day meal (*mediâ die*).

Prof. Skeat, however, quoting *nonechenche*, donations to drink, from Riley's *Memorials of London* (27 Ed. III.), maintains that *nuncheon* is from *none*, noon, and *schenche*, a pouring out of drink (A. Sax. *scencan*, to skink, or pour out drink), and so means a mid-day draught.

NOSE-BLEED, an old popular name for the plant yarrow or millefoil, because "the leaues being put into the *nose* do cause it to *bleede*" (Gerarde, *Herball*, p. 915), is in old Eng. *nosblede*, which, according to Mr. Cockayne, is for *niesblæd*, *i.e.* "sneeze-leaf" (A. Sax. *blêd*, *blæd*, a blade, and *niesan*, to neeze or sneeze), being otherwise called *sneeze-wort*, Lat. *sternutamentoria*, Gk. *ptarmicē* (*Leechdoms, &c.*, vol. iii. *Glossary*). But see Britten and Holland, s.v.

NOTABLE, an old word still in provincial use, meaning useful, active, thrifty, profitable, especially in housewifery, sometimes spelt *nottable*, is distinct from the classically derived word to which it has been partially assimilated, and with which it is sometimes confounded. The whole of the following passage from a critical article in the *Saturday Review* (Jan. 4, 1879) is based upon the assumption that there is but the one word *notable*, viz., worthy of being noted, remarkable, but used with a difference of signification which it does not attempt to explain:—

Notable had once fallen so much out of fashion that Johnson in his Dictionary says that it is now scarcely used but in irony. In Northcote's Life of Reynolds there is an amusing instance of the double signification of the word. He had, he said, long wished to see Goldsmith. Sir Joshua suddenly introduced him to the great writer, saying, "This is Dr. Goldsmith; pray why do you wish to see him?" "I was much confused," writes Northcote, "by the suddenness of the question, and answered in my hurry, 'Because he is a *notable* man.'" This, in one sense of the word, was so very contrary to the character and conduct of Goldsmith that Sir Joshua burst into a hearty laugh, and said that Goldsmith should in future always be called the *notable* man.

The apparent incongruity was in the *not'able*, or noteworthy, author being for a moment regarded as *not'able* (pronounced *nottable*), *i.e.* thrifty and prudent. Similarly Goldsmith's creation, the simple, homely, and thrifty housewife Mrs. Primrose, is described by him as "a good-natured *notable* woman," with the explanatory observation added, "she could read any English book without much spelling; but for pickling, preserving, and cookery, none could excel her. She prided herself also upon being an excellent contriver in housekeeping."—*Works*, Globe ed. p. 1. It is of course this native and idiomatic *notable* that Johnson remarked was but rarely used in his time, and not the classical *notable* (= remarkable, notorious), which has never been out of fashion. Its true origin and acceptation may be traced by a comparison of the quotations here appended, which show it to be compounded of old Eng. *not-* (= profit) and the French termination *-able*, and so = profit-able, thrifty, or "fendy" as they say in Cumberland.

Note, dede of occupacyon, Opus, occupacio. —*Prompt. Parvulorum* (ab. 1440).

In the old mystery play of *The Deluge*, when Noah's shrewish wife is received into the ark with the words:

Welcome, wife, into this boate!

she replies, with a slap on his cheek,

And have thou that for thy *note*.
[*i.e.* for thy benefit or pains.]
Marriot, Miracle Plays, p. 11.

In Lancashire a cow is said to be of good *note* [*i.e.* profit] when she gives milk a long time (*Philolog. Transactions*, 1855, p. 278). The following is an instance of the verb:—

He binam him alle þe mihte þe he hadde *nutted* fram þe biginninge of þe worelde.—*Old Eng. Homilies*, 2nd Ser. p. 23.

[*i.e.* He [Christ] took from him [the devil] all the power that he had *enjoyed* from the beginning of the world.]

The *Alliterative Poems* say that Belshazzar spent his time—

In *notyng* [= enjoying] of nwe metes & of nice gettes.—P. 75, l. 1354.

There may no *note* be sene
For sich small charys.
Townley Mysteries, Pastores.

Your honourable Uncle Sir Robert Mansel . . . hath been very *notable* to me, and I shall ever acknowledge a good part of my Education from him.—*Howell, Letters*, book i. sect. 2, letter 5 (1621).

Those whom they call good bodies, *notable* people, hearty neighbours, and the purest goodest company in the world, are the great offenders in this kind [*i.e.* plain speaking].—*The Spectator*, No. 300.

In the days and regions of *notable* personal housewifery . . grandmother's treasures of porcelain gathered and came down . . to second and third generations.—*Mrs. Whitney, Gayworthys*, ch. i.

St. Fanny was a *notable* housewife. Her house was a temple of neatness.—*Douglas Jerrold, Jokes and Wit*, p. 207.

The good dame at the great farm house, who was to furnish the [communion] cloth, being a *notable* woman, thought it best to save her clean linen, and so sent a foul cloth that had covered her own table for two or three Sundays before.—*G. White, Natural History of Selborne*, p. 235 (ed. 1853).

A comely, bowerly 'oman her was—a *notable*, thorough-paced, stewardly body.—*Mrs. Palmer, Devonshire Courtship*, p. 11.

Farmer Sandford, in *Sandford and Merton* (*sub fin.*), says he was born "of a *notable* mother."

Mrs. Elizabeth Montague (b. 1720), speaking of the reapers and haymakers in the South, observes:—

I think our northern people are much more *notable*. Their meals are more plentiful and less delicate—they eat coarse bread and drink a great deal of milk.

But she was, I cannot deny,
The soul of *notability*;
She struggled hard to save the pelf.
Combe, Dr. Syntax, Tour I. c. xxvi. [Davies].

Nottable, active, industrious, thrifty in household matters.—*Holderness Dialect, E. Yorks.* (E. Dialect Soc.).

The word is found with the same signification in Cumberland (*Dickinson's Glossary*, E.D.S.), and even in Sussex: "*Nottable*, thrifty, industrious." Mr. Lower says that this word is never applied in Sussex to a man. "Mrs. Allbones she be a *nottable* 'ooman, surelye!" So Mr. Parish (*Sussex Glossary*), who incorrectly identifies the word with Fr. *notable*. It is really a derivative of Prov. Eng. *to note*, to use, to profit, Lancashire *note*, use, business, old Eng. *note*, use, occupation, business (*Owl and Nightingale*, 51), A. Sax, *notu*, use, utility, *notjan*, to use or occupy, also *neótan, nytlic*, useful, Goth. *niutan*, to receive joy from (Ettmüller). Cf. Ger. *nützen*, Dut. *ge-neiten*, Icel. *njóta*, to use or enjoy.

NOTWITHSTANDING, a modernized form of old Eng. *nought-withstanding*, *i.e.* naught opposing, nothing standing in the way, Lat. *nihilo obstante*. But *not* itself was originally *nought* or *naught*, A. Sax. *ná-wiht*, no whit. See Skeat, *Etym. Dict.* s.vv.

For *nought withstonding* all the fare
Of that this world was made so bare,
And afterward it was restored,
Among the men was nothing mored
Towardes God of good living.
Gower, Conf. Amantis, vol. ii. p. 181 (ed. Pauli).

"NOW WELL! NOW WELL!" an exclamation common in old Christmas songs and carols, is a corruption of *noël*, Fr. *noël*, from Lat. *natalis* (*dies*), Christ's *natal* day.

Pottys and pens and bollis for the fest of *Nowell*.—*MS. Laud*, 416.

On Christmas-Eve, in former days, ... those who were in the mine would hear voices melodious beyond all earthly voices, singing, "*Now well! now well!*" and the strains of some deep-toned organ would shake the rocks.

"*Now well! now well!* the angel did say,
To certain poor shepherds in the fields who lay
Late in the night, folding their sheep."
R. Hunt, Romances and Drolls of W. England, 2nd Ser. p. 123.

NUT, a vulgar word for the head, as in the school-boy phrase in playing at leap-frog, "tuck in your *nut*," is perhaps only a corrupt form of Prov. Eng. *nod*, the occiput, originally a *knot*, knob, or protuberance; see NOD. Compare *nott*, to poll the hair. Chaucer has *not-hed*, which has been understood to mean a head like a *nut*, old Eng. *note* (Tyrwhitt).

A *not-hed* hadde he, with a broune visage.
Cant. Tales, l. 109.

Thou *knotty-pated* Foole, thou Horson obscene greasie Tallow Catch.
Shakespeare, 1 *Hen. IV.* ii. 4 (1st fol. 1623).

However, the Romance *nuca*, Fr. *nuque*, the nape of the neck, seem to be from Lat. *nuc-s*, *nux* (Diez).

NUTHAWKE, the explanation attached to the word *picus* in the old Latin-English dictionary called *Ortus Vocabulorum*, as if the bird that *hawks* at *nuts* as its prey, is a corrupted form of *nut-hack* or *nut-hatch*, the bird that *hacks* and cleaves nuts.

Nothagge, a byrde, iaye.—*Palsgrave.*
Nothak, byrde. Picus.—*Prompt. Parv.*

The *nuthake* with her notes newe,
The sterlynge set her notes full trewe.
The Squyr of Lowe Degre, l. 56.

NUZZLE, } "to hide the Head as a
NOSELL, } young Child does in its Mother's Bosom" (Bailey), as if to go *noseling* (or *nose-long*), to push with the *nose*, or *nosel*, or *nozzle*, as Spenser speaks of "a *nousling* mole" (*F. Queene*, IV. xi. 32), "Like Moldwarps *nousling* still they lurke" (*Colin Clout*, &c., l. 763), "Ever sense I *noozled* the nepple."—*Uncle Jan Trenoodle* (Cornish dialect), "The hogs would *nuzzel* . . . in the straw."—*Observations in Husbandry* (E. Lisle), 1757, p. 331. In Somerset *noozle* is to nestle (Wright).

So glow'd the blushing boy, lifting his burning cheek from Venus' kiss ambrosial, *nuzzling* to her breast.—*Harington, Nugæ Antiq.* vol. ii. p. 38.

To *nuzzle*, however, old Eng. *nousle*, *nusle*, *nosell*, was originally to *nursle* or *nourshe*, to fondle, cocker, *nurse*, or rear up. Perhaps *nuzzle*, to nose, was a distinct verb, to which *nursle* was assimilated.

First they *nosell* them in sophistry and in benefundatum.—*W. Tyndale, Obedience of a Christen Man*, 1528.

Whom, till to ryper yeares he gan aspyre,
He *nousled* up in life and manners wilde.
Spenser, Faerie Queene, I. vi. 23.

Now adays, says he, our women do so *nuzzle* their little Imps in their Cradle, that they suck in vanity as soon as they take the dug.—*Bp. Hacket, Century of Sermons*, p. 6 (1675).

So thence him farre she brought
Into a cave from companie exilde,
In which she *noursled* him till yeares he raught.
Spenser, Faerie Queene, V. i. 6.

Consider with what fruit we requite God for this seventy yeares of his Gospel past, by *nouzeling* up among us a generation that know no more of sinne, Christ, Judgement day, then the swine at the trough, but rather trample upon these pearles!—*D. Rogers, Naaman the Syrian* (1641), p. 348.

A sort of bald Friers and knavish shavelings . . . as in all other things, so in that, soughte to *nousell* the common people in ignoraunce.—*E. K. Glosse on Spenser, Shepheards Calender, June.*

Martyrs—This County [Cumberland] affordeth none in the Raign of Queen Mary; whereof accept a double reason. First, the people thereof were *nuzell'd* in Ignorance and Superstition.—*T. Fuller, The Worthies of England*, vol. i. p. 235.

O impe of Antichrist, and seede of the devyll!
Borne to all wickednesse, and *nusled* in all evyll.
New Custome, act iii. sc. 1. (1573).

So *nosil* (Wright) = *nursel*, to encourage or uphold (Bailey).

Nurse is a contracted form of *nourice* (Spenser), *nourish* (Shakespeare), Fr. *nourice*, Lat. *nutric-em.*

When at their mother's moisten'd eyes babes shall suck;
Our isle be made a *nourish* of salt tears.
1 *Hen. VI.* i. 1.

O.

OAK-CORN, a common misunderstanding of ACORN, which see.

Ocorn, or acorn, frute of an oke (al. *occorne* or *akorne*) Glans.—*Prompt. Parvulorum.*

OBSEQUIES, Fr. *obsèques*, Span. *obsequias*, Late Lat. *obsequiæ*, funeral rites, corrupted perhaps from the more common word *exsequiæ* (the *following forth* to the grave), with a reference to the *obsequium* or dutiful regard and complaisance of the attendant friends.

That father lost, lost his, and the survivor bound
In filial obligation for some term
To do *obsequious* sorrow.
Shakespeare, Hamlet, i. 2, l. 92.

OCTEMBER, an old assimilation of *October* to the names of the preceding and two following months, is quoted by

Hampson (*Med. Aevi Kalendarium*, ii. 296) from a Saxon Menologium, also the following from a Metrical Kalendar (Galba), *op. cit.* i. 415 :—

Octembrem libra perfundet lampide mensem.

Odd or Od, a corrupt form of the name of the Deity in mincing oaths to avoid being openly profane, *e.g. Od's pitikins!* (by God's pity).—*Cymb.* iv. 2; *Odd's bodikins!* (His body); *Od's plessed will.*—*Merry Wives of Windsor*, i. 1.

Odds-and-ends, and sometimes corruptly *orts-and-ends*, which is the phrase in East Anglia (E. D. Soc. *Reprint B.* 20); *orts* or *odds* being the Mid. Eng. *ords*, fragments (of victuals, &c.). "*Ord* and ende" in *Cædmon*, 225, 30, signifies beginning and end (Ettmüller); A. Sax. *ord*, a point, or beginning; and so *odds-and-ends* means etymologically "points and ends," scraps. *Odd*, strange, irregular, is however itself the same word as A. Sax. *ord*, a projecting point, an unevenness (Skeat).

Letten after þe abbot sende,
Ant tolden him þe *ord & ende*.
Marina, l. 184, *Böddeker, Alteng. Dicht.* p. 262.

In Chaucer the phrase appears in the corrupt form "*word* and ende."

Lucan, to thee this storie I recommende . .
That of this storie writen *word and ende*.
Canterbury Tales, l. 14639 (ed. Tyrwhitt).

Office, a provincial corruption of *efese*, the *eaves* of a house; Devon. *ovvis*, old Eng. *ovese*. In an old Bestiary it is said the spider spins her web "o rof er on *ouese*," in roof or in eaves (*Old Eng. Miscellany*, E.E.T.S. p. 15, l. 465). Compare O. H. Ger. *opasa*, M. H. Ger. *obse*, eaves, akin to Eng. *over*, as if that which projects *over*.

Of-læte, } an old English word for
Of-lete, } the sacramental bread or wafer used in the Mass (Bosworth, *Anglo-Sax. Dict.*; Morris, *Old Eng. Homilies*, 2nd Ser. p. 242); also *ovelete*, as if a derivative of *of-lætan*, to leave, and so an offering (cf. *læt þær þîne lâc*, leave there thine offering.—S. Matt. vi. 24). It is really, as might be expected, like other old ecclesiastical words, of Latin origin, being a corruption of *oblata*, the sacramental wafer or host, literally bread *offered* in sacrifice (Lat. *oblatus*, offered). So *oblations* in the English communion office are understood to mean the elements offered on the Holy Table. From *oblata* also come old Fr. *oblaie*, *oblée*, Mod. Fr. *oublie* (Ger. *oblate*, a wafer), old Eng. *obly*, *obley*, *oble*.

For þi mai godes word turnen þe *ouelete* to fleis, and þe win to blod [Because God's word can turn the wafer to flesh and the wine to blood].—*Old Eng. Homilies*, 2nd Ser. p. 99, l. 6 (E.E.T.S).

Obly, or *vbly* (brede to sey wythe masse), Nebula.—*Prompt. Parvulorum*, p. 361.

Nebula, noble [*i.e. an oble*].—MS. in Way, note *in loco*.

Of-scape, an old corruption of *escape*, as if compounded with *of*. *Escape*, from old Fr. *eschapper*, *escaper*, It. *scappare*, from a Low Lat. *excappare*, meant originally to *ex-cape*, to slip *out* of one's *cape* or cloak (*ex cappâ*), to elude a pursuer by leaving one's garment in his hand. Thus Joseph literally "es-caped" from Potiphar's wife (Gen. xxxix. 13), and the young man in the Gospels from the servants of the chief priests, when "he left the linen cloth and fled from them naked" (S. Mark, xiv. 52).

þer adde vewe alyue *of scaped* in þe place [There had few escaped alive in the place].—*Robert of Gloucester, Chronicle*, p. 398, l. 5 (ed. 1810).

þe erl hadde so gret help þat he *of scapede* wel inou.—*Id.* p. 570, l. 14.

The same writer uses *of-serve* for *observe*, and *of-ssamed* for *ashamed*; Wycliffe has *of-brode* for *a-broad* (*on-broad*).

They strove to take him, and he was fain to slip off his linnen, and run away from them naked, as Joseph did when he left his cloak with his light Mistris, when he slipt from her: which sheweth how void of shame and modestie they were, to offer such violence to a stranger, that hee could scarse *scape* their hands naked.—*H. Smith, Sermons*, 1594, p. 387 (ed. 1657).

Oiliflame is the strangely perverted form that John Stowe the chronicler gives to the word *oriflamme* in his account of the battle of Cressy :—

The French King commaunded his banner called *oiliflame* to be set up.—*History*, p. 379, Qto. 1600.

On which the margin supplies this delightfully naïve commentary :—

The French banner of *oilie flame* signified no mercy more then fire in oile.

The sacred banner of St. Denis was called *oriflamme*, L. Lat. *auriflamma*, from its *golden* flagstaff and crimson flag that streamed like a *flame* or fiery meteor; with which we may contrast Portg. *labareda*, a flame, derived from Lat. *labarum*, a banner. (See Spelman, *Glossary*, s.v. *Auriflamba;* Du Cange, s.v.; Dante, *Paradiso*, xxxi. 127.) This banner, first borne by Charlemagne, was called "Romaine," afterwards "Montjoie." It is mentioned in the *Chanson de Roland*:—

Montjoie, ils crient! Entre Eux est Charlemagne;
Geoffroy d'Anjou y porte l'*Oriflamme*,
Fut de Saint Pierre, et avait nom Romaine;
Mais de Montjoie son nom là prit échange.

See F. Marshall, *International Vanities*, pp. 196 *seqq.*

Quod cùm *flamma* habeat vulgariter *aurea* nomen,
Omnibus in bellis habet omnia signa preire.
Guillaume le Breton [in Du Cange].

Sir Reynolde Camyan baneret—that daye bare the *oryflambe*, a speciall relyke that the Frenshe kynges vse to bere before them in all battayles.—*Fabyan, Chronicles*, sub anno 1355, p. 467 (ed. 1811).

OILS, a Sussex word for the beards of barley (Parish; also *Old Country and Farming Words*, E.D.S. p. 65), is a corruption of old Eng. *eiles*, in the Essex dialect *ails*, A. Sax. *egle* or *egl*, an ear of corn, from the root *ac*, to be sharp; compare *eglan*, to prick, *eglian*, to feel pain, *to ail*.

The *eiles* or beard upon the eare of corne. —*Hollyband*.

The Dorset word is *hoils*, Suffolk *hauels*.

OINTMENT, a corrupt spelling of old Eng. *oinement*, *oynement* (Wycliffe), old Fr. *oignement* (= Lat. *unguentum*), due to a confusion with the verb *anoint*, as if for *anointment* (Skeat).

Oynement, or onyment, Unguentum.—*Prompt. Parvulorum.*

Ne *oinement* that wolde clense or bite,
That might helpen of his whelkes white.
Chaucer, Cant. Tales, l. 634.

All þat maken . . charmes with *oynementes* of holy chirch.—*J. Myrc, Instructions for Parish Priests*, p. 23, l. 734.

OLD ESPEEL, a legendary being about whom a traditional belief (? still) lingers in the co. Limerick, is a reminiscence of the universally popular *Eulen-spiegel*, *Owl-spiegle* (Jonson), or "Owl-glass" (Fr. *Tiel-Ulespiegle*, old Eng. *Tyll Howleglass*), introduced by the Germans of the Palatinate. (See Thoms, *Lays and Legends of Various Nations*, *Ireland*, 1834.)

Old Scottish writers transformed the wanton jester into *Holieglass* (*e.g.* Sempill, *Legend of the Bischop of St. Androis*). James Melvill in his *Diary*, 1584, enumerates with those "maist infamus amangs the peiple, theiffs, drunkards, gluttones . . . *holiglasses*, comoun trickers and deceavers" (Woodrow Soc. ed., p. 176). Jonson describes Howleglass as—

Much like an ape,
With *owl* on fist,
And *glass* at his wrist.
The Fortunate Isles, 1626 (*Works*, ed. Moxon, p. 650).

In several languages, as in his own, an *Eulenspieglerei* and *Espiéglerie*, or dog's trick, so named after him, still by consent of lexicographers, keeps his memory alive.—*T. Carlyle, Essays*, vol. ii. p. 287 (ed. 1857).

OLD-FATHER, a Sussex word for the person who gives away the bride, it not being customary among the labouring classes for the father to be present at the ceremony (Parish). This is obviously the same word as *eld-father*, a father-in-law, as if another meaning of A. Sax. *eald-fœder*, a grand-father. It is probable, however, that *eld-father* is a corrupted form of old Eng. *el-fadyr* (= *socer*.—*Prompt. Parv.* and *Cath. Ang.*), compounded with *el* (= *alius*, other), as if "another father," like *el-land*, another (*i.e.* a foreign) land, *el-þeod*, another people, a foreigner. Cf. O. Eng. *eld-moder*, *el-moder*, N. Eng. *ell-mother*, a mother-in-law.

However, *ealdafœder* (= *socer*) is found at an early period in the *Old English Homilies*, 2nd Ser.

Similarly *alder-first*, *alder-last*, are frequent in old English for *aller-first*, *aller-last*, first or last of all, with a *d* intrusive; and *alder*, the tree, = N. Eng. *eller*, A. Sax. *alr*, Ger. *eller*.

Mr. Atkinson in his *Cleveland Glossary* gives "*Elmother*, a step-mother," explaining it as I have done here; and so Ray, "An *el-mother*, Cumb. a step-mother."—*North Country Words*, p. 28

(ed. 1742). "*Ell-mother*, [Welsh] *Ail*, the second. So that perhaps a step-mother might be called the second mother."—*Id.* p. 94. Compare Welsh *mab aill*, "other son," an adopted son.

Old-rot, a Somerset name for the plant cow-parsnip (*heracleum spondylum*), Williams and Jones, *Somerset Glossary*, is probably only another form of *eltrot*, a popular name for the wild parsley.

Oldster, a modern coinage for an elderly person used by Thackeray and H. Kingsley (see Davies, *Supp. Eng. Glossary*), from analogy to *youngster*. The termination *-ster* properly denotes the agent, and is suffixed to verbal stems, see Morris, *Eng. Accidence*, p. 89.

Oleander, Fr. *oléandre*, It. *oleandro*, Sp. *oleandro* and *eloendro*, Portg. *loendro*, as if connected with *olea*, the olive, *oleaster*, the wild olive, is, according to Diez, really from the Low Lat. *lorandrum*, which again is a corruption from *rhododendrum*, influenced by *laurus*.

Oliver, a Devonshire word for a young eel (Wright), is a corrupted form of the synonymous West country word *elver*.

Defoe mentions *elver-cakes*, made out of little eels, as a Somerset delicacy (*Tour thro' Great Britain*, ii. 306).

Onesprute, a "spirting upon," in the *Northumbrian Psalter*, seems to be a curious adaptation of the Lat. *inspiratio*, a breathing upon, the word in the Vulgate (A. V. "blast").

And growndes of ertheli werlde vnhiled are,
For þi snibbing, Lauerd myne;
For *onesprute* of gast of wreth þine.
Psalm xvii. [A. V. xviii.], 16.

On-ten-toes, "*A Goose-on-ten-toes*," a Michaelmas goose, is an old popular misunderstanding of a *goose-intentos*, which is thus defined by Bailey, "a goose claimed by custom by the Husbandmen in *Lancashire* upon the 16th Sunday after *Pentecost*, when the old Church Prayers ended thus, ac bonis operibus jugiter præstet esse *intentos*." —Collect for 17th Sunday after Trinity. See Brand, *Pop. Antiq.* i. 367 (ed. Bohn).

Somewhat similarly *legem pone* was formerly a proverbial phrase for ready money, from those words occurring as the opening ones of the Psalms on the first quarterly pay-day of the year, viz. Lady Day, March 25th (*vide* Nares).

On the batter, a slang phrase for a bout of low debauchery, riotous living, might be imagined to be another usage of Prov. Eng. *batter*, to wear out, "wear and tear;" or a connexion might be supposed with Fr. "*batre les rues*, to revell, jet, or swagger up and down the streets a nights."—Cotgrave; "*bateur de pavez*, a pavement-beater, a dissolute or debauched fellow."—*Id.* These French phrases, indeed, accurately convey the original meaning of the English expression, although it has nothing to do with *battre*, to beat. It is of Anglo-Irish origin, and signifies "on the street," "on the road," from the Irish word *bóthar*, a road (originally a road for cattle, from *bo*, a cow), in some parts of Ireland pronounced *batter*, as in the place-names, Batterstown, Greenbatter, Stonybatter, Booterstown. See Joyce, *Irish Names of Places*, 1st Ser. pp. 44 seq. 357.

As for the word *Bater* that in English purporteth a lane bearing to an highwaie, I take it for a meere Irish word that crept unawares into the English.—*Stanihurst, Description of Ireland*, p. 11.

Orange, Fr. *orange*, so spelt as if it meant the *golden* fruit, *aurea mala*, *poma aurantia*, *pomme d'or* (compare Ger. *pomeranze*, Swed. *pomerans*, Welsh *eur-afal*, "golden-apple," the orange), is a corruption of the Low Lat. *arangia*, It. *arancia*, Sp. *naranja*, all from Pers. *nârenj*, Arab. *nâranj*, Sansk. *nâranga*, an orange-tree. The strictly correct form of the word would therefore be *a narange*. Compare Milanese *naranz*, Venetian *naranza*.

The Sanskrit *nâranga*, contracted from *nâga-ranga* (*nâga*, a serpent or "snake," and *ranga*, a bright colour), is suggestive of the dragon-guarded golden apples of the Hesperides, the kingdom of the *nâgas*.

The veluet Peach, *gilt Orenge*, downy Quince.
J. Sylvester, Du Bartas, p. 59 (1621).

"*Oronge*, fruete, Pomum citrinum" is mentioned in the *Promptorium Parvulorum* about 1440, and *poma de Orenge* are recorded to have been ob-

tained from a Spanish ship at Portsmouth in 1290.

Þe fayrest fryt þat may on folde growe,
As *orenge* & oþer fryt & apple garnade.
Alliterative Poems (14th cent.), p. 67, l. 1044.

ORCHAL, ORCHELLA, } It. *orcello*, "*Orchall*- hearbe to dye Purple with" (Florio), also *oricello*, Span. *orchilla*, as if of the same origin as Fr. *archal*, It. *oricalco*, Lat. *aurichalcum*, and so often mistakenly defined as a stone (*e.g.* Bailey and Kaltschmidt), is a transformation of It. *roccella*, properly "a little lichen which grows on the *rocks* [*roccelle*] of Greek isles and in the Canaries, and having drunk a great deal of light into its little stems and button-heads will give it out again as a reddish-purple dye, very grateful to the eyes of men."—G. Eliot, *Romola*, ch. xxxviii. Cf. O. Fr. *ortrait* for *retrait*.

ORDEAL, pronounced *or-de'-al*, from a notion that the word is of foreign derivation, like *re-al*, *ether-e-al*, whereas it is purely English, *or-deal*, *i.e.* an *out-deal*, or dealing out of judgment, a decision, Old Eng. *or-dal*, A. Sax. *or-dél* (*or* = out), Dut. *oor-deel*, Ger. *ur-theil* (Skeat, *Etym. Dict.*).

Whan so you list, by *ordal* or by othe,
By sort, or in what wise so you lest,
For love of God, let preve it for the best.
Chaucer, Troilus and Cressida, bk. 3, l. 1048.

ORE, sometimes used in the distinctive sense of gold, or golden radiance, no doubt from a supposed connexion with Fr. *or*, It. *oro*, Lat. *aurum*. It seems to be the same word as A. Sax. *ár*, bronze, brass, Lat. *æs*, *æris* (see Skeat, *Etym. Dict.* s. v.).

Like some *ore* among a mineral of metals base.
Shakespeare, Hamlet, iv. 1.

So sinks the daystar in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled *ore*
Flames in the forehead of the morning sky.
Milton, Lycidas, l. 171 (see Jerram, note *in loc.*).

A golden splendour with quivering *ore*.
Keats, Endymion, bk. ii.

OR EVER, frequent in old authors in the sense of before, ere that (Lat. *priusquam*), probably stands for *or ere*, misunderstood as *or e'er*, where *or* itself means before, being the old Eng. *ar*, *er*, A. Sax. *ær*, ere, to which *ere* was afterwards pleonastically added.

Two long dayes iourney (Lords) *or ere* we meete.
Shakespeare, King John, iv. 3.

The lions . . . brake all their bones in pieces *or ever* they came at the bottom of the den.—*A. V. Dan.* vi. 24.

We, *or ever* he come, are ready to kill him.—*Id. Acts* xxiii. 15.

Long *or* the bright sonne up risen was.
Chaucer, Flower and Leaf, 27.

See *Bible Word-Book*, s.v. *or*; Skeat, *Etym. Dict.* s.v.

ORGANS, a name for the herb pennyroyal occurring in *Witts Recreations*, p. 85, is a corruption of its scientific name *origan*, *origanum*, Greek *origanon* ("mountain-pride"), marjoram.

"I'd make et treason to drink ort but *organ* tey."—*Mrs. Palmer, Devonshire Courtship*, p. 7.

ORIGIN, a word in Tyndale's version of the Bible translating Heb. *tĕô*, an animal of the antelope species, Authorized Version, "the wild ox," is a corrupted form of Lat. *orygem*, the word in the Vulgate, which is the accusative of *oryx*, Greek *ŏrux* (*ŏrugos*), a wild goat.

These are the beastes which ye shall eate of, oxen, shepe, and gootes, hart, roo, and bugle, hart-goote, unicorn, *origin*, and camelion."—*Deut.* xiv. 5 (Tyndale).

For particulars as to the *oryx*, see Bochart, *Opera*, vol. i. p. 945, ed. 1682; Smith, *Bible Dict.* s.v. *Ox*.

ORN-DINNER, a meal between-times, Prov. Eng. (Boucher, *Suppl. to Johnson*), is a corruption of *orndern*, *undern*, an old English name for the hour of tierce, or nine o'clock in the morning, sometimes the morning generally. (See Hampson, *Med. Aevi Kalend.* ii. 381; Ettmüller, *Lex. Anglo-Sax.* p. 47).

The true form, as Garnett remarks, is *undern*, A. Sax. *undern*, compare Goth. *undaurn*, Ger. *untern*, properly a *between* time (*unter* = Lat. *inter*, Sk. *antar*).—*Philolog. Essays*, p. 59.

Orndorns, Cumberland, Afternoons Drinkings.—*Ray, North Country Words*, p. 47 (ed. 1742).

Riht to-genes þe *undrene* alse þe holi songere seið on his loft songe [Right towards the third hour as saith the holy singer

in his song of praise].—*Old Eng. Homilies*, 2nd Ser. p. 117.

Were thritté trentes of masse done,
Betwyx *vndur* and none,
My saule were socurt ful sone.
Anturs of Arthur at Tarnewathelan, st. xvii.

ORPHAN-JOHN, an East Anglian name for the plant *sedum telephium* (E. D. Soc. Reprint, B. 20), is an evident corruption of its usual name *orpine* or *orpin*, Fr. *orpin*. The latter word is a mutilated form of *orpiment*, which is itself derived from Lat. *auri-pigmentum*, "gold paint," yellow arsenic. The plant was so called from its yellow flowers, which resemble orpiment.

ORTHOPÆDIC, a definitive term applied to a certain class of hospitals wherein deformities of the feet are surgically treated, so spelt as if (like *encyclopædia*) it were a derivative of Greek *paideia*, the treatment or training (of a child, *pais*), seems really to be a mongrel compound of Greek *orthós*, straight, and Lat. *ped-s* (*pes*), the foot, and consequently a corrupt spelling of *orthopedic*, which is also found.

X. Y. . . sends me some strings of verses —candidates for the *Orthopedic* Infirmary, all of them.—*O. W. Holmes, Autocrat of the Breakfast Table*, ch. xii.

Fr. *orthopédie* is understood as a derivative of *paideía* (Scheler).

OSSPRINGER, a form of the word *osprey*, O. Eng. *ossifrage*, L. Lat. *ossifraga*, "the bone-breaker," occurring in Chapman's *Homer*, *Iliad*, xviii. 557 (Eastwood and Wright, *Bible Word-Book*, s.v. *Ossifrage*).

OTHERGUESS, a frequent corruption of *otherguise*, or *othergates* (Shakespeare), = otherwise. See ANOTHERGUESS.

I co'd make *othergess* musick.
Flecknoe, Love's Kingdom, 1664.

You have to do with *other-guess* people now.—*Smollett, Roderick Random*, ch. xlvii. [Davies].

OTTER, a slang word for eightpence, from the It. *otto* (eight), Lat. *octo*. See BEWARE.

OVERENYIE, an Aberdeenshire name for the plant southernwood, is a corruption of *averoyne*, old Fr. *abroigne*, Picard. *avrogne*, Fr. *aurone*, all from Lat. *abrotonum*. In the Rouchi patois the word is *ivrone*, as if connected with *ivrogne*, *ivre*, drunk.

OVERLOFT, } a Scottish word for the
OVERLAFT, } upper deck of a ship, as if the *loft over*-head (Scot. *loft*, *laft*, a floor, a gallery), is a corruption of old Eng. *overlope* or *overloope*, now *orlop*, which, like many other of our naval terms, we have borrowed from the Dutch. It is Dut. *overloop*, the deck, literally that which *runs* (*loopt*) *over* or across (*over*) the vessel from side to side (Gér. *überlauf*).

Baladore, the *ouerlope* or ouer deck of a ship.—*Florio, It. Dict.* 1611.

Thare hetchis, and thare *ouerloftis* syne they bete,
Plankis and geistis grete square and mete,
Into thare schippis joynand with mony ane dint.
G. Douglas, Bukes of Eneados, 1553, p. 153, l. 2 (ed. 1710).

The bott wanting ane *owerlaft*, the seall was carsen ower hir ta end, and ther I leyed upe.—*Jas. Melvill, Diary*, 1584 (Wodrow Soc. p. 168).

Another Scottish corruption is *overlap* (Jamieson), as if that which *laps over* the sides of the ship.

OUGHTS, used for leavings by Lisle, 1757 (*Old Country Words*, E.D.S. p. 65), is a corruption of *orts*, remnants of a meal, leavings, Old Dut. *oorete*, *i.e. not-eaten*, a scrap left *out* or over after *eating* (Skeat). "*Aughts*, fragments of eatables. *Heref.* and *Sussex*" (Wright). Another corruption is Scottish *worts*, refuse of fodder (Jamieson).

Ortus, releef of beestys mete. Ramentum. —*Prompt. Parvulorum.*

Let him have time to live a loathed slave,
Let him have time a beggar's *orts* to crave,
And time to see one that by alms doth live
Disdain to him disdained scraps to give.
Shakespeare, Lucrece, l. 987.

OUNCEL, the name sometimes given to a kitchen utensil for weighing goods, the weight being determined by the depression of a spring and marked on a graduated scale, is a corruption of the older term *auncel*, which has been assimilated to the word *ounce* as if it meant an *ounce*-weigher.

Auncel weight as I have been informed is a kind of weight with scales hanging, or hooks fastened at each end of a staff, which a man *lifteth up* upon his forefinger or hand,

and so discerneth the equality or difference between the weight and the thing weighed. —*Cowell, Interpreter*, 1658 (in Wright).

Auncer is found in *Piers Plouhman*. It is a derivative perhaps of the French *hausser*, to raise or lift up. Cf. *enhaunce*; East Anglia *houncings* for *housings*.

þe pound þat hue paiede hem by · peised a quarter
More þan myn *Auncel* · whenne ich weied treuthe?
Langland, Vision of Piers the Plowman, Pass. vii. l. 224, text C.

On this Mr. Skeat quotes "one balance called an *auncere*" in 1356, from Riley's *Memorials of London*, p. 283, observing that it was a kind of steelyard with a fixed weight and a movable fulcrum, which was obtained by raising [*haunsing*] the machine upon the forefinger.

Sewel, in his *Dutch Dictionary*, 1708, gives "*Auncel*, een Onster," the latter word apparently from *ons*, an ounce, which may have favoured the English corruption.

OUST, so spelt perhaps from a confusion with *out*, Ger. *aus*, as if to turn out, is an Anglicized form of the old Fr. *oster*, to remove, Mod. Fr. *ôter*.

OUTDACIOUS, a vulgar corruption of *audacious*. Davies, *Supp. Eng. Glossary*, quotes an instance from Mrs. Trollope, and the following:—

'E were that *outdacious* at 'öäm.
Tennyson, The Village Wife.

OUT-HEES, } Old English words for a
UT-HEST, } clamour or out-cry.

Yet saw I woodnesse laughing in his rage,
Armed complaint, *outhees*, and fiers outrage.
Chaucer, Knight's Tale, l. 2014.

My bodye is all to-rente
With *outhes* false alwaie fervente.
Chester Mysteries (Shaks. Soc.), vol. ii. p. 191.

Ar ich *utheste* uppon ow grede.
The Owl and Nightingale, l. 1696.

The word so spelt, as if compounded of A. Saxon *út*, out, and *hœs*, a *hest* or command, is a corruption of the Low Latin *hutesium* or *uthesium*, a hue-and-cry. Other forms of the word are *outheys* (*Robert of Brunne*, 14th cent.), *owtas* (*Prompt. Parvulorum*, c. 1440), *outas* (*Paston Letters*, 1451), and perhaps *utis* (*Shakespeare*, 2 *Hen. IV.* ii. 4, l. 18). *Hutesium* is near akin to old Eng. *huten* (*Ormulum*), Swed. *huta*, to *hoot*, Fr. *huer*. Vid. *Notes and Queries*, 5th S. vii. 503; viii. 24.

Then hee singeth as wee use heere in Englande to hallow, whope, or showte at houndes, and the rest of the company answere him with this *Owtis* Igha, Igha, Igha!—*Hakluyt, Voiages*, vol. i. p. 284 (1598).

Bale uses the verb *outas*, to shout or proclaim. See Davies, *Supp. Eng. Glossary*.

OUTRAGE, OUTRAGEOUS, has nothing to do with letting one's *rage out*, as we might imagine when we say that a person who did not control his passion became quite *outrageous*, but is from the old Fr. *oultrage*, *oultrageux*, It. *oltraggio*, a going beyond the limits of propriety, excess, unbounded violence, from old Fr. *oultre*, beyond, It. *oltra*, Lat. *ultra*; Mod. Fr. *outrager*.

Owterage, or excesse. Excessus.—*Prompt. Parvulorum.*

Aquarius hath take his place
And stant well in Satornes grace,
Which dwelleth in his herbergage
But to the sonne he doth *oultrage*.
Gower, Conf. Amantis, vol. iii. p. 125 (ed. Pauli).

Alexander Hume, in the beginning of the 17th century, evidently considered the word a native compound:—

Hyphen is, as it wer, a band uniting whol wordes joined in composition; as, a handmaed, a heard-man, tongue-tyed, *out-rage*, etc.—*Orthographie of the Britan Tongue*, p. 23 (E.E.T.S.).

An old corruption is *outrake*, found in the *Cursor Mundi* (14th century), as if from *rake*, to wander about and play the vagabond.

And if yee do suilk an *outrake*
Ful siker may yee be o wrake.
Vol. i. l. 4133 (E.E.T.S.), *Cotton MS.* [where other readings are *outerake* and *utrack*].

Of bothe þer worldes gret *outrage* we se
In pompe and pride and vanite.
Hampole, Pricke of Conscience, l. 1517.

Here I moue you my Lordes, not to be gredy and *outragious* in inhaunsing, and rayssing of your rentes.—*Latimer, Sermons*, p. 63.

There be iiij. rowes . . . of pylers throughout ye church, of ye fynest marble yt may be, not onely meruaylous for ye nõbre but for ye *outraguous* gretnes, length, and fayrenes thereof.—*Pylgrymage of Sir R. Guylforde*, 1506, p. 36 (Camden Soc.).

Now Chichevache may fast longe,
And dye for al her crueltee;
Wymmen han made hemselfe so stronge,
For to *outraye* humylite.
Lydgate, Chichevache and Bycorne.

Yet sawe I woodnesse laughing in his rage,
Armed complaint, outhees, and fiers *outrage*.
Chaucer, Cant. Tales, l. 2014.

OUTSTRAPOLOUS, a Scotch corruption of *obstreperous*.

OWLER, an old word for a smuggler of wool when its export was prohibited, as if "one who goes abroad o' nights like an *owl*" (Bailey), is a corruption of *wooler*. Defoe speaks of "the *Owling* Trade, or clandestine exporting of wool," and Smollett has *owl* for *wool*. See T. L. O. Davies, *Supp. Eng. Glossary*, s.vv., who also quotes,

To gibbets and gallows your *owlers* advance.
T. Brown, Works, i. 134.

Compare Icel. *ull*, Scot. *oo*, wool; *ooze* for old Eng. *woze*; old Eng. *oof* and *oothe* (*Prompt. Parv.*) for *woof* and *wood*, mad; *oade* for *woad* (Davies, *Glossary*).

OWN, in such phrases as "I *own* it was my fault," "I *own* I was mistaken," "I *own* to that impeachment," meaning I plead guilty, grant, or concede that it is true, seems to signify I appropriate, or take to myself, the accusation or mistake, acknowledging it to be my *own* (*meâ culpâ peccavi*), as in the lines of a well-known hymn,

Teach us to feel the sins we *own*,
And hate what we deplore;

so spelt as if connected with A. Sax. *âgan* and *âhnian*, to own, possess, or have (Goth. *aigan*, Ger. *eigen*). It is really the modern form of A. Sax. *unnan*, to grant or concede.

Ge nowen nout *unnen* þet eni vuel word kome of ou; uor schandle is heaued sunne [Ye ought not to allow that any evil word come from you, for scandal is a chief sin].—*Ancren Riwle*, p. 380.

He *on* þe Muchele more [He grants thee much more].—*Proverbs of Alfred*, l. 241 (*Old Eng. Misc.* p. 116).

I ever fear'd ye were not wholly mine;
And see, yourself have *own'd* ye did me wrong.
Tennyson, Merlin and Vivien, l. 165.

O YES! O YES! The proclamatory phrase wherewith the crier of the courts calls for silence, attention to the matter in hand, is a modern perversion of the old Norman *Oyez!* Hearken!

Oez le altre nature [Hear the other nature].
Oies escripture [Hear scripture].
Philip de Thaun, Bestiary, ll. 452 and 468.

Search. First, crie *oyes* a good while ....
Idlenes. Oyes! oyes! oyes! [*very often.*
The Mariage of Witt and Wisdome, p. 42 (Shaks. Soc. ed.).

Crier Hobgoblin, make the fairy *oyes*.
Shakespeare, Merry Wives of Windsor, v. 5, 45.

On whose bright crest Fame with her loud'st *Oyes*
Cries "This is he."
Id. Troilus and Cressida, iv. 5, 143.

OYSTER-LOIT, an old name for the plant *polygonum bistorta*, also *oster luci* (Turner), is a corruption of Belg. *ooster-lucye*, L. Lat. *ostriacum*, *astrolochia*, for *aristolochia*. Other names for the same, and similarly derived, are *ostericks* and *ostrich*.

So *china-asters* in the mouth of a Devonshire gardener became *china-oysters*.

Oister-loit, the Herb otherwise call'd Snake-weed.—*Bailey*.

OYSTER OF VEAL is a provincial word for the blade-bone dressed with the meat on (Wright). It is perhaps a corruption of the word *oxter*, Scot. *ouster* (Lat. *axilla*), the arm-pit or shoulder. Compare Scot. *ouse* for *ox*; *oskin* for *oxgang*.

Ye might hae been lugged awa to the Poleesh-office, wi' a watchman aneath ilka *oxter*.—*Noctes Ambrosianæ*, vol. i. p. 113.

OXHEAD, another form of HOGS-HEAD (q.v.). Smiles, in *The Huguenots*, quotes from a wine-bill dated 1726:—

Oxhead of Clarate, prise agreed, £11.
Oxhead of Benicarlo at 2*s.* 6*d.* per gal.

Compare Dut. *okshoofd* or *oxhoofd*, "a Hogs-head, a certain wine cask" (Sewel, *Woordenboek*, 1708), Swedish *ox-hufvud*.

OXLIP, so spelt as if the plant was named from some fancied resemblance to the *lips* of an *ox*, is an incorrect form of *ox-slip*, A. Sax. *oxan-slyppe*, the slip, slop, or plat of an ox (Skeat, *Etym. Dict.*). See COWSLIP. Gerarde has the forms *oxe lip*, *oxelip*, and *oxeslip*.

The greater sort called for the most part *Oxeslips* and Paigles.—*Herbal*, p. 637.

For the merging of *s* in the *x*, see EVERHILLS.

Where *oxlips* and the nodding violet grows.
Shakespeare, Midsummer N. Dream, ii. 1, 250.

As cowslip unto *oxlip* is,
So seems she to the boy.
Tennyson, The Talking Oak.

OXNA-LYB, an Anglo-Saxon corruption of Latin *oxylapathum*, Greek *oxulápathon*, a kind of dock (Lye, in *Bosworth*), as if denoting "ox-bewitchment."

P.

PACKMANTIE, } a Scotch word, as if
POCKMANTEAU, } a *pack*, *pock*, poke, or bag, for holding a cloak, is a corruption of *portmanteau*.

PACKWAX, a tendon or sinew in the neck of animals, old Eng. "*Paxwax*, synewe" (*Prompt. Parv.*), *fax wax*, and *fex wex*, which is supposed to mean "hair (A. Sax. *feax*) growth" (*wax*), like Ger. *haar-wachs*, the back of the neck where the hair-growth begins. The Scot. *fix-fax*, and *fair-hair*, a name for the same, Banff. *fite-hair*, *i.e.* white hair, which the texture of this tendon closely resembles, would lead us to suppose that the original form may have been *fæger-feax* (whence the surname *Fairfax*), fair-hair. It used also to be called *maiden-hair* in Scotland (Jamieson).

H. Crooke, speaking of the ligament which connects the spine and head, says:—

In beastes of burthen it is very thicke for more strength, and of all the Ligaments of the body is refused for meat; yet saith Vesalius some commend it to be eaten to make the haire grow long. It may be (saith he) because it is easily dissolued as it were into *yellow haire.—A Description of the Body of Man*, 1631, p. 916.

PADDOCK, a small enclosure, is a corruption (perhaps due to some confusion with *paddock*, a toad) of *parrock*, A.Sax. *pearroc*, the original form of (*par'k*) *park*. See Skeat, *Etym. Dict.*, s.v.

PADDY-NODDY, a word for a tedious rigmarole speech in the Holderness dialect of E. Yorkshire, is perhaps a corruption of *pater-noster*, that Latin prayer being used as a by-word for something unintelligible, Fr. *patenôtre*.

PADROLL, a corruption of *patrol* (*Antrim and Down Glossary*, Patterson), as if a *roll* or circuit on a fixed *pad* or path.

PAGOD, the older English form of *pagoda*, "an image worshipped by the Indians and Chineses, or the temple belonging to such an idol" (Fr. *pagode*), was formerly understood (*e.g.* by Bailey) to be a contracted form of *Pagans-God*. Even Wedgwood thinks that the Portuguese word *pagode* is from *pagão*, a pagan. It is really a corrupted form of Pers. *but-khoda*, an idol-house, from *but*, an idol, and *khoda*, a house. Devic spells the Persian word *poutkoudè*.

Sir Thos. Herbert uses *pagod* for an image or idol:—

Upon the culmen has been a *Pagod*, which the inhabitants thereabouts say was Jamsheat, he that succeeded Ouchang.—*Travels*, 1665, p. 159.

Upon the same declivity or front of the mountain in like sculpture is figured the Image of their grand *Pagotha*: A Dæmon of as uncouth and ugly a shape as well could be imagined. . . . . And albeit this *Pagod* as to form be most terrible to behold, yet in old times it seems they gave it reverence.—*Id.* p. 156.

PAINIM, } frequently but incorrectly
PAYNIM, } used for a single heathen, whereas the proper meaning of the word is an aggregate of pagans, or a pagan land, "A geaunt fram *paynyme*."—*King Horn*, 803. It is from old Fr. *paienisme*, paganism, Lat. *paganismus* (Skeat). So *fairy*, now used for a single elf, was originally *faerie*, the land (or assemblage) of the *fays*; like *Jewry* (*Jewerye*, Chaucer), a collection of Jews, or the land of the Jews; and *dairy* (old Eng. *deyerye*), the place of the *dey* or milk-maid. Cf. *yeomanry*, *infantry*, &c.

Paynyn (or *Paynim*), Paganus.—*Prompt. Parv.*

At last the *Paynim* chaunst to cast his eye . . .
Upon his brothers shield.
Spenser, F. Queene, I. v. 10.

And ihesu crist þet for us wolde an erþe be (i)-bore. and anured of þo þrie kinges of *painime.—Old Eng. Miscellany*, p. 28 (E. E. T. S.).

So þat in þe fyrmament þat folc þoȝte hii sey
A long suerd, red as fur, þe poynt ssarp ynou,
And ouer *paynyme* Estward þat poynt hem
þoȝte drou.
Robt. of Gloucester, Chronicle, p. 395.

PAINTER, a nautical term for a rope

wherewith a punt is towed, or made fast to a buoy, is no doubt the same word as the Irish *páinte*, a cord, which Pictet identifies with Sansk. *pankti*, a line, from the root *pać*, to extend (*Langues Celtiques*, p. 17).

Prof. Skeat regards it as identical with old Eng. *panter*, a noose, old Fr. *pantiere*, a snare, from Lat. *panther*, a hunting-net, Greek *panthēros*, catching every (*pan*) beast (*thēr*).

It is of little use to have a great cable, if the hemp is so poor that it breaks like the *painter* of a boat.—*G. Macdonald, The Seaboard Parish*, p. 584.

PAINTER, an American name for the puma, a corruption of *panther*.—Wood, *Natural History, Mammalia*, p. 163.

PAINT-HOUSE. This form of *penthouse* is quoted in Wright from a work of the date 1599. Compare Derbyshire *paintice*. See PENT-HOUSE.

PALLECOTE, an old form (Bailey) of the word we now write *paletot*, a loose overcoat, as if compounded with *cote*, a coat, is perverted from *palletoque*, old Eng. *paltok*, Fr. *palletoc*, derived from old Dut. *palt-roc, pals-rock, i.e.* "palace-coat," a court dress, holiday attire (*pals* = *palace*). See Skeat, *Etym. Dict.* s.v.

Proude preostes cam with hym · passend an hundred;
In *paltokes* and pikede shoes.
Vision of Piers Plowman, C. xxiii. 219.

Paltok, Baltheus.—*Prompt. Parv.*

PALSY might seem to be a derivative of Greek *palsis*, a shaking (from *pallo*, to shake), with reference to the tremor which sometimes accompanies it. It is merely the modern form of old Eng. *palesy*, *palasie* (Wycliffe), or *parlesy*, Fr. *paralysie*, from Greek *parálusis*, a loosening or relaxation of the limbs, and so the same word as *paralysis*.

The shaking *Palsey* and saint Fraunces fire.
Spenser, F. Queene, I. iv. 35.

Of *parlesy* war helid grete wane,
And dum and defe ful maniane.
Legends of the Holy Rood, p. 130, l. 300 (E. E. T. S.)

Som for ire sal have als þe *parlesy*,
þat yvel þe saul sal grefe gretely.
Hampole, Pricke of Conscience, l. 2997.

Of that disease which is called paralysis, resolution, or the dead *palsy*, wherein sometimes sense alone is lost, sometimes motion alone, and sometimes both together perish, I intend not to speak. . . . I would compare it to that corporal infirmity which physicians call *tremorem*, and some vulgarly, *the palsy*; wherein there is a continual shaking of the extremer parts; somewhat adverse to the dead palsy, for that takes away motion, and this gives too much, though not proper and kindly.—*T. Adams, Sermons*, vol. i. p. 487.

PALTER, to shuffle, prevaricate, play fast and loose, in old English to run on (of a babbling tongue), has been generally regarded as a derivative of Prov. Eng. *paltry*, trash, rubbish, Swed. *paltor*, rags (see Skeat, *Etym. Dict.*, s.v.). It is perhaps the same word as It. "*paltonire*, to palter, to dodge, to cheate, to loiter" (Florio), from *paltono* (also *paltoniere*), "a paltrie knave, or varlet, a roguing companion, a base raskall" (*Id.*); cf. old Fr. *pautener*, a vagabond, a loafer (*Vie de St. Aubin*, l. 460, ed. Atkinson), old Eng. *pautener*, a rascal (*K. Alysaunder*, l. 1737); all from Lat. *palitari* (a frequentative of *palari*), to wander about, to vagabondize. Compare Prov. Eng. *paultring*, pilfering (Kent).

Now I must . . . dodge
And *palter* in the shifts of lowness.
Shakespeare, Ant. and Cleopatra, iii. 11, 63.

Who never sold the truth to serve the hour
Nor *palter'd* with Eternal God for power.
Tennyson, Ode on Wellington.

PAMPER. Milton, in the following passage, apparently uses this word as if it were a derivative of Fr. *pamprer*, to abound in a too luxuriant growth of vine leaves, from *pampre*, Lat. *pampinus*, the tendril or leaf of the vine.

Fruit-trees over-woody reach'd too far
Their *pamper'd* boughs, and needed hands to check
Fruitless embraces.
Paradise Lost, bk. v. 216.

Compare:—

Pampre, to fill, furnish, or cover with Vine leaves.—*Cotgrave.*

Meane while, shore up our tender *pamping* twig,
That yet on humble ground doth lowely lie.
Heywood, Fair Maid of the Exchange, Prologus.

It is really formed from old Eng. *pampe*, to fatten up or feed sumptuously, Low Ger. *pampen*, to live luxuriously, vulgar Ger. *pampen*, to cram; all originally meaning to feed with *pap* (Low Ger. *pampe*, a nasalized form of *pap*),

and so to cocker, like a delicate child. See Skeat, s.v.

The noble Soule by age growes lustier,
Her appetite, and her digestion mend;
We must not starve, nor hope to *pamper* her
With womens milke, and *pappe*, unto the end.
Donne, Poems, 1635, p. 156.

Our health that doth the web of woe begin,
And pricketh forth our *pampred* flesh to sin,
By sicknesse soakt in many maladies,
Shall turn our mirth to mone, and howling cries.
S. Gosson, Speculum Humanum, 1576.

Good mistress Statham . . . doth *pymper* me up with all diligence, for I fear a consumption.—*Latimer*, ii. 386 (Parker Soc.).

PANG, a sharp pain, a stitch, is the modern form of old Eng. *prange*, or *pronge*, a throe or severe pain, the same word as *prong*, the sharp tine of a fork (from *prog*, Welsh *procio*, to prick or stab). Its present form is probably due to some confusion with Fr. *poign-*, pricking, as in *poignant*, piercing, *poinct*, a stitch in the side, Lat. *pungen(t)s*; or with Fr. *poigne*, a seizure or grip (Skeat).

PALMER, } old names for the
PALMER-WORM, } caterpillar (*A. V. Joel*, i. 4; *Amos*, iv. 9), so called perhaps from the resemblance of the hairy species to the catkin of a willow in provincial English called a *palm*,—

The satin-shining *palm*
On sallows in the windy gleams of March.
Tennyson, Vivien.—

Ger. *palme*, Low Ger. *palme*, a bud or catkin (cf. Lat. *palmes*, a vine-sprout). So *catkin* and *caterpillar* are both named from a fancied likeness to a cat. At an early period, however, the word came to be identified with *palmer*, a pilgrim, with allusion to the wandering habits of the insect. In the western counties it is called a *hali-palmer* (as if *holy-palmer*), perhaps a corruption from *hairy-palmer*, due to the religious associations connected with the palmer or pilgrim. See Adams, *Philolog. Soc. Trans.* 1860-1, p. 95. Halliwell and Wright, from not understanding that *millepes* and *multipes* were used as mediæval names for the caterpillar, give *palmer*, incorrectly, as meaning a wood-louse.

Millepieds the worme, or vermine, called a *Palmer*.—*Cotgrave*.

Courtilliere, A kind of *Palmer*, or yellowish, and many legd vermin.—*Id.*

There is another sort of these Catterpillers, who haue no certaine place of abode, nor yet cannot tell where to find theyr foode, but like vnto superstitious Pilgrims, doe wander and stray hither and thither, (and like Mise) consume and eate vp that which is none of their owne; and these haue purchased a very apt name amongst vs Englishmen, to be called *Palmer-worms*, by reason of their wandering and rogish life (for they neuer stay in one place, but are euer wandering) although by reason of their roughnes and ruggednes, some call them Beare-wormes. They can by no means endure to be dyeted, and to feede vpon some certaine herbes and flowers, but boldly and disorderly creepe ouer all, and tast of all plants and trees indifferently, and liue as they list.—*Topsell, History of Serpents*, 1608, p. 105.

PANSY, old Eng. *paunce*, is derived, as everybody knows, from Fr. *pensée*, thought. It has been conjectured that *pensée* may be a corruption of Lat. *panacea*, Gk. *panákeia*, "heal-all." The Latin word seems to have been used with great latitude of meaning, and may perhaps have been transferred (as the name *Heartsease* also was) amid the general confusion to the *viola tricolor*.

Now the shining meads
Do boast the *paunce*, the lily, and the rose.
Jonson, The Vision of Delight.

Cf. Fr. *panser*, to heal, orig. to take care of, the same word as *penser*.

PANTABLE, an old word for a kind of shoe or slipper, as if from *table*, Ger. *tafel*, a board (a German *band-tafel* is compared), is used by Lyly, Massinger, and others (Nares).

It is a corrupted form of the common old word *pantofle*, a slipper, Fr. *pantoufle*, which seems to be for *patoufle* (cf. Dut. *pattuffel*, Piedm. *patofle*), from *patte*. See Scheler, s.v. Another corruption is presented in the Catalonian *plantofa*, as if from *planta*, the sole of the foot.

PANTHER, apparently the animal which partakes of the characteristics of *every beast*, Greek *panthēr* (*pan*, every, *thēr*, beast), is probably corrupted from Sanskrit *puṇḍarīka*, a leopard (Pictet, Benfey). See PAINTER.

PARADISE. This word we have borrowed from the Greek, where it is spelled *parádeisos*, as if compounded with the preposition *para*, beside. The Greeks in turn borrowed it from the

Zend or old Persian word *pairidaeza*, compounded of *pairi* (= Gk. *peri*, around), and *déz*, a heap. So the strictly correct form would be *peridise*, a place *heaped around*, a circumvallation or enclosure, a park or garden, the latter being the sense the word bears in Greek, and so *pardés* in Hebrew (*Song of Songs*, iv. 13).—Spiegel, Justi, Delitzsch.

M. Littré observes that *daeza* (in *pairidaeza*) is a rampart, = Sansk. *déha*, Gk. *teichos*. So *pairi-daeza* exactly corresponds to Greek *péri-teichos*.

PARAGON, a complete model or pattern, so spelt from false analogy to words like *pentagon*, *heptagon*, &c. (Fr. and Sp. *paragon*), is a word made up of the two Spanish prepositions *para con*, in comparison with (others), and so one that may be compared with others, a model or standard. See Skeat, s.v.

With his faire *paragon*, his conquests part
Approaching nigh, eftsoones his wanton hart
Was tickled with delight.
Spenser, F. Queene, IV. i. 33.

PARALLELOPIPED, so spelt as if the *o* was the ordinary connecting vowel of compounds, as in *camelo-pard*, *serio-comic*, *Græco-Roman*, is a corrupt form of *parallelepiped*, from Lat. *parallel-epipedum*, Greek *parallēl-epipedon*, "parallel-plane" (*epipedon*, a plane). —Skeat.

PARBOIL, to boil partially or insufficiently, understood as *part-boil* (like *partake*, for *part-take*, and *participate*, to take a part of), owes its meaning to an ancient misunderstanding of old Eng. *parboyle*, which once meant to boil *thoroughly*, old Fr. *parbouillir*, Lat. *per-bullire*, to boil thoroughly. The *par-* corresponds to Lat. *per*, thoroughly, as in *par-don* = Lat. *per-donare*.

Parboylyn mete, *Semibullio* [al. *parbullio*]. —*Prompt. Parvulorum.*

What a rare cat (sweet hart) have we two got,
That seeks for mise even in the porredge-pot.
Nay, wife, (quoth he) thou maist be wonder'd at,
For making porredge of a *perboild* cat.
S. Rowlands, Four Knaves, 1613, p. 74 (Percy Soc.).

But from the sea, into the ship we turne
Like *parboy'ld* wretches, on the coales to burne. *Donne, Poems*, 1635, p. 152.

PARCHMENT, an old name for a species of lace, as if made on a pattern traced on parchment.

Nor gold nor silver *parchment lace*
Was worn but by our nobles:
Nor would the honest, harmless face
Weare ruffes with so many doubles.
Roxburghe Ballads, The Map of Mockbeggar Hall.

It is really a corruption of Fr. *passement*, lace (Cotgrave, 1660), "a lace, such as is used upon livery clothes" (Miege, 1685), in ordinary usage a narrow tissue of silk, gold tinsel, &c., such as ribbons (Gattel), galloon trimming, gold or silver braid.

It was proposed in a parliamentary scheme, dated 1549, that no man under the degree of an earl should be allowed to wear "*passamen* lace."—*The Egerton Papers*, p. 11 (Halliwell, s.v.); see *Notes and Queries*, 5th S. ix. 7, 231.

The French word *passement* itself is not, as it would appear at first sight, a derivative of *passer*, with the customary suffix *-ment*, but a corruption of Sp. *pasamáno*, lace, a border, originally a balustrade along which the hand (*mano*) passes (*pasar*).—Covarruvias, Diez, Scheler; just as *guard* is a very common word in the Elizabethan writers for the trimming, lace, or facing of a garment. Hence It. *passamano*, "any kind of lace for garments" (Florio). A fresh corruption is presented in Ger. *posament*, lace.

Figures and figurative speaches, . . . be the flowers as it were and coulours that a Poet setteth vpon his language of arte, as the embroderer doth his stone and perle, or *passements* of gold vpon the stuffe of a Princely garment.—*G. Puttenham, Arte of Eng. Poesie* (1589), p. 150 (ed. Arber).

A faire blacke coate of cloth withouten sleve,
And buttoned the shoulder round about;
Of xl^s a yard, as I beleeve,
And layd upon with *parchment lace* without.
F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 19 (Shaks. Soc.).

Above this he wore, like others of his age and degree, the Flemish hose and doublet, . . . slashed out with black satin, and *passamented* (laced, that is) with embroidery of black silk.—*Scott, Fair Maid of Perth*, chap. iv. sub init.

PARK-LEAVES, a popular name for the plant *hypericum*, Gk. *hupérikon*, of which this, as well as its French synonym *parcœur*, "by-heart," are no doubt

corruptions, with some reference perhaps to its *perked* (or pricked) leaves (Prior).

PARIS-CANDLE, a large wax-candle, apparently a corruption of *perch-* or *parch-candle*, one set on a perch; otherwise called a *percher*. Compare PERISH.

My lord Mayor hath a *perch* to set on his *perchers* when his gesse be at supper.—*Calfhill, Answer to Martiall*, p. 300 [Davies].

PARMA CITTY (Skinner), a corruption of spermaceti. According to Minsheu from the *city* of *Parma!*

Parmaceti for an inward bruise.
Hen. IV. Pt. I. i. 2, l. 58.

PARSLEY, Fr. *persil*, Low Lat. *petrosillum*, Lat. *petroselinum*, from Greek *petro-selinon*, rock-parsley, was sometimes regarded as a derivative of Lat. *parcus*, sparing, *parcere*, to spare.

Parsley, or Frugality.—Declines a man's estate in this world, as if his hand had scattered too lavishly, there is an herb in this garden; let him for awhile feed on it—*parsley, parsimony*. Hereon he will abridge himself of some superfluities; and remember that moderate fare is better than a whole college of physicians.—*T. Adams, Contemplation of Herbs*, Works, ii. 464.

PARSLEY-PERT, } a popular name for
PARSLEY-PIERT, } the plant *alchemilla*, is a corruption of the French *percepierre*, "pierce-stone," from its supposed efficacy in cases of calculus (Prior, Bailey).

PARSNEP, } a corruption of old Fr.
PARSNIP, } *pastenaque*, Lat. *pastinaca*, from a desire probably to assimilate the word to *turnip* or *turnep*.

PARTISAN, an old species of battle-axe, is a corruption of Fr. *pertuisane*, which seems to be from *pertuiser*, to pierce (*pertuis*, a hole), from Lat. *pertusus*, *pertundere*, to strike through. However, the Italian word is *parteggiana*, a partesan, a iavelin, and *parteggiano*, a partyman (Florio). Skeat thinks that the word is an extension of O. H. Ger. *partá*, M. H. Ger. *barte* = Eng. (*hal-*)*berd*, a battle-axe.

An Eagle chanced to snatch a *Partisane* out of a Souldiers hand; and thereupon some gathered a likely comfort, that the tyranny whereby the people were suppressed and trod vnder foot, should haue an end.—*Howard, Defensative against the Poyson of Supposed Prophecies*, 1620, p. 16.

The labourers do go into the fields with swords and *partizans*, as if in an enemies countrey, bringing home their wines and oiles in hogs-skins.—*Sandys, Travels*, p. 7.

Compare *part-eisen*, a colloquial corruption of *partisan* (as if from *eisen*, iron), which may be frequently heard in Germany (Andresen).

PARTNER, so spelt as if a direct derivative from *part*, is a curious corruption, due to a misreading, of old Eng. *parcener*, from old Fr. *parsonnier*, Low Lat. *partitionarius*, a partitioner or sharer (Skeat).

I am *parcener* of alle that dreden thee; and kepen thin heestis.—*Wycliffe, Ps.* cviii. 63.

PASSAGE, an old game played with three dice, is said to be the French *passe dix* (Wright).

PASSAVANT, an old Eng. corruption of *pursuivant*, as if one who goes *before* (*passe avant*), and not one who follows (*poursuit*), a herald, Fr. *poursuivant*. A Scottish perversion of the same is *purserhand* (Jamieson).

In W. Cornwall a fussing meddlesome person is said to be *pussivanting*, that is, going about making inquisitions and visitations like a *pursuivant* (M. A. Courtney, *Glossary*, p. 45).

PASS-FLOWER, an old name for the *anemone pulsatilla*, a corruption of *pasque-flower*, the flower that blows at the *passover* or Easter time, Fr. *pasques*, Gk. *pascha*.

Pulsatille, Pulsatil, *Pasque flower*, *Passe-flower*, Flaw-flower.—*Cotgrave*.

After them a second kind of *Passe-flower* or Anemone, called also Leimonia, beginneth to blow.—*Holland, Pliny's Nat. Hist.* vol. ii. p. 92.

PASSING-MEASURE, }
PASSY-MEASURE, } a slow dance, is a corruption of
PASSA-MEASURE, } *passamezzo* from the Italian (*passo*, a step, and *mezzo*, mean, middle).

Prithee sit stil, thou must daunce nothing but the *passing measures*.—*Lingua* iii. 7 (1632).

Then he's a rogue, and a *passy measures* panyn.
Shakespeare, Twelfth Night, v. 1. 206.

PASSIONS, } popular names for a cer-
PATIENCE, } tain species of dock or sorrel (*polygonum Bistorta*), appear to

be corruptions of the Italian name under which it was introduced from the south, *lapazio* (Lat. *lapathum*), from its similarity of sound to *la Passio*, the Passion of Our Lord (Prior).

In Cheshire it is called *Patient Dock*.

Mist. May. Good Sir, lend me *patience*.
May. I made a sallad of that herb.
Webster, Northward Ho, i. 3.

You may recover it with a sallet of parsly and the hearbe *patience*.—*Look about you*, 1600, Sig. C. 3.

PASS-LAMB, a corrupt form of *paske-lamb* or *paschal-lamb*, with reference to the *passing* over of the destroying angel at the first passover, from Lat. and Greek *pascha*, the passover (a word often brought into connexion with Greek *paschō*, to suffer, by early writers), from Heb. *pesach*, a passing over. See PASS-FLOWER.

Davies, *Supp. Eng. Glossary*, quotes the following:—

I will compare circumcision with Baptism and the *pass lamb* with Christ's Supper.—*Tyndale*, iii. 245.

There's not a house but hath som body slain,
Save th' Israelites, whose doors were markt before
With sacred *Pass-lamb's* sacramentall gore.
Sylvester, The Lawe, 583.

PASS-PORT, Fr. *passe-port*, a safe conduct or permission to pass the gates (*portes*) of a town, seems to have superseded and been confounded with *passe-par-tout*, a permit to travel everywhere.

A travelling warrant is called *Pasport* whereas the original is *Passe per tout*.—*Howell, Letters*. iv. 19 (p. 475, ed. 1754).

Thus wildly to wander in the worlds eye,
Withouten *pasport* or good warrantye.
Spenser, Mother Hubberds Tale, p. 514 (Globe ed.)

PASTAUNCE, an old word for pastime, spelt so as to range with *pleasaunce*, is an Anglicized form of Fr. *passe-temps*, old Eng. *pastans* [for *pass-tense*].

Now herkis sportis, myrthis and mery plais,
Ful gudely *pastance*, and mony sindry wayis.
G. Douglas, Bukes of Eneados, p. 126, l. 2 (ed. 1710).

PASTE-EGGS, PAST-EGGS, } also called *Pace-eggs*, } eggs stained various colours, customarily given as a present at Easter in the olden time, a corruption of *Pasche-*, or *Pasque-*, eggs, *i.e.* "Passover eggs." See Brand, *Pop. Antiquities*, vol. i. p. 168-175 (ed. Bohn). Dutch *paasch eyeren*, Friesic *peaske aaien*.

Oeufs de Pasques, Past-eggs; eggs given to the children at Easter.—*Cotgrave*.

Holy Ashes, Holy *Pace eggs*, and Flams, Palmes, and Palme Boughes.—*Beehive of the Romishe Church*, 1579.

In some part of the North of England such eggs are still also presented to children at Easter, and called *paste* (pasque) *eggs*.—*Arch*, xv. 357 (1806) [in Davies].

Fase, Wycliffe's word for the passover (*Exod.* xii. 21, 43, Forshall and Madden), is a corruption of Lat. *phase* (Vulgate) = Eng. *pace*, *pasch*, Lat. *pascha*.

M. Mery. Nay for the *paishe* of God, let me now treate peace.—*Udall, Roister Doister*, iv. 3 (p. 65, ed. Arber).

M. Mery. Away for the *pashe* of our sweete Lord Iesus Christ.—*Id.* iv. 8 (p. 78).

Item, that part of the act maid be the Quein Regent in the parliament haldin at Edinbruche, 1 Februar 1552, giving speciall licence for halding of *Peace* and Zuill [*i.e.* Easter and Yule].—*J. Melville, Diary*, p. 297.

PATIENCE, an old name for a species of dock, seems to have been derived from Fr. *lapace*, It. *lapazio*, *lapato* (Lat. *lapathium*, *lapathum*, sorrel), misunderstood as *la patience*; Low Ger. *patich*. See PASSIONS.

Lapace, The ordinary or sharp-pointed Dock.—*Cotgrave*.

Lapas, Patience, Monks Rhewbarb.—*Id.*

Patientie, herbe Patience.—*Id.*

Lapato, the wild Docke or *Patience*.—*Florio*.

Cf. L. Lat. *patientia* (Pictet, *Orig. Indo. Europ.* i. 308).

He is troubled, like Martha, about many things, but forgets the better part. Give him some juice of *bulapathum*, which is the herb *patience*. "For he hath need of patience, that after he hath done the will of God, he might receive the promise."—*T. Adams, The Souls Sickness* (*Works*, i. 505).

Bulapathum; *the herb Patience*.—Is a man, through multitudes of troubles, almost wrought to impatience, and to repine at the providence of God, that disposeth no more ease? Let him fetch an herb out of the garden to cure this malady: bulapathum, *the herb patience*. . . . God hath an herb which he often puts into his children's salad, that is rue: and man's herb, wherewith he eats it, must be *lapathum, patience*.—*T. Adams, A Contemplation of the Herbs*, *Works*, vol. ii. p. 461.

PATRICK, the Scotch word for a *part-*

ridge, old Eng. *partriche*, Fr. *perdrix*, Lat. and Greek *perdix*.

Let the creturs mak their ain nests, ... like pheasants, or *patricks*, or muirfowl.—*Noctes Ambrosianæ*, vol. i. p. 25.

The whurr o' a covey o' *paitricks*.—*Id.* p. 327.

The *Patryche* Quayle and Larke in fielde
Said, her may not auayle but spere and sheld.
Parlament of Byrdes, *Early Pop. Poetry*, iii. 173.

PATTER, a slang term for the language of street-folk, especially for the professional talk or harangue of showmen and jugglers, is not, as has been thought (Wedgwood), and as the spelling would suggest, the same word as *patter*, to yield a quick succession of reiterated sounds like hail or little feet (Fr. *patte*, Greek *patein*); compare *pit-a-pat*, Fr. *pati-pata*, Maori *pata*, Manchu *pata-pata*, to patter, Sansk. *pat*, to fall, words formed from the sound (see Tylor, *Primitive Culture*, vol. i. p. 192). So Jonson speaks of "the ratling *pit-pat* noise" of boys with their pop-guns (*Petition of Poor Ben*).

The original word was *to pater, i.e. to paternoster*, or gabble over the Lord's Prayer in Latin, as people were accustomed to do in pre-Reformation times, repeatedly in rapid succession.

Compare Wallon *paterliker*, to say one's prayers often (Sigart).

Shee was not long in bibble babble, with saying she wist not what . . . she doth not as our Papistes doe, which prittle prattle a whole day uppon theyr Beades, saying our Ladies Psalter.—*Latimer*, *Sermons*, p. 306, verso.

How blind are they which thinke prayer to be the *pattering* of many words.—*Tyndall*, *Workes*, p. 232 [Richardson].

Longfellow happily combines the meanings of the two words when he makes—

The hooded clouds, like friars,
Tell their beads in drops of rain,
And *patter* their doleful prayers.
Midnight Mass for the Dying Year.

I have part of my *padareens* to say, before I get to the chapel, wid a blessin'.—*W. Carleton*, *Traits and Stories of Irish Peasantry*, vol. i. p. 353 (ed. 1843).

And King Arthur gave her a rich *patre* of beads of gold, and so shee departed.—*Malory*, *King Arthur*, vol. i. p. 301 (1634), ed. Wright.

þou cowþe3 neuer god nauþer plese ne pray,
Ne neuer nawþer *pater* ne crede.
Alliterative Poems, p. 15, l. 485 (ed. Morris).

So *pater* is popularly used in French, and *paidir* in Irish, as a short name for the Paternoster. It was "a superstitious conceit," as Archbishop Leighton (d. 1684) remarks in his *Exposition of the Lord's Prayer*, "to imagine that the rattling over these words is sufficient to prayer." Hence come such phrases as "Al thys was done as men say *in a pater noster wyle*."—*Paston Letters*, vol. i. p. 14 (ed. Fenn), that is, in a moment. "Indeed there is nothing sooner said, we may do it *in a Pater-noster-while*." — Farindon, *Sermons*, vol. iv. p. 241 (ed. Jackson). Langham (*Garden of Health*, 1597) directs an onion to be boiled "while one may say three paternosters." Among the Roman Catholics along the Rhine, the repetition of this prayer is still the measure of time for boiling an egg!

It is easy to see, then, how *pater*, to gabble a prayer mechanically, would mean after a time to babble or reel off any set form of words. Similarly the Spaniards say *en un crédo* (=in the twinkling of an eye.—*La Vida de Lazaro de Tormes*, 1595, p. 57), "en ménos que vn *crédo*, in lesse time then a man might say his beleefe or creed" (Minsheu); and "venir en un santiamen, to come in the twinkling of an eye: From the first and last words of a prayer omitting all the rest for brevity" (Stevens, *Span. Dict.* 1706). Génin quotes a French phrase, "Cette pluie n'a duré qu'*unes sept saumes*, comme aujourd'hui *cinq Pater et cinq Ave*" (*Récréations Philolog.* tom. i. p. 129), *i.e.* the seven penitential psalms. No wonder that *breviarium*, the breviary, degenerated into Fr. "*Breborions*, old dunsicall bookes, also the foolish charmes or superstitious prayers used by old and simple women against the toothache, &c." (Cotgrave), and finally became *brimborion*, a trifle or thing of little worth.

The street sellers of stationery, literature, and the fine arts . . . constitute principally the class of street-orators known in these days as "*patterers*," and formerly termed "mountebanks,"—people who, in the words of Strutt, strive to "help off their wares by pompous speeches, in which little regard is paid either to truth or propriety."—*H. Mayhew*, *London Labour and London Poor*, vol. i. p. 227.

It is not possible to ascertain with any certitude what the *patterers* are so anxious to sell, for only a few leading words are audible. —*Id.* p. 236.

Tyb. Lorde! how my husbande nowe doth *patter*,
And of the pye styl doth clatter.
Heywood, Dialogue on Wit and Folly, p. xxxvii. (Percy Soc.).

Ever he *patred* on theyr names faste,
Than he had them in ordre at the laste.
How the Plowman Lerned his Paternoster, ll. 159-160.

On the strength of this passage Prof. Skeat restored what is no doubt the true reading in the following :—

A and all myn A. b. c. · after haue y lerned,
And *patred* in my pater-noster · iche poynt after oþer.
Peres the Ploughmans Crede (ab. 1394), ll. 5-6.

The Prestes . . . . doo vnderstonde no latine at all: but synge & saye and *patter* all daye with the lyppes only that which the herte vnderstondeth not.—*W. Tyndale, The Obedience of a Christen man* (1528), fol. xii.

Forth came an old knight
Pattering ore a creede.
The Boy and the Mantle, l. 82 (*Child's Ballads*, vol. i. p. 11).

Whom shoulden folke worshippen so,
But us that stinten never mo
To *patren* while that folke may us see,
Though it not so behind hem be.
Romaunt of the Rose, l. 7195.

I have more will to ben at ease
And have well lever, sooth to say,
Before the people *patter* and pray.
Id. l. 6794.

Hence in Scotch *to patter* meant to mutter or talk in a low tone, with which Jamieson compares Armorican *pateren*, to say the Lord's Prayer. Bishop Gawin Douglas says, "Preistis suld be *Patteraris*" (*Bukes of Eneados*, 1553, Bk. viii. Prologue), *i.e.* men of prayer, on which the editor (1710) remarks, "In some places of England they yet say in a derisory way *to patter out prayers*, *i.e.* mutter or mumble them."

Similarly *jargon*, which has been incorrectly equated with old Eng. *chirk*, *cearcian*, is Fr. *jargon*, gibberish, It. *gergo*, from *gergare*, "to speake the pedlers french . . . the gibbrish or the rogues language" (Florio), which may be only another form of *chercare*, *chiericare*, to play the clerk (*cherco*, *chierico*, from Lat. *clericus*, *clericare*), then to speak Latin or a tongue "not understanded of the people," to speak unintelligibly. (The word was probably confounded with *jargouiller*, to warble or chatter of birds, lit. to use the *jargeul*, or throat, Eng. *gargle*.)

From the same source probably comes the old slang word *jarkeman*, one who can write and read, and sometimes speak Latin (Harman, 1573; Luther, *Book of Vagabonds*, p. xxix. ed. Hotten; *Fraternitye of Vacabondes*, 1575).

So *cant* is from Lat. *cantare*, to sing or intone a Service. Throughout the Middle Ages, any strange speech, and even the chatter and singing of birds, was called *latin*, It. *latino*, old Eng. *leden*, the language of the Church having become a by-word for unintelligible language.

E cantino gli augelli
Ciascuno in suo *latino*
Da sero e da mattino.
Dante, Canzone V. Opere, vol. v. p. 548 (ed. 1830).

Si oisiaus dit en son *latin*
Entendez, fet il à mon lai.
Le Lai de l'oiselet.

She understood wel every thing
That any foule may in his *leden* sain.
Chaucer, The Squieres Tale, l. 10749.

In W. Cornwall talk or a song, &c., monotonously repeated, is "the same old *lidden*" (M. A. Courtney, E. D. S. p. 34).

PATTERERO, an old-fashioned cannon for throwing grape-shot, as if from its *pattering* or pelting like hail, is really the Sp. *pedrero*, Fr. *perrier*, a machine for throwing stones, *piedra*, *pierre* (Tylor, *Prim. Culture*, i. 194).

He planted his courtyard with *patereroes* continually loaded with shot.—*Smollett, Peregrine Pickle*, ch. i.

See Davies, *Supp. Eng. Glossary*, s.vv. *Paterero* and *Petrary*.

PATTY, a little pie or tartlet, as *oyster-patty*, apparently akin to *pat*, is an Anglicized form of Fr. *pâté*, O. Fr. *pasté*, a pasty, Lat. *pasta*, Greek *pastê*, a (salt) besprinkled lump. Curious to observe, these words have no connexion with It. *pastello*, a little cake, or pie, *pasto*, food, Lat. *pastillus*, a little loaf, which are from Lat. *pastus*, food.

PAWN, a name for the peacock occurring in Drayton's *Mooncalf*, "Garish

as the *pawn*," is a corruption of the French *paon*.

PAY, to cover with pitch, is from the old Fr. *empoier*, to pitch (French *poix*, pitch), *poixer*, to bepitch (Cotgrave), Span. *pegar*, *empegar*, from Lat. *picare*, to pitch (*pix*, pitch). So *pay*, to discharge a debt, Fr. *payer*, It. *pagare*, is from Lat. *pacare*, to pacify (a creditor), *pax*, peace.

Compare the proverb, "The devil to *pay*, and no *pitch* hot," where the allusion is said to be to a certain seam, called by sailors the "devil," from its awkwardness to caulk, which requires to be *pitched*.

With boiling pitch, another near at hand,
From friendly Sweden brought, the seams instops,
Which well *paid* o'er the salt sea waves withstand
And shake them from the rising beak in drops.
Dryden, Annus Mirabilis, st. 147.

Whom the Duke of Buckingham did soundly beat and take away his sword, and make a fool of, till the fellow prayed him to spare his life . . . and I wish he had *paid* this fellow's coat well.—*Pepys, Diary*, July 22nd, 1667.

PEA, a weight used with the steelyard (South Eng.) is a corruption of the French *poids*, confounded with *pois*, a pea. *Poids* itself owes its form to a false etymology, being a derivative, not of Lat. *pondus*, but of *pensum*; cf. old Fr. *pens*, *pes*, *pois*, Ital. *peso* (Littré, *Histoire de la Langue Française*, tom. i. p. 65).

PEA, an old and provincial name for the *peahen* (Nares, Wright), which word is itself perhaps a corruption of the French *paon* (Prov. Eng. *pawn*), Lat. *pavo(n)*. Compare old Eng. *po*, A. Sax. *pawe* (Ger. *pfau*), whence old Eng. *pocok*, a peacock.

A pruest [= priest] proud ase a *po*.
Political Songs, temp. Ed. I. p. 159 (Camden Soc.).

PEA-GOOSE, a corruption of *peak-goose* (Beaumont and Fletcher, *Prophetess*, iv. 3) or *peek-goose*, a goose that *peaks* or looks sickly.

If thou be thrall to none of theise,
Away, good *Peek goos*, hens, Iohn Cheese.
R. Ascham, Scholemaster, 1570, bk. i. p. 54 (ed. Arber).

Gabriel Harvey has the false spelling *pick-goose*, "The bookworm was never but a *pickgoose*" (Trench, *Eng. Past and Present*, Lect. iii.).

Benet, a ninnyhammer, a *pea-goose*, a coxe, a silly companion.—*Cotgrave*.

Respect's a clowne supple-jointed, courtesie's a verie *peagoose*; 'tis stiffe ham'd audacity that carries it.—*Chapman, Mons. D'Olive*, act iii.

The phlegmatic *peagoose* Asopus.—*Urquhart's Rabelais*, bk. iii. ch. xii. [in Davies].

PEA-JACKET, a rough overcoat worn by sailors, sometimes written *P-jacket*, and regarded as an abbreviation of *pilot-jacket* (Wright). The first part of the word is Dut. *pij*, *pije*, a rough coat, seen also in old Eng. *court-py*, a short cloak.

A kertil & a *courtepy*.—*Piers Plowman*, A. v. 63.

Philip Bramble was a spare man, about five feet seven inches high: he had on his head a low-crowned tarpaulin hat; a short *P-jacket* (so called from the abbreviation of *pilot-jacket*) reached down to just above his knees.—*Capt. Marryat, Poor Jack*, ch. xxii. p. 153 (1840).

PEARL-BARLEY, probably a corruption of *pill-*, or *pilled-*, *barley*.

Pilled, pelé, monde, whence *pilled-barley*.—*R. Sherwood, Eng.-French Dict.* 1660 [Wedgwood].

Orge mondé, a kind of Barley whose huske, when it is ripe, fals from it of it selfe—*pilled* and cleansed Barley.—*Cotgrave*.

PEARLING, in the Scottish dialect a kind of lace, and *pearl*, a seam-stitch in a knitted stocking, so spelt apparently from some fancied resemblance to a pearl or bead, like Fr. *fil perlé*, hard-twisted thread (Cotgrave), are less correct forms of Eng. *purl*, an edging for bone lace, contracted from *purfle*, a derivative of Fr. *pourfiler*, to border, It. *porfilo* (an outline), *porfilare*, the same word as *profile*. On the other hand, compare PURL.

Purle, a term in knitting, the act of inverting the stitches (Norfolk).—*Wright, Prov. Dict.*

PEARMAIN, a variety of pear, is probably not from Fr. *poire* and *magne*, great, as has been supposed (*Sat. Review*, vol. 46, p. 538), since Cotgrave gives "*Poire de permain*, the *permain* pear." It may, perhaps, from the analogy of *poire de garde*, a warden, or keeping, pear, be derived from a verb *permanoir*, as if *poire de permanence*.

Rough Elliott, Sweet *Pearmain.*—*Philips, Cyder*, 1700.

PEASWEEP, a name sometimes given to the lapwing, is properly a mere imitation of its cry. Compare its names, *peewit, te-wit, teu-fit, tirwhit;* Scot. *peeweip, pit-cake, tuquheit, thieve's-neck;* Ger. *kibitz;* Dut. *piewit, kiewit;* Fr. *dixhuit;* American *Phœbe(-bird).* — Bartlett.

The laverock, the *peasweep*, and skirlin' pick-maw
Shall hiss the bleak winter to Lapland awa'.
Andrew Scott, Rural Content.

The Russian peasant hears the bird crying *Peet! Peet! i.e.* Drink! Drink! from *pit*, to drink.

PEEL-BEAR, a Devonshire word for a pillow-case (Wright), is a corruption of *pilwebere* or *pillowbere.*

PEEL-CROW, *Pilcrow* (Tusser), *pylcrafte* (*Prompt. Parv.*), a printers' term for the mark of a *paragraph*, of which word it is a corruption.

Why a *peel-crow* here?
Beaumont and Fletcher, Nice Valour, iv. 1.
In husbandrie matters, where *Pilcrowe* ye finde,
That verse appertaineth to huswiferie kinde.
Tusser, 1580 (E. D. Soc.), p. 2.

PEELED, in the Authorized Version of Isaiah xviii. 2, 7, "a nation scattered and *peeled*," Ezek. xxix. 18, "every shoulder was *peeled*," signifies, not deprived of skin (Lat. *pellis*), but stript of *hair* (Lat. *pilus*, Fr. *poil*), robbed, Fr. *pillé*, and translates the Vulgate *depilatus.*

Compare

"*Pyled* as an ape."
Chaucer, Cant. Tales, 3933.

Peel'd priest.
Shakespeare, 1 *Henry VI.* i. 3.

Pyllyd, or scallyd. Depilatus.—*Prompt. Parv.*

Pylled as one that wanteth heare, *pellu.*—*Palsgrave.*

Pillid prechouris.—*Coventry Mysteries* (Shaks. Soc.), p. 384.

(See Way's note in *Prompt. Parv.*)

Whan they be mȳghty and doubted, thenne ben they extorcionners and scatte and *pylle* the peple.—*Caxton, Reynard the Fox* (1481), p. 114 (ed. Arber).

But govern ill the nations under yoke,
Peeling their provinces, exhausted all
By lust and rapine.
Milton, Par. Regained, iv. 137.

So *pillage* is properly "fleecing," from Fr. *piller* (old Eng. *pill*, to plunder), Lat. *pilare*, to deprive of hair; words often confounded with *peel*, to take off the skin or rind, Fr. *peler*, It. *pelare*, from Lat. *pellis*, skin.

PEELSHOT, a Scotch word for the dysentery in cattle, seems to be the same word as *pilsoucht*, also a cattle disease, which has been resolved into *pil*, an arrow, and Teutonic *sucht*, sickness, as if "the arrow sickness" (Jamieson).

PEEP, in the phrase "Peep of Day," does not refer to the "opening eyelids of the morn" (Milton), when the day, as it were, looks forth timidly over the dark horizon, but is the substantival form of the old verb *peep*, "to cry like a chicken" (Bailey),—

Pepier, to peep, to cheep, or pule, as a young bird in the neast.—*Cotgrave*,—

Lat. *pipire* (vid. A. V. Is. viii. 19, x. 14).

Pypynge, crye of yonge bryddys.—*Prompt. Parv.*

So *peep of day* corresponds to the old Eng.:—

At daye pype, *à la pipe du jour.*—*Palsgrave*, (1530),—

and denotes that moment at break of day when the birds begin to record and essay their earliest notes, as in Tennyson's wonderfully beautiful lines:—

Ah sad and strange as in dark summer's dawns
The earliest *pipe* of half-awakened birds
To dying ears, &c.

The corresponding term at the close of the day is Fr. "*la pipée du Sor*, the edge of the evening" (Cotgrave), with reference to their vesper song.

The uther [dove], at my hamcoming on the morn, as I was washing my hands, cam, lighted at my futt, and pitiusly crying, "*Pipe, pipe, pipe!*" ran a litle away from me . . . and parting from me with a pitifull *piping*, within twa or thrie houre died also.—*J. Melville, Diary*, 1588, p. 270.

Compare Scotch *creek of day*, *skreigh* (or *skreek*) *of day*, the dawn, connected with *skreigh*, a shrill cry, *skry*, the noise of fowls. (A shower about the time of daybreak is popularly "the cry of the morning.")

So "the *grygynge* of the daye" is an old English expression for the dawn; Scot.

grylking, *greking*, the peep of day; Shetland *greek*, daybreak; Dut. *krieken*, peep of day (Sewel); all allied to *creak*, to emit a sharp sound. It is quite possible, however, and even probable from the frequent interchange of words expressive of sound and light, that a word like *pipe*, denoting a small faint cry, a chirp, would eventually come to be applicable to the faint light of incipient day.

Compare the following:—

The morrowe graye no sooner hath begunne
To spreade his light euen *peping* in our iyes,
When he is vp and to his worke yrunne.
T. Sackville, *Mirrour for Magistrates*, 40 (1563).

They came post-haste; for the Sunne did no sooner *peepe*, but even at the verie breake of the day, they were all ready to flocke unto the Judge against him.—*H. Smith*, *Sermons*, p. 388.

The early morn let out the *peeping* day,
And strew'd his path with splendid marigolds:
The moon grows wan, and stars flee all away,
Whom Lucifer locks up in wonted folds.
P. Fletcher, *The Purple Island*, canto xi. st. 1.

In a morning up we rise,
Ere Aurora's *peeping*,
Drink a cup to wash our eyes,
Leave the sluggard sleeping.
I. Walton, *Compleat Angler* (1653), chap. xi.

PELLITORY, an herb (Bailey), Sp. *pelitre*, a corruption of Lat. *pyrethrum*, Greek *púrethron*, the fiery plant (*pur*, fire), so called from its hot taste (Gerarde, *Herbal*, p. 619). Quite distinct from this is *pellitory*, the name of a wild flower that grows on walls, which stands for *paritory*, Fr. *paritoire*, Lat. *parietaria*, the flower that grows on walls (*parietes*). The name "*pellitory* of Spain" was sometimes incorrectly given to the plant "*imperatoria* or Masterwoort" (Gerarde, 619, 848), apparently from a confusion of *imperatoria* with *parietaria*.

Take persole, *peletre* an oyns, and grynde.—*Liber Cure Cocorum*, p. 27.

PENNANT, another form of *pennon*, Fr. *pennon*, It. *pennone*, a flag or streamer, from Lat. *penna*, *pinna*, a wing, flap, assimilated partly to the word *pendant*, like the Sp. *pendone* (a flag), as if from *pendere*, to hang.

Vpon the wall a watchman standeth continually, to discouer the shipping that approcheth: who hangs out as manie flags as he descrieth vessels; square if ships, if gallies *pendents*.—*Sandys*, *Travels*, p. 6.

A furious tempest suddenly arising, the main-mast was split in pieces with a clap of thunder; the *pendant* on the top of the main-top-mast was burnt to ashes.—*Mather*, *Providences in New England*, p. 77 (ed. Offor).

PENNY-ROYAL, a corruption of its old English name *puliol royal* (Dut. *poley*), Lat. *pulegium regium*.

Pulege, *Penny royall*, Puliall royal, Pudding-grasse, Lurkydish.—*Cotgrave*.
Pyleol Ryal, Origonum.—*Prompt. Parv.*

Tusser, 1580, spells it *peneriall*, and *penal riall* (E. D. Soc. pp. 94, 95).

Doth poverty fasten her sharp teeth in a man's sides, and cannot all his good industry keep want from his family? Let him come to this garden for a little *penny-royal*, content. . . . He gathers hence infallibly, that God will bless his honest endeavours; and whiles he is sure of God's benediction, he thinks his *penny-royal*, his poor estate, rich.—*T. Adams*, *Works*, ii. 463.

In Mid. High Ger. *pulegium* became *polenkrût*, as if the Polish plant; in French *pouliot*, and thence corruptly Wallon *polué*, *pouyé*.

PENNY-WIDDIE, a Scottish word for a small dried haddock not split, is a corruption of *pin-the-widdie* (Jamieson), perhaps so called from being hung on a *widdie* or withy.

PENNY-WINKLE, } as names of a small
PERIWINKLE, } shell-fish, are corruptions of its ancient name, A. Sax. *pine-wincla* (Skeat), which was assimilated to the plant-name *periwinkle*, which stands for old Eng. *peruenke*, Lat. *pervinca*. *Penny-winkle* therefore is nearer to the original.

Many giue counsell for the cough . . . to drinke in hot water the flesh of a raw *perwinckle* well punned.—*Holland*, *Plinies Nat. Historie*, vol. ii. p. 442.

The first part of the word, A. Sax. *pine*, old Eng. *pyne*, is borrowed from Lat. *pina*, or *pinna*, Greek *pinna*, a shell-fish: the meaning of the compound, therefore, is the wreathed, or turbinated, shell-fish.

At last the Romans made a *pyne* [Lat. *pina*] of copper and gilt and sette it in a ryght hyghe place. And it is sayde all the provynces were entaylled and graven merveyllously wythin that *pyne*.—*Caxton*, *Golden Legend*, 1483, fol. 197.

In Acarnania there is a little Cochle called *Pinna* [*i.* a Nacre] which engendreth such [pearls].—*Holland, Plinies Nat. Hist.* vol. i. p. 256.

The following refer to the flower:—

A gerland of *peruenke* set on ys heved.
Political Songs (ed. Wright), p. 218.

Heo is lilie of largesse,
Heo is *paruenke* of prouesse.
Böddeker, Alteng. Dichtungen, p. 170, l. 52.

As for the *Pervincle* it continueth fresh and greene all the yeare long.—*Holland, Plinies Nat. Hist.* vol. ii. p. 92.

PENSIL, a Somerset word for a boil, also spelt *pinswil* and *pinswheal*, in the Dorset dialect *pin-sweale*, a boil or pimple, apparently from A. Sax. *pin*, pain, and *swelan*, to burn.

In Devonshire the word appears as *pinsole* (to cure which a curious charm is given in the *Transactions of the Devonshire Association*, vol. ix. p. 96), and *pinswill*.

A' is cruel a' troubled wi' *pinswills* and nimpingangs.—*Mrs. Palmer, Devonshire Courtship*, p. 32.

PENTHOUSE, a corruption of *pentice*, a sloping shed, Fr. *appentis*, It. *pendice*, Lat. *appendix*, something *hanging* on by, or *appended* to, another, an outhouse or shed, from *pendere*, to hang. The name for such an erection in the Dorset dialect is a *hangen-house*.

Other forms are *appenticium*, *pentees*, (Parker, *Glossary of Architecture*); Fr. "*soüpendue*, a *pent-house*, jutty, or part of a building that juttieth beyond, or leaneth over, the rest" (Cotgrave). *Wash-house*, *work-house*, *bake-house*, being vulgarly pronounced *washus*, *workus*, *bakus*, so *pentis*, *pentice*, was mistaken for *pentus*, and resolved by "correct" speakers into *pent-house*.

From the storke in the top of the Firre tree, to the Swallow that buildeth under every *pent-house*.—*Bp. Andrewes, Sermons*, fol. p. 199.

Pentyce of an howse ende, Appendicium.—*Prompt. Parvulorum.*

A *pentis*, appendix.—*Cath. Anglicum.*

Caxton speaks of

The rayne watres that fallen doune a-long the thackes of *thappentyzes* and houses.—*Boke of the Fayt of Armes*, pt. ii. c. 17.

To-falle, schudde (or shedde), *appendicium*, *appendix*.—*Prompt. Parvulorum.*

How, if on Swithin's feast the welkin lours,
And ev'ry *penthouse* streams with hasty show'rs,
Twice twenty days shall clouds their fleeces drain.
Gay, Trivia, bk. i. l. 185.

In the Wallon dialect of French, a pent-house is called *une zacinte*, orig. "fournil fait *à zacinte*," which is a corruption of the word *adjacent*, mistaken for *à zacinte* (Sigart).

PERCOCK, a kind of early apple (Wright), from *præcox*, early ripe. See PRINCOCK.

PERFORM, so spelt as if compounded of Lat. *per* and *formare*, to do or *form thoroughly*, is a corrupted form of old Eng. *perfourn* or *parfourn*, Fr. *parfournir*, to accomplish or *furnish thoroughly*. The form *parfurnysh* is also found. See *parforner*, *parfournir* (Roquefort). Similarly Prov. *formir*, corresponds to Fr. *fournir*, It. *fornire* (Diez), probably from O. H. G. *frumjan*, Goth. *fruma* (Littré).

Parformȳn, or fulfyllyn, Perficio.—*Prompt. Parv.* ab. 1440.

Ie achieue, declared in I *parforme*.—*Palsgrave*, 1530.

In an ancient poem entitled—

Here Begynneth The Justes Of The Moneth of Maye *Parfurnysshed* And Done By Charles brandon, Thomas Knyuet, Gyles Capell, and Wyllyam Hussy. The xxii yere of the reygne of our Souerayne lorde Kynge Henry the seuenth.

occur these lines:—

On horsbacke mounted for to proue theyr myght
Two seruauntes of this lady of delyte . . . .
. . That to *parfurnysshe* theyr chalenge dyde entende.
Early Pop. Poetry, vol. ii. p. 116, l. 69.

Lo! suche a wrakful wo for wlatsume dede3
Parformed þe hy3e fader on folke þat he made.
Alliterative Poems, p. 52, l. 542.

I *parfourned* þe penaunce · þe preast me enioyned.
Vision of Piers the Plowman, B. v. 607 (ed. Skeat).

He that thenkith schrewid thingis with i3en astonyed, bitith hise lippis, and *parformeth* yuel.—*Wycliffe, Proverbs*, xvi. 30.

Nowe it remaineth that we deliuer vnto you the Dogges of a mungrell or a currishe kinde, and then will wee *perfourme* our taske.—*A. Fleming, Caius of Eng. Dogges*, 1576, p. 33 (repr. 1880).

PERISH, as used in the phrase, "I am *perished* with the cold," *i.e.* penetrated through and through (*e.g.* Evans, *Leicestershire Glossary*), is undoubtedly a corrupted form of the provincial and old Eng. *persch*, *persh*, or *perche*, to pierce, Fr. *percer*, old Fr. *pertuisier*, It. (*perciare*) *pertugiare*, from Lat. *pertusus* (*pertundo*), through a form *pertusiare*.

Peercynge, or borynge (*perchinge*, or *persinge*) Perforacio.—*Prompt. Parv.* ab. 1440.

þare was a knyghte redye with a spere and *perchede* þe syde of Ihesu.—*Religious Pieces* (ab. 1440), E.E.T.S. p. 42.

Perche myne herte for pure petie.—*Id.* p. 85.

Persh, *persch*, are found in *Merlin* (ab. 1450), E.E.T.S. pp. 155, 327.

His 4 sonnes were all a bowne
fôr to *perish* his Acton,
double Maile and plate.
Percy Folio MS. vol. ii. p. 460, l. 1216.

Richard Hawkins mentions that in an engagement with the Spaniards off Quito in 1594, he received a wound—

Through the arm, *perishing* the bone, and cutting the Sinewes close to the arme-pitte.—*The Hawkinses Voyages*, Hakluyt Soc.

His hert was *perysshed* with very compassyon.
Lyfe of Joseph of Armathia, 1520, l. 13 (E.E.T.S. No. 44, p. 37).

In the Cleveland dialect, *perching*, *peerching*, is piercing, penetrating, of the cold, or a cold wind; *perishment*, a thorough chill (Atkinson).

It's a *pearchan* cold wind, this!—*Dickinson, Cumberland Glossary*, p. 71.

Curious to say, *parch*, to scorch or burn slightly, may be substantially the same word; compare "*Parchyd*, as pesys, or benys, *Fresus* [*i.e.* ground or crushed]."—*Prompt. Parv.*; Lat. *fabæ fresæ*, ground (? split) beans; "*Paarche* pecyn, or benys, Frigo."—*Id.* The word seems to have meant (1) to split or grind peas or beans, and (2) to toast them.

For the same word being indicative of the action both of heat and cold, compare Lat. *uro*, (1) to burn, (2) to frost-bite, and Milton's "The parched air *burns frore* [= frosty]." *Perish*, however, was formerly used as a transitive verb, meaning to destroy.

He mas þan vowes, and cryes on Crist,
For, he es afered þat he sal be *peryst*.
Hampole, Pricke of Conscience, l. 2943.

PERIWIG, old Eng. *perwicke*, a corruption of Dutch *peruik*, "*peruyk*, a perwig" (Sewel, 1708), Fr. *perruque*, It. *perruca*, Sp. *peluca*, Sard. *pilucca*, from Lat. *pilus*, hair. *Wig* is the result of dropping the first part of the word, which was perhaps mistaken for a prefix, *peri-*; *uke* instead of *peruke* (which is the same word) would be a parallel formation.

His disshevel'd beames, and scattered fires
Serve but for Ladies *Periwigs* and Tyres.
Donne, Poems, 1635, p. 201.

For which bald place, the Reader (if so pleased) may provide a *perewake*, and with his pen insert such Sheriffes as come to his cognizance.—*T. Fuller, Worthies of England*, vol. i. p. 73.

Nay, after that his chinne hath lost his pride,
'Twill put him to a *periwigge* beside.
S. Rowlands, Four Knaves, 1611, p. 52 (Percy Soc.).

PERLINGS, } otherwise "*Purlins*,
PURLINGS, } pieces of Timber which lie across the Rafters on the inside, to keep them from sinking in the middle of their Length" (Bailey), is a corrupt form of the old word *purloynes*, "prolongations," from a French *pourloigner*, = Lat. *prolongare*.

A contract for putting a roof on the chapel of St. John atte hill in Bury, 1438, agrees that it shall have "atwix iche two princepals a *purloyne*, a iope, and iiij sparrys."—Parker, *Glossary of Architecture*, s.v. *Jopy*.

PERRE, an old Eng. name for the *pearl*, Fr. *perré* (from *pierre*, *petra*), which appears anciently, as Mr. Way observes, to have been considered a precious *stone*, O. Eng. *pery*, *perreye*.

Perre, perle, Margarita.—*Prompt. Parv.*
Peerle, a stone, *perle*.—*Palsgrave*.
A perle stone, margarita.—*Cath. Ang.*

PERT, saucy, impudent, is no doubt often regarded as being merely the accented syllable of *im-pert'-inent* (like slang '*tec*' for a *de-tec'-tive*), or of *mal-a-pert'* (Fr. *mal apert* = ill-bred). It is really the same word as Prov. Eng. *peart*, *perk*, brisk, lively, Welsh *pert*, *percus*, smart, pert; Eng. *to perk* (Skeat).

And she was proud, and *pert* as is a pie.
Chaucer, Cant. Tales, l. 3948.

When he perceyues Don Cortez here so *pearte*,
May well be mindefull of his own deserte.
S. Gosson, see *School of Abuse* (ed. Arber), p. 78.

PERUSE, to read attentively, is probably no derivative, as it appears at first sight, of Lat. *peruti*, *perusus*, to use thoroughly, but a corruption of *peruise*, the old way of writing *pervise* (so Andresen, *Volksetymologie*, p. 22, and Webster), Lat. *pervisere* (from *pervideo*), to view thoroughly, to scan, survey, or examine closely, which is the original signification of *peruse* also. In a letter of Leicester to Walsingham, dated 1588, he gives particulars of his visit "*to peruse*" the fort at Gravesend and at Tilbury (Sir S. D. Scott, *The British Army*, vol. i. p. 370). With *peruse* for *pervise* we may compare old Eng. *rule* for *reuel*, the old way of writing *revel* (and so *mis-rule* formerly at Christmas-tide for *mis-revel*.—Douce), *e.g. Reuel*, *Reuelowre* (*Prompt. Parv.* c. 1440). "North Eng. *reul*, to be unruly."—Wright. So "This uncivil *rule*" (*Twelfth Night*, ii. 3) = noisy sport, revel. Dyce quotes from Cole's *Lat. Dictionary*, "*Rule* (stir), Tumultus."

How now, mad spirit!
What *night-rule* now about this haunted grove?
Midsummer Night's Dream, iii. 2, l. 4.

Cf. O. Eng. *recure* for *recover*, *curfew* for *couvre-feu*, *laundress* for *lavandress*, *auntre* for *auenture*. Somewhat similar contractions are *rule*, O. Fr. *ruile*, from Lat. *regula*; *tile*, O. Fr. *tuile*, from Lat. *tegula*; *roster*, a list of men on active service (? for *reister*), old Eng. *reiester*, *i.e. register* (*rejister*). In *Havelok the Dane*, l. 2104, *reure* occurs for *reaver*, robber; and so *poor*, O. Eng. *poure* (for *povre* = Fr. *pauvre*), "To begge of the *pover* and nedy."—*Rede me and be nott wrothe*, p. 76 (1528); *Leveson* spelt *Lusun* in Machyn's *Diary* (1560), p. 245, and still so pronounced; Devonshire *ranish* for *ravenish*, *shewl* or *showl* for *shovel*; West country *rawn* for *raven*; Scot. *deil* for *devil*; old Eng. *pament*, *pawment*, for *pavement*; *manure* from *manœuvre*; Lat. *mûtare* for *movitare*; *nuntius* for *noventius*.

I therefore most feruently stirred up by your gracis comforte in *pervsying* my said Dictionarie haue proceded to the correction and amplificacion thereof in suche fourme as hereafter foloweth.—*Bibliotheca Eliotæ Eliotis Librarie*, 1545, Preface.

Further I am not to wade in the foorde of this discourse, because it was my purpose to satisfie your expectation with a short treatise (most learned Conrade) not wearysome for me to wryte, nor tedious for you to *peruse*.—*A. Fleming*, *Caius of Eng. Dogges*, 1576, p. 38 (repr. 1880).

Perusing yesternight, with idle eyes,
The Fairy Singer's stately tuned verse,
. . . I streight leapt ouer to the latter end.
T. Nash, *Pierce Penilesse*, 1592, p. 92 (Shaks. Soc.).

Thus *perusing* all the ladies and gentlewomen, to some they loste, and of some they wonne.—*Cavendish*, *Life of Wolsey*, *Wordsworth*, *Eccles. Biog.* vol. i. p. 359.

I climbed the Hill, *perus'd* the Crosse
Hung with my gaine, and his great losse.
Vaughan, *Silex Scintillans*, 1650, *The Search*.

PESTER, to trouble, harass, or annoy (by importunity, &c.), is popularly connected with *pest* (Lat. *pestis*), as if *to plague* one, and so identical with Fr. *empester*, to set the plague on, give the plague unto (Cotgrave), *empesté*, plaguy, pestilent, pestiferous (*Id.*). Thus Bailey and Richardson. When St. Paul was accused of being "a *pestilent* fellow" (Greek "a plague"), Acts xxiv. 5, to the Jews, in modern parlance he would be said to have *pestered* them, just as a very troublesome person is sometimes called "a regular *pest*." The old meaning, however, was to embarrass, to clog, to throng, to crowd, originally to fetter or impede, and so encumber or deprive of free action; and it is derived from old Fr. *empestrer*, to pester, intricate, intangle, trouble, incumber (Cotgrave), Mod. Fr. *empêtrer*; It. *impastojare* ("impastojato, put into shackles, or *fetters*, or *pasterns*."—Florio), to fetter or shackle; literally, to confine with a *pastern* or horse's clog, *pastoja* or *pastora*, Low Lat. *pastorium*, a shackle for cattle at *pasture*, a pasturing tether (Diez).

So many dishes shal you haue *pestering* the table at once, as the vnsaciablest ffellow, the devouringst glutton, or the greediest comorant that euer was, can scarce eate of euery one a little.—*Stubbes*, *Anatomie of Abuses*, p. 59.

They could not close their ranks in the front, nor ioyne them together in the middest of the battell . . . and to fight hand to hand

they were so *pestered* behind, that one thronged and overlaid another.—*North, Plutarch* (*Flaminius*), p. 384 (1612).

Let but Falstaff come,
Hal, Poins, the rest, you scarce shall have a room
All is so *pestered*.
Leonard Digges, Verses to Shakspere.

I pray you look into the streets, and the chambers or lodgings in Fleet Street or the Strand, how they are *pestered* with them (coaches) especially after a mask or a play in the court.—*John Taylor, The World runs on Wheels.*

Which [canonization] the Pope is very sparing to confer; First, because sensible that multitude of Saints abateth veneration. Secondly, the kalender is filled (not to say *pestered*) with them, justling one another for room, many holding the same day in copartnership of festivity.—*T. Fuller, Worthies of England*, vol. i. p. 8 (ed. 1811).

Or saw the churches, and new calendar,
Pester'd with mongrel saints and relics dear.
Bp. Hall, Satires, bk. iv. sat. 7.

We may suppose the multitudes had not so *pestered* the Town but that one Lodging might be spar'd, if there were horse-room in the Stable, as it appears there was, because Christ lay in the manger.—*Bp. Hacket, Century of Sermons*, 1675, p. 9.

PETER, a Scandinavian name for

The pious bird with the scarlet breast
Our little English Robin,

Peter Ronsmad in Norway, looks like a perversion of its name in southern Europe, It. *pettorosso, pettirosso*, a Rudcocke or Robin-red-breast (Florio), Sp. *petiroxo*.

Art thou the *Peter* of Norway boors?
Their Thomas in Finland,
And Russia far inland?
The bird, that by some name or other
All men who know thee call their brother?
Wordsworth, Poems of the Fancy, xv.

PETER, an old English name for the plant *peretrum* (*i.e. pyrethrum*), of which word it is a corruption. Cf. PELLITORY.

Petyr, herbe (also *peretre*, and *pertyr*). *Peretrum.—Prompt. Parv.*
Petyr, propyr name. Petrus.—*Id.*

The same word has been curiously corrupted into different proper names. See BERTRAM.

PETER, in *Blue Peter*, the name of a flag (a white square on a blue ground) which is hoisted to give notice that a vessel is about to set sail, is sometimes said to be a corruption of Fr. *partir* (to depart). Mahn (Webster, *Dict.* s.v.) suggests with more probability that it is for *Blue Repeater*, one of the British signal flags.

PETER-GRIEVOUS, a Sussex word for fretful, whining, *e.g.* "What a *peter-grievous* child you are!" Mr. Parish thinks may be from Fr. *petit-grief*, but this seems doubtful.

PETER-SEE-ME, a wine mentioned by Taylor the Water Poet, and in Middleton's *Spanish Gipsey*, iii. 1, also called *Peter-semine*, is a corruption of *Pedro Ximenes*.

The *Pedro Ximenes*, or delicious sweet-tasted grape which is so celebrated, came originally from Madeira, and was planted on the Rhine, from whence about two centuries ago one *Peter Simon* brought it to Malaga, since when it has extended over the south of Spain.—*Ford, Gatherings from Spain*, p. 152.

I am phlegmaticke as may be,
Peter see me must inure me;
I am sanguine for a Ladie
And coole Rhenish shall conjure me.
Brathwaite, Vandunk's Four Humours, &c. 1617.

PETRONEL, an old fire-arm, so called, not, as would appear at first sight, from discharging *stone* bullets, like the *perriere* or *paterero* (from *pierre, petra*), but from its being discharged from the *breast* (Fr. *poitrine*, Lat. *pectus*), its French name being *poictrinal*. So *petrel*, a breastplate, is from Fr. *poictrail*.

PETTICOAT TAILS, a Scotch name for a species of tea-cake, a corruption of *petits gatels*, little cakes; the name and the thing are said to have been introduced by Mary Stuart.

Never had there been such slaughtering of capons and fat geese and barn-door fowls—never such boiling of reested hams—never such making of car-cakes and sweet scones, Selkirk bannocks, cookies, and *petticoat-tails*—delicacies little known to the present generation.—*Scott, Bride of Lammermoor*, ch. xxvi. (*sub init.*)

PETTITOES, so spelt as if it denoted *little toes*, is said to be "a corruption of Norm. *petots*, little feet (Patois de Brai), so modified as to give the word an apparent meaning in English" (Wedgwood).

It. *Peduccii*, all manner of feete, or *petitoes*. —*Florio.*

PHARAOH, the name of an old game in the comedy *Which is the Man?* (p. 60), by Mrs. Cowley, is a corrupt spelling of *faro*, apparently from It. *faro*, "I will do or make."

Faron, a sort of game.—*Bailey.*

The Princess Craon has a constant *pharaoh* and supper every night.—*Horace Walpole, Letters* (ed. Cunningham), vol. i. p. 53 (1740).

Nannette last night at twinkling *Pharaon* play'd. *Gay to Pulteney.*

May I never taste the dear delight of breaking a *Pharaoh* bank.—*The Way to Keep Him*, act i. (1760) [in Davies].

PHARISEES, a popular corruption in Sussex, Hampshire, and elsewhere, of "fairies," old Scotch *phairies* or *phareis*, the guid wichtis (J. G. Dalyell, *Darker Superstitions of Scotland*, p. 538). Cf. Manx *ferrish*, a fairy.

A preacher in a country village once preached on the text, "There was a man of the *Pharisees* named Nicodemus—The same came to Jesus by night." An old woman of the parish said she liked the discourse very much indeed, "And I always *did* hear say that it was by night the *fairies* danced on Harborough Hill.—*Rev. J. M. Neale, Mediæval Preachers*, p. xlvii.

PHILBERT, } a corrupt spelling of
PHILBERD, } *filbert* or *filberd*, the hazel-nut, from a mistaken notion that it was "so named of *Philibert*, a King of France, who caused by arte, sundry kinds to be brought forth."—Peacham.

But thou art of those harvesters I see
Would at one shocke spoile all the *philberd* tree. *Peele, Eglogue*, 1589.

The *Philibert* that loves the vale,
And red queen apple, so envide
Of school-boys passing by the pale.
Peacham, Emblems, 1612 [Richardson].

Filberd, old Eng. *fylberde*, Prov. Eng. *filbeard* (Cheshire, and so Tusser), would seem to signify the nut which completely *fills* the *beards* of the calyx, instead of projecting beyond them (Wedgwood), and indeed *beard-tree* is a popular name for the tree which produces the filbert, *Corylus avellana* (Britten and Holland); compare the German name *bart-nusz*, "beard-nut." *Beard*, then, must be an undoubted part of the word, but *fil-* has nothing to do with the verb *to fill*, being a relic of the mediæval name of the nut, *fillum*, for *phyllum* (Greek *phúllon*), the tree being called *phyllis* (Greek *phúllis*).

Fylberde, notte, *Fillum.*
Filberde, tree, *Phillis.*
Prompt. Parvulorum (c. 1440).

On this latter word Gower has woven a story:—

That Phillis in the same throwe
Was shape into a nutte-tre,
That alle men it might se;
And after *Phillis philliberd*
This tre was cleped in the yerd:
And yet for Demephon to shame,
Into this day it bereth the name.
Confessio Amantis, vol. ii. p. 30 (ed. Pauli).

Filbert, then, would originally have been a mongrel compound, *phyllo-beard* (= "leafy-beard"), *phillberd.*

Filberds are couered with a soft bearded huske.—*Holland, Plinies Nat. Hist.* vol. i. p. 446.

Instead of flowers [of the Filberd] hang down catkins, aglets or blowings, slender and well compact; after which come the Nuts standing in a tough cup of a greene colour; and iagged at the vpper end, like almost to the *beards* in Roses.—*Gerarde, Herbal*, p. 1250.

The *fylbyrdes* hangyng to the grouȝd,
The fygge-tre, and the maple round,
And other trees there was mané one.
The Squyr of Lowe Degre, l. 39.

The pith or meat [of the Coco-nut] is above an inch thick, and better relisht then our *Philberts*, enough to satiate the appetite of two reasonable men.—*Sir Thos. Herbert, Travels*, 1665, p. 50.

PHILIPPINE. When a person lights on a nut with a double kernel, it is customary in some places for the finder to challenge one of the company to be his or her *Philippine*, it being understood that whichever at their next meeting is the first to cry *Philippine!* will be entitled to a pair of gloves or other forfeit. A nut of the kind described is also called a *Philippine nut.* This custom has not been noticed, I think, in any volume of folk-lore, but may be traced in Ireland, England, and America. The word would seem to be borrowed from Ger. *Philippinchen*, used in the sense of a sweetheart or valentine, a corruption of *Vielliebchen.* The Americans sometimes incorrectly spell it *philopena* (Bartlett). See *Notes and Queries*, 6th Ser. iv. 174.

PHILOMOT, an old word denoting a certain pale yellow tint, assimilated in its form to words like *philomath* (derived from the Greek *philos*), is a cor-

ruption of the French *feuille morte*, and so implies the colour of a *dead leaf*.

One of them [the hoods] was blue, another yellow, and another *philomot*.—*Addison, The Spectator*, 1711, No. 265.

Swift (*Advice to Servants*) speaks of a *filemot* colour, and Woodward (*On Fossils*) of a *foliomort* colour.

PHLEGME, an old incorrect form of *phleam*, a lancet (commonly spelt *fleam*), from Lat. *phlebotomum*, Greek *phlebo-tómon*, = "vein-cutter," whence also M. H. Ger. *fliedeme*, and Fr. *flamme*. The Eng. word has passed through the stages *phlebotomum*, *phle'tomum*, *phle-'omum*, *phle'am*.

The *Phlegme* or lancet, is that Instrument wherewith they vse to open a Veine, and may be of vse in tender and Soft parts, and where the Apostemation is outward.—*H. Crooke, Practise of Chirurgery*, 1631, p. 3.

PIANO ROSE, a corruption of *Peony Rose* (*Antrim and Down Glossary*, Patterson).

PICK-AXE is a modern corruption of the old Eng. *pikeys* or *pykeys* (*Prompt. Parv.*; *Robert of Brunne*), or *pikois*; Somerset *peckis* (Williams and Jones, *Glossary*); *picoise* (Wycliffe, 1 *Kings* xiii. 20); old Fr. *picois*.

Thurske . . . markyd out there the foresaid place withe an iron *pykkes*.—*Deposition*, quoted in *Stanley's Westminster Abbey*, p. 513.

Ech man to pleye with a plouh · a *pycoyse* oþer a spade.

W. Langland, Vision of P. Plowman, C. Pass. iv. 465 [see Skeat's ed. pt. 4 (*Notes*), p. 72].

PIE-POWDER COURT, a court attached to fairs in the olden time, having summary jurisdiction to arrange disputes between buyer and seller, literally "The wayfarer's court," from Fr. *pieds poudreux*, = Scot. *dustifute*, "a fairand man." Vid. Morley, *Memoirs of Bartholomew Fair*, pp. 76-79; Soane, *New Curiosities of Literature*, ii. 161.

Pie poudreux, etranger, marchand forain, qui court les foires.—*Roquefort*.

Is this well, goody Joan, to interrupt my market in the midst, and call away my customers? Can you answer this at the *pie-poudres*?—*Ben Jonson, Bartholomew Fair*, iii. 1.

He was an officer in the court of *pie-poudres* here last year.—*Id.* iv. 1.

PIG AND WHISTLE, as the sign of an inn, was once in Danish, it is said, *Pige Washael*, the maiden's greeting, *i.e.* the salutation of the B. Virgin (Miss Yonge, *Christian Names*, i. 267). But this is more than doubtful; see Hotten and Larwood, *Hist. of Signboards*, p. 437 (3rd ed.).

PIGGESNIE is given by Dr. Prior as an old popular name of the pink, being applied, in conjunction with the *primerole* or primrose, as a complimentary term to a lady in Chaucer, *Cant. Tales*, l. 3268. Tyrwhitt thought it meant a "pig's eye"! Another form is *pinckanie*, a term of endearment (Wright). *Pigany* and *pickanniny* are probably the same word. It has been considered a corruption of *pinksten-eye*, *i.e.* Low Ger. *pingsten*, Ger. *pfingsten* (= Greek *pentēkostē*), Whitsuntide, and *eye* = Fr. *œillet* (Lat. *ocellus*), denoting (1) a little eye, (2) a pink (*Pop. Names of Brit. Plants*). Compare *Spinks* = Dut. *Pinkster-bloem*; Ger. *pfingstrose*, the peony; Dan. *pask-lilja*, the daffodil; *Lent-lily*, *Gang-flower*, *Michaelmas daisy*, *Christmas rose*, &c.

More probably *piggesnie* is another form of *pinkanie* or *pinknye*, one with small twinkling eyes (cf. Lat. *ocelle mi!* as a term of endearment, Plautus), from Prov. and old Eng. *pink*, to wink or twinkle (Dut. *pinken*, *pinkoogig*).

Upon drynkynge my eyse will be *pynkynge*.
Heywood, The Four P's (Dodsley, i. 72, ed. 1825).

Though his iye on us therat pleasantlie *pinke*.
Heywood, Spider and Flie, 1556.

Them that were *pinke-eied* and had very small eies they termed *ocellæ*.—*P. Holland, Pliny N. Hist.* 1634, vol. i. p. 335.

Laneham has *pink nyez*, which comes very near to *pinkanye*, and Shakespeare:—

Plumpy Bacchus with *pink eyne*.
Antony and Cleop. ii. 7.

I find by her stink
And the pretty pretty *pink*
Of her *nyes*, that half wink,
That the tipling feast,
With the doxy in the nest,
Hath turned her brain
To a merry merry vein.
Brome, A Jovial Crew, ii. 1.

R. Royster. What, she will helpe forward this my sute for hir part.
M. Mery. Then ist mine owne *pygs nie*, and blessing on my hart.
Udall, Roister Doister, i. 4, p. 27 (ed. Arber).

M. Mery. To mine owne deare coney birde, swete heart, *pigsny*
Good Mistresse Custance present these by and by. *Id.* p. 50.

All the bumbast, epithetes, patheticall adjuncts incomparably fair, curiously neat, divine, sweet, dainty, delitious, etc. pretty diminutives *corculum*, *suaviolum*, etc, pleasant names may be invented, bird, mouse, lamb, puss, pigeon, *pigsney*, kid, hony, love, dove, chicken, etc, he puts on her.—*Burton, Anatomy of Melancholy*, III. ii. 4, 1.

PIGS, in the common sayings, "Please the *pigs*," "Please God and the *pigs*," is the Somerset *pigs*, fairies or *pixies*, probably akin to *Puck* (as if *pucksy*), Icel. *puki*, Welsh *pwca*, Corn. *bucka*, a goblin.

PIKE-STAFF. The proverbial simile, "As plain as a *pike-staff*," is an old corruption of "As plain as a *pack-staff*," which is the common form of the saying in Leicestershire (Evans, *Glossary*, E.D.S.), the *pack-staff* being the stick on which the *packman* or pedlar carries his *pack* over his shoulder.

Some say my satires over loosely flow, . . .
Not, riddle-like, obscuring their intent;
But, *pack-staff plain*, utt'ring what thing they meant.
J. Hall, Satires, 1597, *Prologue*, bk. iii. (ed. Singer).

His honestie
Shall be as bare as his anatomie,
To which he bound his wife. O, *packstaffe* rimes!
Why not, when court of stars shall see these crimes?
Marston, Scourge of Villanie, 1599, Sat. I. (*Works*, iii. p. 249, ed. Halliwell).

You make a doubt, where all is *as plaine as a pike staffe*; you seeke a knot in a bulrush, in which is never any at all.—*R. Bernard, Terence in English*, 1641, p. 89.

But *pike-staff* is an old word, occurring in Langland :—

My plow-fote shal be my *pyk-staf*.—*Vision of Piers Plowman*, B. vi. 105.

PILE, when used of a large and stately building, as Westminster Abbey might be spoken of as a splendid *pile*, generally understood to be only another use of *pile*, a heap, as if referring to the vast accumulation of stone and material used in its erection, is old Eng. *pile*, a castle, Scot. *pele*, *peel*, or *peill*, a fortress or stronghold; north Eng. *peel* and *pile*, a tower (Wright); Welsh *pill*, a stronghold or castle, still found in the *Pile* of Fouldray (*Philolog. Proc.* vi. 131); the same word as *pile*, a large stake driven into the earth as a support for a foundation, then a pier or pillar, from Lat. *pila*, a pier or pillar. *Pile*, a heap, a round mass, is from the Lat. *pila*, a ball.

Pere, or *pyle* of a brygge or other fundament, *Pila*.—*Prompt. Parvulorum.*

The numerous *peels* along the border are an evidence of the insecurity arising from border warfare in times when every man's house was, in a literal sense, his castle also. —*I. Taylor, Words and Places*, p. 262 (2nd ed.).

By an interesting coincidence Wordsworth's "Elegiac Stanzas suggested by a Picture of *Peele* Castle" begin with the line,

I was thy neighbour once, thou rugged *Pile*.

They left neither *pile*, village, nor house standing unburnt.—*Expedition in Scotland*, 1544 [Davies].

Swinburne, a little castle or *pile*, which gave name unto a worthy family.—*Holland's Camden*, p. 806 [Davies].

Though I cannot as an architect,
In glorious *piles* or pyramids erect,
Unto your honour; I can tune in Song
Aloud; and, haply, it may last as long.
Ben Jonson, Underwood, xcv.

PILL-CROW, } old corruptions of
PYLCRAFT, } the word *paragraph*, through the old Eng. forms *pargrafte* (*Ortus*), *paragraffe*, and used for the printers' mark shaped thus ¶, which the French term a *fly's-foot*, *pied-de-mouche*.

Paragraphe, a paragraffe, or *Pill-crow*, a full sentence, head, or title.—*Cotgrave.*

In Husbandry matters, where *Pilcrowe* ye finde,
That verse appertaineth to Huswiferie kinde.
Tusser, Points of Husbandry.

Pylcrafte, yn a booke (pilecrafte) Asteriscus, paragraphus.—*Prompt. Parv.*

Paragrapha, *pylcraft* in wry(t)ynge.—*Medulla.*

PILLEY-STAIRES, a Scotch word used in Pitscottie, is regarded by Jamieson as a corruption of *pilasters*.

PIN is regarded by Dr. Morris as the modern form of old Eng. *preon* (*prin*), from which the *r* has been lost (*Eng. Accidence*, p. 73, 2nd ed.). In that case it is the same word as Scot. *prin*, *prein*, or *preen*, a pin made of wire, A. Sax. *preón*, a needle, Icel. *prión*, Dan. *preen*, Gael. *prin*. Compare Cleve-

land *prin-cod*, a pincushion (Atkinson). Then old Eng. *pin*, *pinne*, a wooden peg, Keltic *pinne*, a peg, Dut. *pin*, Lat. *pinna*, a "pen," must be a distinct word, to which *pin* (*prin*), the toilet requisite, was assimilated, just as old Eng. *grin*, a snare, is merged in *gin*.

Pynne, of metalle, as yryne or oþer lyke, Spintrum.—*Prompt. Parvulorum.*

Euery wyndowe by and by,
On eche syde had there a gynne,
Sperde with many a dyuers *pynne*.
The Squyr of Lowe Degre, l. 98.

Gol *prenes* and ringes wiþ hem
Diep he is dalf under an ooc.
Story of Genesis and Exodus (1250), p. 54, l. 1873.

A' your cocks, and a' your reests,
I value not a *prin*;
For I'll awa' to Meggie's bower,
I'll win ere she lie down.
The Drowned Lovers, l. 16 (*Child's Ballads*, vol. ii. p. 176).

A few lines later occurs *pin* = peg:—

Then he is on to Meggie's bower,
And tirled at the *pin*. *Id.* l. 42.

My memory's no worth a *preen*.
Burns, Poems, p. 80 (Globe ed.).

Pin, in the phrase "*to be in merry pin*," *i.e.* in a cheerful, joyous mood, has been generally considered to have some reference to the old custom, said to have been introduced by Dunstan, of having *pins* or pegs fixed in tankards to define each man's proportion of liquor; see Fuller, *Church Hist.* iii. 17. It was enacted by the Council of London (A.D. 1002), "Ut presbyteri non eant ad potationes, nec *ad pinnas bibant*." He who drank more than his share, it was conceived, might be described as "in a merry pin." This seems a somewhat forced explanation. It is much more likely that *pin*, O. Eng. *pinn*, is a corruption of Fr. *point* (compare *to pill* and Fr. *poiler; pitch*, Fr. *poix; pintel* and *pointel*; to *pin* or *pynd* (cattle) and *pound*). Cotgrave explains *point*, "the state or issue of a cause; also, the order, trimme, array, plight, health, estate, case, taking, one is in," *e.g.* "*En bon poinct*, handsome, faire, fat, well liking, in good taking;" Scot. "in good *point*" (Jamieson); so *être in gaillard point*, would mean "to be in merry trim or *pin*."

Ech lyme faire i-streiȝt also, in god *point* as he were.
13th Cent. Poem, in *Wright, Pop. Treatises on Science*, p. 140.

Nowe set thy hert on *a mery pyn*.
Interlude of the Four Elements (Percy Soc.), p. 47.

To be set *on the merry pinne*. Estre en ses goguettes.—*R. Sherwood, Eng. and French Dict.* 1660.

Each sett on *a mery pin*.
Percy Folio MS. Fryar & Boye, l. 484.

But I haue sett her on such a *pinn*,
King Adler shall her neuer winne.
Id. vol. ii. p. 297, l. 34.

The Callender, right glad to find
His friend *in merry pin*.
Cowper, John Gilpin.

Calamy describes Thos. Fuller as a gentleman "who was generally *upon the merry pin*."—*Memoirs of Howe*, p. 20 (ed. 1724). The old form of the phrase, "*On* a merry pin," would favour the first-mentioned hypothesis.

King Edgar, because his subjects should not offend in swilling, and bibbing, as they did, caused certaine yron cups to be chayned to everie fountaine and wells-side, and at everie vintner's doore, with yron *pins* in them, to stint euery man how much he should drinke; and he that went beyond one of those *pins* forfeyted a pennie for everie draught.—*T. Nash, Pierce Penilesse*, 1592, p. 54 (Shaks. Soc.).

That priests should not go to public drinkings, *nec ad pinnas bibant*, nor drink at *pins*. This was a Dutch trick (but now used in England) of artificial drunkeness out of a cup marked with certain *pins*.—*T. Fuller, Church Hist.* III. ii. 3.

He will,
Imagine only that he shall be cheated,
And he is cheated: all still comes to pass,
He's but one *pin* above a natural.
W. Cartwright, The Ordinary, ii. 3.

Pin and web, an old name used by Shakespeare for a disease of the eye which resembles a white web or veil drawn across the sight, a cataract, is partly a corruption, partly a translation, of It. *panno dell' occhio*, "*a pin and a web* in the eye" (Florio), from *panno*, Lat. *pannus*, a cloth. This use has arisen from a confusing of *panno* with *pano*, an agnel, wartle, or kernel, a hote swelling, a duskish spot (Florio), Lat. *pānus*, a swelling or tumour, Low Lat. *pannus*. Cf. "*panni del viso*, freckles in the face."—Florio. Gascoigne uses the more correct expression, "*pinne or webbe*."

This is the foul fiend Flibbertigibbet . . . he gives the *web and the pin*, squints the eye, and makes the hare-lip.—*King Lear*, iii. 4.

All eyes
Blind with the *pin and web* but theirs.
Winter's Tale, i. 2.

Cataratta, a dimnesse of sight occasioned by humores hardned in the eies called a Cataract or a *pin and web*.—*Florio*.

Penne, a disease of the eye, occurs in *Leechdoms, Wortcunning*, &c., ed. Cockayne, vol. i. p. 374.

PIN-FOLD, a pound for cattle, and *pinner*, an old name for one who impounds them, so spelt apparently on the assumption that these words were derived from old Eng. *pin, pinnen*, another form of old Eng. *pennen*, to pen or shut up (originally to fasten with a *pin* or peg).

If I had thee in Lipsbury *pinfold* I would make thee care for me.—*Shakespeare, K. Lear*, ii. 2, l. 10.

Pynfolde, Inclusorium.—*Prompt. Parv.*
Pynnyn, or spere wythe a pynne, Concavillo.—*Id.*

Pin-fold, however, stands for *pind-fold*, old Eng. *pynde-folde, pond-fold, pound-fold*; and *pinner* for old Eng. *pinder, pyndare*, from A. Sax. *pyndan*, to impound or shut up (Skeat).

Fro þe poukes *poundfalde* · no maynprise may ous fecche.
Vision of Piers Plowman, C. xix. 282.

There is neither knight nor squire, said the *pinder*,
Nor baron that is so bold,
. . . . .
Dare make a trespās to the town of Wakefield
But his pledge goes to the *pinfold*.
Ritson, Robin Hood, vol. ii. p. 16.

As for *Pindar*, 'tis a peculiar word and office in the north of England, that implies, one that looks after strays, and the like, being much the same as *pound-keeper* in the southern parts of the kingdom.—*Hist. of George à Green*, 1706 (*Thoms, Early Eng. Prose Romances*, ii. 155).

PINIONS, the refuse wool after combing (Somerset), = Fr. *peignages*, is from the Fr. *peigner*, to comb.

PINK-OF-MY-JOHN, or *Pink-o'-my-John*, a provincial name for the pansy, would seem to be a corruption of *pinkenny-John* (in Wright), *pinkany* or *pinckanie*, being a term of endearment, sometimes written *piggesnie* (which see).

PIP, a horny substance growing on the tongue of fowls, perhaps regarded as the same word as *pip*, a kernel or seed, and indeed the Span. *pepita* bears both meanings, is old Eng. *pyppe*, Fr. *pepie*, It. *pipita*, all from Lat. *pituita*, plegm, the pip.

PIPISTRELLE, a name for a species of bat, which would seem to refer to its *piping* or making a shrill noise (cf. It. *pipire*, to chirp), is borrowed from It. *pipistrello*, a corruption, through the forms *vipistrello, vespistrello*, of *vespertillus* for Lat. *vespertilio*, the bird of evening (*vesper*), a bat.

PIPRAGE, } popular names for the
PIPPERIDGE, } barberry, are corruptions of Fr. *pepin rouge*, "red pip," old Eng. *piperounge* (Prior).

PIPS, the spots or marks on cards, so spelt as if named from their resemblance to the *pips* or seed of fruit, is a corruption of *picks*, which is the word for diamonds at cards, and sometimes spades, in old and provincial English; "A diamond or *picke* at cards."—Minsheu, 1627; from old Fr. *picque, pique*, a spade (Skeat). So "*picks* and hearts" (the red pips), is a provincial phrase for red spots on the body (Wright). See Taylor, *History of Playing Cards*, p. 233.

PIROUETTE, a quick turn in dancing, Fr. *pirouette*, a whirling about, a whirligig, a diminutive of Prov. Fr. *piroue*, a whirligig, a little wheel (Guernsey), so spelt from a supposed connexion with *roue*, a wheel, as if a rotatory wheeling motion, is only another form of Eng. *pirie* or *pirry*, a whirlwind (Skeat). See BERRY.

PISH-MOTHER, a Scottish name for an ant (Jamieson), is a corruption of *pismire*, the latter part of the word, old Eng. *mire*, an ant, Icel. *maurr* (Dan. *myre*), being confused with *mother* (Dan. *mor*).

PISMIRE, a name in the Orkneys given to a steel-yard (Edmondston), is a corruption of *bismare*, an instrument for weighing, Dan. *bismer*, Icel. *bismari*, Ger. *besem*.

PIT, in the phrase, "the *pit* of a theatre," apparently the part sunken like a well (Lat. *puteus*), where the "groundlings" sit, may be, as Mr. Wedgwood conjectures, from Sp. *pátio*, the central court of a house, but Piedm.

platea, the pit of a theatre (= It. *piazza*, Lat. *platea*), is a different word. Fr. *parterre*, the pit, orig. = a floor, or plot of ground.

PITTANCE, old Eng. *pitance*, Fr. *pitance*, It. *pietanza*, a small allowance of food or money, as if something doled out to the poor from *pity* (old Fr. *pité*) or *piety*, like our phrase, "to give *charity*," and *alms* from Greek *eleēmŏ-sunē*, pity. Compare the following:—

Pytawnce, *Pietancia.*—*Prompt. Parv.*

Piatanza, a *pittance* or allowance of meate and drinke. But properly any almes giuen for *pitties* sake or for the loue of God, namely to poore begging Frieres, consisting of meate and drinke.—*Florio, New World of Words*, 1611.

Item 23rd. He bids them distribute their *pittances*, "*pitancias*," regularly on obits, &c. [Note—*Pitancia*, an allowance of bread and beer, or other provision to any *pious use*.—Kennet].—*G. White, Antiquities of Selborne*, Letter xiv. p. 234 (ed. Jardine).

The same word which in the Hebrew signifies "righteousness," in other Oriental languages, especially Syriac and Arabic, is commonly used for alms; . . . and is ordinarily translated by the LXX. ἐλεημοσύνη, "almsgiving," or "charity."—*Bp. Beveridge, Sermons*, vol. iv. p. 336 (Oxford ed.).

Justitia est portio vini quæ monachis ad refectionem ministrabatur; et cibi diurna portio.—*Du Cange.*

The oldest form of the word, however, is Low Lat. *pictantia*, an allowance of food given to monks of the value of a *picta*, a small coin. So Fr. *pitance*, from old Fr. *pite*, a farthing (Skeat).

Ther is payn and peny-ale · as for a *pytaunce* y-take.
Vision of Piers the Plowman, C. x. 92.

Forgoð enne dei our *pitaunce* [Forego your pittance for one day].—*Ancren Riwle*, p. 412.

PLANT, a slang term for a piece of cheating or trickery, an imposture, "That's a regular *plant*," seems to be the same word as *plant*, an old French form of *plan*, "the ground-plat of a building" (in Cotgrave). The transitions of meaning would thus be, *plan*, a plane or flat surface (Lat. *planus*), the design of a building, &c., drawn out on a flat surface, any plan or scheme, a design or project for entrapping or deceiving another, "a plant." Compare the evil meaning which has been acquired by the words *scheming*, *designing*, *plotting*.

"I was away from London a week and more, my dear, on a *plant*," replied the Jew. —*Dickens, Oliver Twist*, ch. xxxix.

PLASHER, PLASHIE, PLASH-FLUKE, } North country names for *plaice*, as if to denote the splashing and bounding motions of the fish when caught, are corruptions of the word *plaice* (in some districts called *plaish*), old Fr. *plaïs*, from Lat. *platessa*, a flat fish (Greek *plátus*, flat).

PLAT, an old spelling of *plot*, a patch of ground, A. Sax. *plot*, as if it meant a *flat* piece, a *plateau*, old Eng. *plat*, flat, Fr. *plat*.

PLATOON, a body of soldiers, so spelt from false analogy to words like *plateau*, *platform*, &c., is a corruption of Fr. *peloton*, a circular group, a knot, or company (cf. Lat. *globus*), from *pelote*, a ball or *pellet*.

PLAUDIT, applause, so spelt as if it were the Lat. *plaudit*, he applauds, third pers. sing. (like *audit*, *credit*, *tenet*), is an incorrect form of the older *a plaudite* (Bailey), *i.e.* clap your hands, the actors' concluding words to the audience on the Roman stage, second pers. plural of Lat. verb *plaudo*. The word was sometimes mistaken as a dissyllable, as if the final *e* was silent, and sometimes as *plaudity*, with a plural *plaudities* (Tourneur).—Skeat.

PLAY-FAIR, a Scotch corruption of the word *play-fere*, a play-fellow, from *fere*, a companion (cognate with Lat. *par*, Eng. *peer*, an equal).

PLENY-TIDES, as it were full tides, is probably a corrupted form of *plenitudes* (Lat. *plenitudo*, fulness).

Let rowling tears in *pleny-tides* oreflow,
For losse of England's second Cicero.
Greene, Groatsworth of Wit, sub fin.

PLIGHT, an old verb meaning to fold, so spelt from a false analogy to words like *plight* (= condition), *fight*, *might*, *tight* (compare *spright*, an old spelling of *sprite*), is an incorrect form of *plite*, old Eng. *pliten*, to fold, another form of *pleat* or *plait* (Skeat).

Time shall unfold what *plighted* cunning hides [Globe ed. *plaited*].
Shakespeare, K. Lear, i. 2, 283.

Compare with this "God's wisdom has *double folds*."—Job xi. 6 (Gesenius, 410), opposite to *sim-plex*, single-fold,

simple; Scot. *ane-fald*, Ger. *ein-falt*. So *duplicity* = double-foldedness.

All in a silken Camus lilly whight
Purfled upon with many a folded *plight*.
Spenser, F. Queene, II. 3, 26.

Some gay creatures of the element,
That in the colours of the rainbow live,
And play in the *plighted* clouds.
Milton, Comus, l. 301.

Pure spirit that rapt'st aboue the Firmest Sphear,
In fiery Coach thy faithfull Messenger,
Who smiting Iordan with his *pleighted* cloak,
Did yerst divide the Waters with the stroak.
J. Sylvester, Du Bartas, p. 72.

PLOT, a design or conspiracy, apparently formed from *plot* or *plat*, the plan of a building, *plat-form*, a scheme or plan (Shakespeare), *plot*, to lay out a ground or plot (so Wedgwood), is really a shortened form of *complot*, Fr. *complot*, a conspiracy, in old Fr. a crowd or throng (see Littré, *Hist. de la Langue Française*, i. 208), from Lat. *complicitum* (*complic'tum*), "a complication," an involved or intricate business, from *complicare*, to fold together, to interweave. So one involved in a plot is a *complice* or *accomplice*, Lat. *complex*. Compare Lat. *sutela*, a sewing together, a trick or device; *dolos nectere* and *suere*; Greek δολοὺς πλέκειν, ῥάπτειν; Heb. *ârabh*, (1) to weave, (2) to act cunningly, plot; "He gan to weave a web of wicked guyle."—*Faerie Queene*, II. i. 8.

So forth they forth yfere make their progresse,
And march not past the mountenaunce of a shott
Till they arriv'd whereas their purpose they did *plott*.
Spenser, F. Queene, III. xi. 20.

Revenge now goes,
To lay a *complot* to betray thy foes.
Shakespeare, Titus Andronicus, v. 2, 147.

PLOUGH, in the University phrase "to be *ploughed*," *i.e.* to fail in passing, to have one's examination stopped, seems to be a wilful perversion of the probably older, and certainly more intelligible, term, "to be *plucked*," to be divested of all one's superficial plumage of knowledge, stuck on for the occasion, and be rejected as an unqualified pretender, like the magpie in the fable. *Pluck*, Ger. *pflücken*, appears to have been sportively confounded with *plough*, Ger. *pflügen*, from *pflug*, a plough (O. Fris. *ploch*), akin to *pflock*, a peg or plug.

The fate of the idle pass-man is predicted with painful accuracy in an ancient poem:—

I shall so pulle him, if I can
That he shall in a fewe stoundes
Lese all his markes and his poundes, . . .
Our maidens shall eke *plucke* him so,
That him shall neden fethers mo.
Romaunt of the Rose, l. 5983.

He went to college, and he got *plucked*, I think they call it.—*C. Brontë, Jane Eyre*, ch. x.

He had been a medical student, and got *plucked*, his foes declared, in his examination.—*C. Kingsley, Alton Locke*, ch. xx. [Davies].

PLOUGH-STILT, a word for a plough-handle in N. W. Lincolnshire, *stilt* being a corruption of *stert* or *start*, a handle, A. Sax. *steort*. Cf. Ger. *pflug-stert*.

PLUM AND FEATHERS, a tavern sign near Oxford, was originally the Prince of Wales' *Plume of Feathers* (M. Muller, *Lectures*, 2nd ser. p. 530).

PLUME-DAMES, an old Scotch word for *damsons*, quoted by Jamieson from *Acts James VI.*, is from *plum-dammes*, *i.e. Damascene plums*; cf. *Dammes*, damask-work; *Dammys*, Damascus (Jamieson). *Blumdammes*, another form of the word, is used for prunes.

PLUMPENDICULAR, a popular corruption of *perpendicular*, as if hanging or falling *plump* down, like a builder's *plumb*.

The rain that rained one *plumpendikkala* pour,
As you may say enough to ha drowned Muster Noah.
Summat from Suffolk, N. and Q. 6th S. IV. 226.

PLURISY, an old orthography of *pleurisy* (*i.e. pleuritis*, a disease of the *pleura*, the rib or side), has been warped both in form and meaning from a supposed connexion with Lat. *plus*, *pluris*, more. In old writers its common acceptation is overmuchness, plethora, excess. Richardson actually throws it into the one group with *plural!*

Thy *plurisy* of goodness is thy ill.
Ford, Tis Pity She's a Whore, iv. 3.

Goodness growing to a *plurisy*
Dies in his own too much.
Hamlet, iv. 7, l. 118.

Arcite in *The Two Noble Kinsmen* (v. 1, 66) addresses Mars as one that—

Cur'st the world
O' the *pluresie* of people.

See Littledale's note *in loco*.

Thy *plurisy* of goodness is thy ill,
Thy virtues vices, and thy humble lowness
Far worse than stubborn sullenness and pride.
Massinger, The Unnatural Combat, iv. 1.

But this man proved no good Church Physician, had she been sick of a *Plurisey*, too much abounding with bloud as in ages past, then such bleeding Physick perhaps might have done it no harm.—*Harington, Nugæ Antiquæ*, i. 103.

Long since had this land been sick of a *plurisie* of people, if not let blood in their Western Plantations.—*T. Fuller, Holy State*, p. 91 (1648).

Pluresie or *Pleuresie*, with what medicines it is cured.—*Holland, Plinies Nat. Hist.* vol. ii. Index.

Even if we regard this as a distinct word from *pleurisy* (with Dyce, *Remarks on Editions of Shakspere*, p. 218, and Skeat), it has evidently been assimilated to it in form.

POKER, the American name for a game of cards, is a corruption of the old English "Post and Paire," through a contracted form *Po'per*. See E. S. Taylor, *History of Playing Cards*, p. 451.

Now *Post and Pair*, old Christmas's heir,
Doth make a gingling sally.
Ben Jonson, Masque of Christmas.

POLE-AXE, which Richardson defines to be "an axe affixed to a *pole*," is undoubtedly the same word as the Icelandic *bol-öx*, an axe for felling trees (Cleasby, p. 72), Swed. *bolyxa*, from *bola*, to fell trees. Scotch forms are *bullace* and *balax*. Another corrupt spelling is *poll-axe*, as if an axe to smite one on the *poll* or head.

Foorth he took his *Polax* or mall,
And hit Dane Hew vpon the head
That he fel down stark dead.
A Mery Jest of Dane Hew, l. 204.

With what wepen did they hym kyll,
Whether with *polaxe* or with bill!
A goode felowshippe lightly tell.
Roy and Barlowe, Rede me and be nott wrothe, 1528, p. 38 (ed. Arber).

His foote-men fower in number about him, bearing each of them a gilt *poll-axe* in their handes.—*Cavendish, Life of Wolsey* (*Wordsworth, Eccles. Biog.* vol. i. p. 354).

Pole-axe is the spelling in Clarendon's *History of the Rebellion*, and Leland's *Collectanea*; in Orminn (ab. 1200) the word appears as *bulaxe*, representing the Scandinavian *palöxi*, *bolöxi*; in *Reliquiæ Antiquæ*, ii. 176, *boleax*.

POLE-CAT, so spelt as if the *Pole* or *Polish* cat, and indeed it is so explained by Johnson, Bailey, Richardson, and Mahn. It is rather, however, from the old French *pulent*, stinking, the offensive smell of the animal being proverbial, *pole-* being etymologically akin to A. Sax. *fúl*, "foul," Goth. *fuls*, Icel. *fúll*, Fr. *pouacre* (nasty), Lat. *puter*, Sansk. *puy*, to stink. (See also Farrar, *Chapters on Language*, p. 175; Cockayne, *Spoon and Sparrow*, p. 110; Morris, *Accidence*, p. 209.) Compare the French *putois*, from *putere*, to stink, It. *puzzola*, "a Pole-cat, a stinking thing" (Florio), from *puzzare*, to stink; Eng. *fulmart*, the "*foul*-martin;" and *fitch*, *fitchew*, O. Fr. *fissau*, Dut. *fisse*, from Scand. *fisa*, *fise*, to fist, fizzle, or emit an evil odour. Prof. Skeat conjectures that the original form may have been *pool-cat*, the cat living in a hole (Celtic *poll*).

The difference of a *Poul-cat* from the wild-cat is because of her strong stinking savour, and therefore is called *Putorius* of *Putore* because of his ill smell.—*Topsell, Hist. of Foure-footed Beasts*, p. 219.

Polecat is probably nothing more than the *Polish* cat. Foumart, fulmart, fulimart are contractions of foul marten, a name applied to it in contradistinction to the sweet marten, on account of its disgusting odour.—*Bell, History of British Quadrupeds* (*Latham, Dict.* s.v.).

And eke ther was a *polkat* in his hawe,
That, as he sayd, his capons had yslawe.
Chaucer, Cant. Tales, l. 12789.

How should he, harmless youth, how should he then
Who kill'd but *poulcats*, learn to murder men?
Gay, The What D'ye Call It, i. 1.

POLICY, a Scotch word for the pleasure-grounds about a gentleman's house. The origin of the word has not been satisfactorily explained Jamieson says it is from Fr. *police*,

but I cannot find that this word was ever used in a similar sense. I would suggest with some confidence that it is a somewhat corrupted form of Fr. *palissé*, "palisadoed, staked, or paled about," from *palisser*, "to impale, to inclose with pales, to defend with palisadoes" (Cotgrave), and so = a piece of ground paled off, a park, or enclosure. It is well known that a large number of French words have been naturalized in Scotch. See also Twiss's *Tour in Ireland*, p. 73.

I visited the *policies* of Conon House a full quarter of a century after this time.—*Hugh Miller, My Schools and Schoolmasters*, p. 216 (ed. 1869).

For the change of vowel compare Eng. *pole* with Fr. *pal*, Lat. *palus*; *pollaver*, "to play the Sycophant, to flatter, or sooth" (Bailey), from *pallaver*, Port. *palavra*, a word, Sp. *palabra*, from Lat. *parabola* (It. *parola*, Fr. *parole*), *i.e.* nothing but words.

Wodes no foreste withouten *palaised* parke.
Robt. Brunne, p. 110.

It is not every field or common which a gentleman pleases to surround with a wall or *paling*, or to stock with a herd of deer that is thereby constituted a legal park.—*Blackstone, Commentaries*, b. ii. c. 3 (in Richardson).

Within fermans and *parkis cloyss of palys*.
G. Douglas, Prolog of xii Buk of Eneados, l. 176 (1513).

POLICY, a contract entered into by an insurance office to pay conditionally certain moneys, Fr. *police*, Sp. *poliza*, It. *polizza*, a bill or schedule, is from Low Lat. *politicum*, *poleticum*, a corruption of *polyptichum*, a register, from Greek *poluptuchon*, a "many leaved" document, from *polus*, many, and *ptuchē*, a fold. Hence also Fr. *pouillé*, a church register (see Chéruel, *Dict. des Institutions*, s.v. *Polyptique*), and possibly *poulet* ("a pullet"), a love-letter.

POLLIE-COCK, a Scotch word for a turkey, also called a *powie*, is a corruption of the French *poulet* or *poule d'Inde*.

POLLY-PIKELET, a familiar and childish word for a sort of crumpet or tea-cake, which I remember to have heard some thirty years ago in Ireland, is probably a corrupted form of the old word "*bara-picklet* [Welsh] cakes made of fine flour, kneaded with yeast."—Bailey; from Welsh *bara*, bread, and perhaps some derivative of *pigo*, to prick.

Popelins, soft cakes made of fine flower, kneaded with milk, sweet butter, and yolks of eggs; and fashioned, and buttered, like our Welch *Barrapyclids*.—*Cotgrave*.

POXEY-COCK, a Scotch word for a turkey, also written *pounie*, or *pownie*, is a misapplication and corruption of *poune*, or *powin*, the peacock, Fr. *paon*, Lat. *pavo(n)*.

PONTIFF. } The Latin word *pon-*
PONTIFICAL. } *tifex*, which is the origin of ours, seems on the face of it to be derived from *pon(t)s*, a bridge- and *facio*, to make, as if the Roman priest was originally charged with the construction and maintenance of bridges. In allusion to this Longfellow says:—

Well has the name of *Pontifex* been given
Unto the Church's head, as the chief builder
And architect of the invisible bridge
That leads from earth to heaven.
The Golden Legend, v. ll. 7-10.

Milton actually uses the expression "*pontifical art*" for the art of bridge-making, and *pontifice* (like *ædifice*) for the bridge built.

Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss.
Paradise Lost, x. ll. 312-314.

This new wondrous *pontifice*.
Id. l. 348.

Curtius thinks that the *pontifices* were indeed originally the "bridge-makers," or more generally "road-makers," Lat. *pon(t)s* being cognate with Gk. *pátos*, Sansk. *patha*, a way or path (*Griech. Etymologie*, i. 235), A. Sax. *pað*.

So Mommsen—

The five "bridgebuilders" (*pontifices*) derived their name from their function, as sacred as it was politically important, of conducting the building and demolition of the bridge over the Tiber.—*History of Rome* (Eng. trans.), vol. i. p. 178.

The clergy were literally the great road-makers of the middle ages, many of the best roads in Spain and elsewhere having been constructed by them for the benefit of pilgrims to the most fre-

quented shrines (vid. Ford, *Gatherings from Spain*, p. 42). Among the mediæval guilds was one of bridge-builders, "associated for the building or keeping in repair of bridges for the use of wayfarers—of pilgrims above all" (Trench, *Mediæval Church History*, p. 412).

The order of bridge-builders at Avignon, with the peculiar love of punning which characterized the middle ages, were called *fratres pontificales*; and sometimes *fratres pontis* and *factores pontium*.—*Wright, Essays on Archæology*, vol. ii. p. 139.

He was *verus Pontifex*, in the grammaticall notation thereof, building a fair Bridge at Braundsford (within three miles of Worcester) over the river Teme.—*T. Fuller, Worthies of England*, vol. ii. p. 468.

Professor Francis Newman, however, is probably right in his conjecture that the primitive form of *pontifex* was *pompifex*, *i.e.* one who holds a religious procession (Gk. *pompê*), supported as it is by the Umbrian word *pontis* (in the Iguvine Tables) = *pompis*, Gk. *pompaîs* (Philolog. Soc. Trans. 1864). Compare old It. *pompe*, Oscan *ponte*, Gk. *pempe* (= *pente*, πεντε); and *Pontius*, for *Pomptius*, = *Pompeius*, = Quinctius. Lange, indeed, supposes that *pontifex* may have originally meant "Five-maker" (*Fünfmacher*), as they were five in number.

Pony, a sporting term for a sum of money wagered as a bet, £25 says the *Slang Dictionary*, £50 says Wright's *Provincial Dictionary*, is probably, like many other cant words, borrowed from the gipsies. Cf. Slang *poona*, a sovereign, *pound*, Scotch *pun'*, used with a considerable latitude of meaning for a sum of money.

Pool, a term applied to the money staked in certain games, so called as if from the pool-like hollow or depression in the gaming-table in which the stakes are placed. It is evidently an Anglicized form of Fr. *poule*, which Gattel thus defines, "à certains jeux de cartes, quantité d'argent ou de jetons dont chacun des joueurs contribue à son tour, et qui demeure à celui qui gagne le coup. Au Trictrac et à quelques autres jeux, *faire une poule*, *jouer une poule*, faire une partie où tous les joueurs mettent une certaine somme chaque fois qu'ils entrent au jeu, et qui demeure en entier à celui qui a gagné tous les autres de suite."

Poor John, an old English name for the hake fish when dried and salted. It was esteemed a coarse kind of food, probably like ling, but from its frequent mention in old writers must have been in common use.

A drie fishe called *poore John*, 8d.—*Expenses of Judges of Assize*, 1598-9 (Camden Soc. Miscell. vol. iv. p. 32).

There appear'd a fish call'd a *poor John*,
Cut with a lenten face, in my own likeness.
Massinger, The Picture, act iii. sc. 1.

Bret. A Spaniard is a Camocho, a Callimanco, nay which is worse a Dondego, and what is a Dondego?

Clown. A Dondego is a kind of Spanish stock-fish or *poor John*.

Bret. No, a Dondego is a desperate Viliago, a very Castilian, God bless us.
Dekker and Webster, Famous Historie of Sir Thomas Wyat, 1607.

I would not be of one that should command me
To feed upon *poor John*, when I see pheasants
And partridges on the table.
Massinger, The Renegado, i. 1.

How could the Dutch but be converted, when
The Apostles were so many fishermen? . . . .
Though Herring for their God few voices missed,
And *Poor-John* to have been the Evangelist.
Marvell, Satires (Murray's ed.), p. 117.

'Tis well thou art not fish; if thou hadst, thou hadst been *poor-John*.—*Shakespeare, Rom. and Jul.*, act i. sc. 1.

Stale Barrel'd, and Bisket Browne,
Salt-butter, that like Soape doth smell,
Rusty Bacon, rotten *Poore John*,
And Stinking Anchovaes we sell.
Sir Wm. Davenant, Works, fol. 1673, p. 337.

See also Hall, *Satires*, p. 97 (ed. Singer); Harington, *Epigrams*, ii. 50.

It has been ingeniously conjectured that "*a poor-John*," is merely a popular corruption of Fr. *habordean*, Eng. *haberdine*, cheap salt-fish, though in the following passage they seem to be distinguished:—

His dayntie fare is turned to a hungry feast of dogs and cats, or *haberdine* and *poore John*, at the most.—*Nash, Pierce Penilesse, His Supplication to the Deuill*, 1592 (Shaks. Soc. ed. p. 19).

Habordean, *haberden* (Tusser, 1580), is the same word as Ger. *laberdan*, "salted cod-fish, *Aberdeen* fish" (Kalt-

schmidt), Dutch *labberdan*, older Dutch *aberdaan* (Sewel).

There is a Rhine fish not unlike the haddock, which those of the district salt and dry much after the manner of the Scotch. They call it *aberdanum*.—*Badham, Prose Halieutics*, p. 334.

Like the *finnin* (or *findon*) *haddock* it derived its name from the place where it was cured.

Heine mentions a Dutchman "investigating the distinction between Kabeljaw, *Laberdan*, and Saltfish, and finding out that they were at bottom one and the same" (Stigand, *H. Heine*, i. 347).

Pope, a Northampton name for the common red poppy (Wright), with an imagined reference to the scarlet vestments of the Bishop of Rome and his cardinals, is obviously a corruption of old Eng. *popy*, A. Sax. *popig*, the poppy, from Lat. *papaver*.

Popy, weed, Papaver.—*Prompt. Parv.*

There is growend upon the ground
Popy, which bereth the sede of slepe.
Gower, Conf. Amantis, vol. ii. p. 102.

Pope, altered from A. Sax. *pápa* (Fr. *pape*), Lat. *papa*, father, perhaps under the influence of Lat. *pŏpa*, a priest's minister, a sacrificial priest. Wycliffe thought it was derived from the Latin interjection *papæ!* wonderful! Greek *papaí! popoí!* Compare Florio's account of *popinjay*, s.v.

So weren cristis apostlis betere þan ony *pope* of rome. For þis name is newe foundun, & it betokenið *wundirful*; for summe þenken it greet wundir þat worldly glory & hoolynesse shulden be knyttid in o persone.—*Unprinted Works of Wycliffe*, p. 471 (E. E. T. S.).

Pop-gun would seem to be beyond question the miniature gun that goes *pop!* (Fr. *pouf!*) and yet the history of the word when traced back suggests a different origin. The earliest mention of the word is probably in the *Promptorium Parvulorum*, about 1440.

"*Powpe*, holstykke (al. hole styke), Capulus (vel caupulus)," that is, a "hollow stick," a pop-gun (Way). With this agrees "*Poupe* for a chylde, *Poupée*."—Palsgrave, *Lesclaircissement*, 1530. Cotgrave defines Fr. *poupée* (from Lat. *pupus*, *pupa*, a boy, a girl), as "a baby, a puppet or bable," *i.e.* a doll, a bauble, or as we would now say, a toy. *Pop-gun* is therefore properly a *poup-gun*, a "toy-gun" for a child. Cf. *poppet* for *puppet*, and It. *poppare*, *puppare*, to suck (play the baby), *poppa*, a teat, and lolli-*pop*; Scottish *pippen*, a doll, with which Jamieson compares Teut. *poppen*, playthings.

Popgun was formerly corrupted into *potgun*, which was the name of an ancient piece of ordnance.

Sclopus . . a *potgun* made of an elderne sticke, or hollow quill, whereout boyes shoote chawen paper.—*Nomenclator*, 1585.

Jonson in his *Humble Petition of Poor Ben* speaks of

The ratling pit-pat noise
Of the less poetic boys,
When their *pot-guns* aim to hit
With their pellets of small wit.
Works, p. 719 (ed. Moxon).

. . Me thinks, those things, in which
The world appeares most glorious, and most rich,
Are no more worthy of my serious hopes,
Then Ratles, *Pot-guns*, or the Schoole-boyes Tops.
G. Wither, Britain's Remembrancer, To the King, 1628.

Popinjay is not the *jay* that *pops* about, or is frequently *popped* at as a mark (vid. Cotgrave, s.v. *papegay*), Fr. *papegai*, Sp. and Portg. *papagay*, Med. Greek *papagas*, but the "priest's (pope's) cock," being a corrupted form of Fr. *papegau* (Cotgrave, *gau* = cock), Mod. Greek *papagallos*, It. *pappagallo*, *papagallo*, from *papa*, a priest (a class who were noted bird-fanciers, Diez) and *gallus*, a cock. In Greek *pappos* denoted some small bird. Compare *parroquet*, It. *parrocchetto*, orig. a priestling (from *parochus*); Prov. Eng. *pope*, Dan. *dompap* (lord pope), the bullfinch; Fr. *prestrot*, a priestling, a little bird resembling a linnet (Cotgrave); Fr. *moine*, *moineau*, It. *monaco* (monk), Fr. *nonnette*, Sp. *fraile*, names of birds.

The earliest mention I have found of the word is in Alexander Neckam (died 1217), who explains it as follows:

Psittacus, qui vulgo dicitur *papagabio*, id est, principalis seu nobilis *gabio*.—*De Naturis Rerum*, lib. i. cap. xxxvi.

Apparently "the pope of chatterers."

Others, however, interpret the word as meaning the "talking cock," comparing Bav. *pappel*, a parrot, Ger. *pappeln*, to babble or chatter, It. *pap-*

pare, to prattle, Prov. Eng. *popple*, to talk nonsense (Norfolk), *popping*, chattering. "Hold thy *popping*, ya gurt Washamouth."—*Exmoor Scolding*, l. 138 (E.D.S.).

If a *popingay* speake she doth it by imitation of mans voyce artificially.—*Puttenham, Arte of Eng. Poesie*, p. 312 (ed. Arber).

Florio has the curious entry:—"*Papagallo*, a wonderfull Cocke; for *Pape* is admirable [*i.e.* a word of admiration, 'as gods! oh!' Greek *pappaî*] and *Gallo*, a Cocke."—*New World of Words* (1611).

Pyes & *papeiayes* purtrayed with-inne
As þay prudly hade piked of pomgarnades.
Alliterative Poems, p. 79, l. 1466.

He is *papeiai* in pyn þat beteþ me my bale.
Böddeker, Alteng. Dicht. p. 145, l. 21.

POPPET, a familiar term of endearment for a baby, a darling, with a latent reference, perhaps, to its *popping* up and down when dandled, is a survival of old Eng. *popet*, a doll, old Fr. *poupette*, a little baby, a diminutive of Lat. *pupa*, a girl, and so the same word as "puppet."

Popet, for childre to play with, *poupée*.—*Palsgrave, Lesclaircissement*, 1530.

This were a *popet* in an arme to enbrace
For any woman, smal and faire of face.
Chaucer, Cant. Tales, 13631.

POPPY-HEADS, the name given to the elevated ornaments often carved at the end of church pews, is said to have no connexion (as might maliciously be supposed) with the somniferous *papaver*. According to the researches of the Ecclesiological Society the mediæval form of the word was *poppœa*, *paupada*, and "seems to mean a bundle of clouts or rags tied up into something like a human figure;—much such a resemblance as a child's rag doll bears to the same thing" (*Handbook of Eng. Ecclesiology*, p. 105). If this be correct, *poppy* here is the same word as Fr. *poupée*, "a puppet, or bable, a distaffe full of flax, &c." (Cotgrave), Lat. *pupa*, a little girl, our "puppet" and "puppy."

PORCUPIG, a provincial Eng. name for the porcupine, Scot. *pork-pik*, is a corruption of the French *porc-épic*, old Fr. *porc-espi*, Lat. *porcus spicatus*, "the spiky pig."

You would have thought him for to be
Some Egyptian *porcu-pig*.
The Dragon of Wantley.

PORE BLIND, a mis-spelling of the word *purblind* found in writers of the 16th and 17th centuries, as if it meant so defective in sight that one has to *pore* or *peer* (O. Eng. *powren*) very closely to distinguish an object. The oldest form of the word, however, is *pur blind* (written separately), *i.e. pure* (= altogether, absolutely) *blind* (*mere cœcus*).

Me ssolde pulte oute boþe hȳs eȳe, & make hȳm *pur blȳnd*.—*Robt. of Gloucester, Chronicle* (ab. 1298), vol. iii. p. 376 (ed. 1810).

Where another version has *starke blynde*. Wycliffe (1389) has *pure-blynde* (Ex. xxi. 26, Vulg. *luscos*), and so the *Promptorium Parvulorum* (ab. 1440), "*Purblynde*, luscus." We have now reverted to the original spelling, but retained the meaning of poring or partially blind (so Skeat, with whose article, *Etym. Dict.*, s.v. this independently written closely agrees).

The dust or powder heerof [of Fussballs] is very dangerous for the eies, for it hath beene often seen that diuers haue beene *pore blinde* euer after, when some small quantitie thereof hath beene blowen into their eies.—*Gerarde, Herball*, fol. p. 1387 (1597).

The visage wan, the *pore blind* sight,
The toil by day, the lamp at night.
Sir Wm. Blackstone, The Lawyer's Farewell to His Muse.

The dung of cocks and capons . . is singular good for those that be *pore-blind* or short-sighted.—*Holland, Plinies Nat. Hist.* ii. 367 (1634).

Which [Fuzz-balls] being troden vpon do breath foorth a most thinne and fine powder, like vnto smoke, very noisome and hurtfull vnto the eies, causing a kinde of blindnes, which is called *Poor-blinde*, or Sand-blinde. *Gerarde, Herball*, p. 1385.

Thus heartlesse hares with *purblind* eyes do peere
In the dead lyon's pawes, yea dastard deere
Over his heartlesse corps dare domineere.
T. Fuller, Davids Hainous Sinne, 1631, st. 47.

PORK-POINT, an old Eng. name for the porcupine, as if the *pig* with the sharp *points*, is a corruption of the still older name *porkepyn*, O. Fr. *porc espin* (Palsgrave), *i. e.* the *pig* with the *pins* or *spines* (Lat. *spina*, a thorn).

Poork poynt, beste (also, *porpoynte* and *perpoynt*), Histrix.—*Prompt. Parv.*

From *pork-point* or *por-point* came

the old Eng. name of the animal, *porpentine*.

The xxiiij day of Feybruarii was bered ser Wylliam Sydnay knyght, in the contey of Kentt, at ys plasse callyd Penthurst, with ij harolds of armes, . . . ys target, and mantyll, and helmett, and the crest a bluw *porpyntyn*. —*Machyn's Diary*, 1552-3, p. 31 (Camden Soc.).

He gaue for his deuice the *Porkespick* with this posie *pres et loign*, both farre and neare. For the *purpentines* nature is, to such as stand aloofe, to dart her prickles from her, and if they come neare her, with the same as they stick fast to wound them that hurt her.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 118 (ed. Arber).

P. Holland has given the word a new twist into *porkpen*, with allusion to its sharp *pens* or quills.

The *Porkpens* come out of India and Africa. —*Plinies Nat. Hist.* vol. i. p. 215.

PORRIDGE, a kind of thick gruel or soup, is old Eng. *porree*, old Fr. *porrée*, assimilated to *pottage*, Fr. *potage*, from *pot*. It perhaps stands for *porrettes*, plu. of *porette*, broth, It. *porrata*.

PORTENAUNCE, an old spelling of *appurtenance* (Wycliffe, *Gen.* xxxi. 36), generally used of the intestines or offal of an animal, as if from Fr. *porter*. It denotes properly what *pertains*, or is appended, to the head (compare *pluck*, Prov. Eng. *gather* and *race*, Dorset *hinge* (for *hang*), the heart, liver, and lights of an animal, all that can be torn away so as to hang together).—A. V. Exod. xii. 9.

Portenaunce of a beest, *Fressevre*.—*Palsgrave, Lesclaircissement*, 1530.

Portenaunce, of a thynge. Pertinencia, in plurali excidie. — *Prompt. Parvulorum* (c. 1440).

The duke is the head, and I, Blurt, am the *purtenance*.
Middleton, Works, i. 302 (ed. Dyce).

The shaft against a rib did glance
And gall him in the *purtenance*.
Butler, Hudibras, pt. i, c. 3, l. 318.

PORT-HOSE, an old word for "a certain kind of service book, *e.g.* on my *Porthose* I make my oath,—an expression strange and full of difficulty" (Skinner, *Etymologicon*, 1671, Pt. 2. s.v.).

It is variously spelt *portos*, *portesse*, *portuas*, *portas*, and is a corruption of the French *porte-hors*, "a carry-abroad," Lat. *portiforium* (from *portare foras*). It was a clerical vade-mecum or portable breviary, "which the clergy might take along with them as a ready manual for all ordinary occurrences" (Wordsworth, *Ecclesiastical Biography*, vol. ii. p. 237, ed. 1810). See also Palmer, *Origines Liturgicæ*, vol. i. p. 208 (ed. 1832).

Among the bequests of the Black Prince's Will, 1376, occurs the following:—

Ycelx missal et *portehors* ordenons à servir perpetuelement en la dite chappelle.

They find them by chance in their popish *portifoliums* and masking books.—*Bale, Select Works*, p. 175 [Davies].

POSTHUMOUS, surviving, Fr. *posthume*, so spelt as if born *after* the father was under *ground* (*post humum*), is, of course, only the Latin *postumus*, the superlative of *post*, afterwards.

Sylvester speaks of the silk-worm

Leaving a *Post-hume* (dead-liue) seed behinde her.
Du Bartas, p. 111 (1621),

and Vaughan the Silurist calls books,

Man's *posthume* day
The track of fled souls, and their milkie way.
Silex Scintillans, 1650.

POSTMASTER, an academic word, one who has a certain allowance or portion at one of the Universities, just as *sizar* is one who enjoys a *size* at commons.

The second brother of A. Wood became one of the *portionists* or *postmasters* of Merton College.—*Life of A. Wood*, p. 10.

Postmaster is said to be a contracted form of *portion-master*, Lat. *portionistæ magister*.

POSTURE-MAKER, a merryandrew, is, according to Mr. Wedgwood (*Philolog. Trans.* 1855, p. 69), a corruption of Dut. *boetsen-maecker*, Ger. *possenmacher*, from *possen*, tricks, but this I doubt.

POT, a North country word for a deep pool or hole in the bed of a river. "The deep holes scooped in the rock by the eddies of a river are called *pots*; the motion of the water having there some resemblance to a boiling *caldron*." So Sir Walter Scott (*Minstrelsy of the Scottish Border*, ii. 188, ed. 1861) in a note on the following passage:—

The deepest *pot* in a' the linn
They fand Erl Richard in.
Earl Richard.

Pot is also used in Scottish for a pit or dungeon, and is the same word as old Eng. *put, putte*, a *pit*, A. Sax. *pyt*, Lat. *puteus*, a well or pit. Dunbar speaks of "the *pot* of hell."

And vthir sum thare with gan schete ful hot
Deip in the soroufull grisle hellis *pot*.
G. Douglas, Bukes of Eneados, p. 108, l. 16 (ed. 1710).

O an' ye gang to Meggie's bower,
Sae sair against my will,
The deepest *pot* in Clyde's water,
My malison ye's feel.
The Drowned Lovers, l. 28 (*Child's Ballads*, ii. 176).

Hence, probably, may be explained the old popular phrase, "To go to *pot*," originally "to go to the *pot*," *i.e.* to the *pit* or *pot* of destruction, the bottomless pit, and so to be ruined or destroyed, to perish. Wedgwood compares Prov. Swed. *far te putten!* go to hell!

In Shakespeare's *Coriolanus*, when Marcius pursues the Volscians within the gates of Corioli, and one of his soldiers exclaims:—

See, they have shut him in;

they all cry out:—

To the pot, I warrant him.
Act i. sc. 4.

Aussi tost meurt vache comme veau. As soon the young, as old, *goes to the pot*.—*Cotgrave*.

Then *goeth* a part of little flock *to pot* and the rest scatter.—*Tyndale, Works*, iii. 110 (Parker Soc. ed.).

Creweltie. Thou wouldest not sticke to bring thine owne brother to payne.
Avarice. Ha, ha, ha; no, nor father and mother, if there were ought to be got, Thou mightest sweare, if I could, I would bring them *to the pot*.
New Custome, 1573, act ii. sc. 3.

Flawn. Why, the weakest *goe to the pot* still.
Mam. That jest shall saue him.
Jacke Drums Entertainment, act i. l. 218 (1616).

The rhyming Monsieur, and the Spanish plot,
Defy or court, all's one, they *go to pot*.
Dryden, Epilogue to The Tempest, 1667.

He was conniv'd at and kept in his place, otherwise he had infallibly *gon to the pot*.—*Life of A. à Wood*, sub anno 1648, p. 39 (ed. Bliss).

If Cannibals they be
In kind we doe not know;
And if they be, then welcome we,
To pot straightway we *goe*.
Ballad of R. Baker, in *Hakluyt's Voyages*, 1563.

Latimer seems to have understood the expression with reference to the melting pot of the refiner:—

You see by dayly experience that the most part of wicked men are lucky in this worlde, they beare the swing, all thynges goeth after their myndes, for God letteth them haue their pleasures here. And therefore this is a cōmon saying: The more wicked, the more luckye: but they that pertaine to God, they shall inherite euerlastyng life: they must *goe to the pot*, they must suffer here according to the Scripture.—*Sermons* (1552), p. 183.

The explanation is complicated by the curious statement in *Pierce the Ploughmans Crede* (1394), that useless friars were sometimes put out of the way

wiþ *pottes* on her hedes.
l. 614.
vnder a *pot* he schal be put · in a pryvie chambre. l. 627.

POTENT, an old English word for a crutch occurring in Chaucer, would more correctly be a *potents*, being from the French *potence*, a crutch, Low Lat. *potentia*, a support.

In heraldry a *cross Potent* is one each arm of which resembles a crutch.

POT-SHAUGH, the scarcely recognizable form which *Pasha* wears in Sir Thos. Herbert, corresponds closely enough to the original Persian word, which is *pâd-shâh*, a sovereign or emperor, from *pâd*, protecting, and *shâh*, a king.

To speak truly, the *Pot-shaugh* had then no affection for him, when probably by reason of his old-age he was disabled to do him further service.—*Sir Thos. Herbert, Travels*, 1665, p. 221.

Here we met the *Pot-shaw* again.—*Id.* p. 220.

The word translated "governor" in A.V. 1 Kings x. 15, Ezra v. 3, is in Hebrew *pechâh*, which seems to be an adaptation of Pers. *pâd-shâh*, explained by M. Müller to be *pad* (Sansk. *pati*, lord, Greek *pósis*) + *shâh* (the remains of Cuneiform *khshâyathiya*, king), see *Pusey on Daniel*, pp. 570-72.

POTTINGAR, Scotch for an *apothecary*, influenced in form apparently by the word *pottinger*, a jar, an earthen vessel, as if it meant the man of gallipots, according to Swift's jesting derivation, "a-pot-he-carries." Compare the old Eng. *potygare, potecary*; Scotch *poti-*

garies, drugs, *pottingry*, the apothecary's art.

In *pottingry* he wrocht great pyne;
He mordreit mony in medecyne.
Dunbar.

Pharmacopile, vulgo le *Pottinger*.—*Bardsley, Hist. of Surnames*, p. 173 [where the meaning is mistaken].

Compare *Potecarry*, a provincial word for an apothecary.

A parallel is afforded in German folkspeech by *topfträger*, pot-carrier (Andresen).

POU DE SOIE, } the French name
POULT DE SOIE, } of a species of thick silk stuff, is doubtless only another form of the English word, *padisoy*, Scot. *poddisoy*, *poddasway*, compounded of Fr. *padoue* and *soie*, *i.e.* Padua silk. Fr. *padou* is a sort of silk ribbon tissue originally manufactured at *Padua* (Gattel).

POUNDGARNET, a corruption of pomegranate (Wright).

POURCUTTEL, a fish mentioned in Holland's Pliny, seems to be a corrupted form of the name *pourcontrell*, which he also applies to it. Under the head of the "Polypus or *Pourcontrell* kind," he says, "As for the Many-feet or *Pourcuttels* they lie hidden for two months together, and aboue two yeares they liue not."—*Naturall History*, tom. i. p. 250 (1634).

PRESS, To, to enlist soldiers, to constrain men to serve in the navy, originally to *prest*, or take them into the service by giving them *prest*-money (*i.e.* ready money, an earnest), or something in *prest* (Lat. *præsto*, O. Fr. *prest*, Fr. *prêt*, ready, in which sense *prest* occurs in Shakespeare, *Mer. of Venice*, i. 1.). So spelt as if it primarily meant to force men to serve on compulsion, like the French *forçat* from *forcer*, and It. *sforzati*, galley-slaves perforce (Florio). But *prestmen* (Chapman, *Od.* iv.) denoted hired men, in contrast to bond men, and *prest* in Bacon is a loan, money advanced.

When went he, or with what train dignified?
Of his selected Ithacensian youth?
Prest men, or bond men, were they? Tell the truth.
Chapman, Odysseys, bk. iv. l. 861 (ed. Hooper).

He should have by the way of a *prest* a thousand markes of his pension out of Winchester.—*Cavendish, Life of Wolsey, Wordsworth, Eccles. Biog.* vol. i. p. 482.

Souldiers, late *prest*, are now supprest;
Crost and cassierd from further pay.
J. Sylvester, Epigrams, Works, p. 615.

In the following, *prest* means ready at hand, willing to serve as volunteers:—

White (Swan-like) wings, fierce talons, alwaies *prest*
For bloody battails.
Sylvester, Du Bartas, p. 106 (1621).

The winged Legions,
That soar aboue the bright Star-spangled Regions,
Are ever *prest*, his powrfull Ministers.
Id. p. 143.

Though the Rulers of the earth take counsel against the Lord and against his Christ, yet there is an Army always *prest* in the air.—*Hacket, Century of Sermons*, p. 66, fol. 1675.

Prest came to be mistaken for a past participle, as if *pressed*. Compare the following:—

Must grandson Filbert to the wars be *prest*? . . .
O tyrant Justices! have you forgot
How my poor brother was in Flanders shot?
You *press'd* my brother—he shall walk in white . . . .
Now will you *press* my harmless nephew too?
Gay, The What D'ye Call It, act i. sc. 1.

We to a Committee of the Council to discourse concerning *pressing* of men.—*Pepys, Diary*, Feb. 27th, 1664-5.

I yesterday expressed my wonder that John Hay, one of our guides, who had been *pressed* a-board a man-of-war, did not choose to continue in it longer than nine months, after which time he got off.—*Boswell, Journal of a Tour to the Hebrides*, Aug. 31.

He [John Newton] went to sea at eleven years old. Presently we find him *impressed* into the navy, and there, through his father's influence made midshipman.—*Saturday Review*, vol. 51, p. 201.

Privy-Seals were common in her [Elizabeth's] Days, and *pressing* of Men more frequent, especially for Ireland, where they were sent in Handfuls.—*J. Howell, Familiar Letters*, bk. iv. 12.

PRESS, a cupboard, is generally regarded as being a derivative of Lat. *pressorium*, an instrument for pressing or compressing, used for the receptacle wherein clothes or linen are pressed. However, Bret. *pres*, armoire, a cupboard (dialect of Léon), Gael. *preas*, a wooden case, armarium, are suggestive of a Celtic origin (Ferguson, *Cumber-*

land Glossary, s.v.). Compare Welsh *pres*, and *preseb*, a crib.

A *presse* for cloths, *pressorium*.—*Levins, Manipulus* (1570), 84, 30.

Those of Marchia . . . . do put it into chests and *presses* among clothes, to preserue them from moths or other vermine.—*Gerarde, Herbal*, p. 1111.

PRESS-GANG, } a party of men em-
PRESS-MONEY, } ployed to enlist men for the royal service by giving them *prest-money*. It has nothing to do with the verb *press*, to urge, impel, or constrain.

Preste money, of Fr. *prest*, Lat. *præsto*, ready at hand, Earnest-money commonly given to a Soldier when he is listed, so called because it binds the Receiver to be ready for service at all Times appointed.—*Bailey*.

The King covenants to pay half of the first quarter's wages in advance. This was the *prest-money*, ... [or part of their wages paid in advance on engaging them. "On peut de plus ici observer le terme de *prest*, qui est encore aujourdhui en usage parmi les troupes, pour signifier une avance de quelque argent qu'on fait aux soldats." — *Daniel, Milice Franç.* tom. i. liv. iv. ch. 2.]—*Sir S. D. Scott, The British Army*, vol. i. p. 280.

Your Lordship is likewise to take orders that there be *prest*, and sent with the said soldiers, one Drum and Drummer to every 100 men.—*Letter*, 1640 (*Scott, op. cit.* p. 407).

PRESTIDIGITATOR, Fr. *prestidigitateur*, a juggler or conjurer, so spelt as if it meant a "quick-fingered" fellow, from *preste*, quick, and *digitus*, a finger, perhaps from the analogy of *leger-de-main* "light-of-hand" (cf. *prest-oreille*, quick-eared). This is quite a recent formation and a corruption of the older word *prestigiateur*, "a Jugler, a cheating Conjurer" (Cotgrave), Eng. *prestigiator* (Henry More), It. *prestigiatore*, all from Lat. *prestigiator*, a juggler, and that from *præstigiæ*, a deception or sleight of hand, lit. that which dazzles the sight (cf. Fr. *prestige*), from *præ-stinguere*, to obscure or baffle (sc. the eyes).

In the *Autobiography of Robert Houdin* it is stated that one Jules de Rovère, a professor of sleight of hand, being of noble birth, created this word as an appropriate title for himself, instead of the vulgar name *escamoteur*.

The first his honest, hard-working hand; the second his three-fingered Jack, his *prestidigital* hand.—*Reade, Never too late to mend*, ch. vi. [*Davies*].

PRIAL, an old term at cards, is a corruption of *pair-royal*, which denoted three kings, three queens, &c., and is frequently used in old authors for any triad or three. The word came to be written *perryall*, and finally *prial* (see Nares, s.v.), from false analogy to words like *espial*, *trial*, &c. Indeed, *pair-royal* was sometimes used to rhyme with *trial*, *e.g.* by Quarles in his *Emblems*. For similar compressions of words, compare *skeg* for *suck-egg*, a Northampton word for a fool (Sternberg); *pifler* for *pipe-filler* (Wright); *proxy* for *proc-cy*, from *procuracy*; *sexton* for *sac-stan*, from *sacristan*.

Is crazy time grown lazy, faint or sick,
With very age? or hath that great *pair-royal*
Of adamantine sisters late made trial
Of some new trade?
Quarles, Emblems, bk. v. 7.

PRICK-MADAM, a popular name for the plant *sedum*, is a corruption of the French *trique-madame*, for *triacque à madame*, Lat. *theriaca*, as it were "lady's-treacle."

Erithales—which some take to be *Prick-madame* of the French *Trique-Madame*.—*Holland, Plinies Nat. Hist.* vol. ii. p. 237.

So Gerarde, *Herbal*, p. 414.

PRIDE, the trivial name for the small river lamprey (*Ammocœtes Branchialis*), one of the *lampridæ*, It. *lampreda*, from which perhaps it is derived. It is sometimes called the *sand-pride* or *sand-prey*.

The fresh-water lamprey, or *pride*, is about half the size of the sea lamprey.—*Badham, Prose Halieutics*, p. 445.

PRIME, to prepare a firearm for immediate service (by putting powder on the nipple), has no connexion with Lat. *primus*, Eng. *prime*, first (as if the first thing to do), but is a corrupted form of the verb *prein* (Dunbar), *proin*, or *prune*, to dress or trim. *Proin*, also spelt *proigne*, is probably from Fr. *provigner*, Low Lat. *propaginare*.

To *prime* is still a provincial word for *pruning* or triming trees (Forby), while conversely the *priming* of a gun was formerly called *pruning* (Florio, 1611). The old meaning of *prune*, *proin*, was to dress, or trim one's self, esp. of birds, to arrange the plumage.

He *pruneth* him and piketh,
As doth an hauke, whan him wel liketh.
Gower, Conf. Amantis.

He kembeth him, he *proineth* him and piketh,
He doth all that his lady lust and liketh.
Chaucer, Cant. Tales, l. 9885.

The popeiayes perken and *pruynen* fol proude.
Celestin and Susanna, l. 81.

The swans did in the solid flood, her glass
Proin their fair plumes.
Marlowe, Hero and Leander, 1598 (*Works*, p. 297).

Doe men *proyne*
The straight yong bowes that blush with thousand blossoms,
Because they may be rotten?
The Two Noble Kinsmen, iii. 6, 244 (ed. Littledale).

The blinded Archer-boy, like larke in showre of raine
Sat bathing of his wings, and glad the time did spend.
Under those cristall drops, which fell from her faire eies
And at their brightest beames him *proynd* in lovely wise.
Spenser, Mourning Muse of Thestylis (p. 565, Globe ed.).

His royal bird
Prunes the immortal wing and cloys his beak
As when his god is pleased.
Shakespeare, Cymbeline, v. 4, 118.

A husband that loveth to trim and pamper his body, causeth his wife by that means to study nothing else but the tricking and *pruning* of herself.—*Holland, Plutarch's Morals*, p. 318 [Trench].

Night's bashful empress, though she often wane,
As oft repeats her darkness, *primes* again.
Quarles, Emblems, bk. iii. 1, l. 11.

Keep close your pris'ner—See that all's prepar'd.
Prime all your firelocks—fasten well the stake.
Gay, The What D'ye Call It, ii. 1.

Davies, *Supp. Eng. Glossary*, quotes:

When she was *primmed* out down she came to him.—*Richardson, Clarissa Harlowe*, iii. 37.

Tell dear Kitty not to *prim* up as if we had never met before.—*Mdme. D'Arblay, Diary*, ii. 108 (1781).

PRIME-COCK, PRINCOCKE, PRINCOCKS, PRINCY-COCK, } old English words for a pert, forward youth, are corruptions of the Latin *præcox*, precocious, early ripe (*præ* and *coquere*).

Wright gives *prime-cock-boy*, a novice, of similar origin; compare:—

Herba da buoí, ... used often for a *prime-cock-boy*, a fresh man, a nouice, a milke-sop, a boy new come into the World.—*Florio.*

You shall heare a caualier of the first feather, a *princockes* that was but a page the other day in the court, and now is all to be frenchified in his souldiours sute, stand vpon termes with "God's wounds! you dishonour me, sir."—*T. Nash, Pierce Penilesse*, 1592, p. 52 (Shaks. Soc.).

I have almost these two yeares cast in my head, how I might match my *princocks* with Stellio's daughter.—*J. Lilly, Mother Bombie*, act i. sc. 3 (ed. Fairholt).

PRIMINARY, an old popular word for a scrape, difficulty, or trouble, is a corruption of *præmunire*, which was once used in the same way. "To fall into a *Premunire* is to involve one's self in trouble."—Bailey. The allusion is to the penalties incurred under the Statute of Præmunire, long a popular bug-bear, as being fertile in vexations and troubles (*Notes and Queries*, 5th S. vii. 119).

I desant want to git myself intiv a *priminary*. — *Whitby Glossary, F. K. Robinson* (Eng. Dialect Soc.).

The following citations are from Davies, *Supp. Eng. Glossary*:—

So my lady has brought herself into a fine *premunire*.—*Centlivre, The Gamester*, act iv.

I, seeing what a *priminary* I had by my badness brought myself in, I saw that it could not be avoided.—*Letter of Robert Young*, 1680 (Harl. Misc. VI. 334).

Compare *exkimnicate*, an Irish pronunciation of *excommunicate*.

If you don't, by the blessed St. Dominick I'll *exkimnicate* ye both.—*Carleton, Traits and Stories of the Irish Peasantry*, i. 69.

PRIM-PRINT, a popular name for the privet plant, is a corruption of Fr. *prime-printemps*, earliest spring.

The most excellent is the greene coloured Catterpillar, which is found vppon that great bushy plant, vsually termed Priuet or *Prim-print*.—*Topsell, Hist of Serpents*, p. 103 (1608).

PRIMROSE has nothing to do with *rose*, but is a corruption of the old English word *pryme rolles* or *primerole*, being the same word as Fr. *primverole*, It. *primaverola*, diminutive of *primavera, i.e. primula veris*, "the firstling of spring" (Prior). Florio, *It. Dict.* 1611, has both *primrosa* and *primuera*. Chaucer has *pryme-rose*, and so the *Promptorium Parvulorum*, "*Prymerose*, primula;" but *primerols* occurs in Wright's *Lyric Poetry* (Percy Soc.), p. 26.

The apparent, but mistaken, etymology is taken as granted in the following:—

And, gazing, saw that *Rose*, which from the *prime*
Derives its name.
Wordsworth, The River Duddon, xxii.

For the latter Part of Ianuary, and February, ... *Prime-roses*, Anemones, The Early Tulippa.—*Bacon, Essays* (1625), p. 556 (ed. Arber).

Primrose Peerless, a popular name for the narcissus, Dr. Prior thinks may have arisen from *primula paralyseos* (properly the cowslip), *i.e.* the narcotic spring flower.

Prim-rose, first-borne child of Ver,
Merry spring-time's herbinger
With her bels dimme.
The Two Noble Kinsmen, i. 1, l. 9 (ed. Littledale).

Here plucks the Cowslips, *Roses of the prime*,
There Lavander, sweet Marjoram, and Thyme.
G. Wither, Britains Remembrancer, p. 137, verso, 1628.

þe *primerole*, he passeþ, þe paruenke of pris.
Böddeker, Alteng. Dicht. p. 145, l. 13.

That is the monthe belongende
Unto this Signe, and of his dole,
He yiveth the firste *primerole*.
Gower, Conf. Amantis, vol. iii. p. 125 (ed. Pauli).

PRINT, a shortened form of *primet*, *primprint* (from French *prime printemps*), is a provincial word for the *privet*.

Be gamesome, whiles thou art a goodly creature,
The flowers will fade that in thy garden grew,
Sweet violets are gather'd in the Spring,
White *primit* falls withouten pitying.
Oliphant, Musa Madrigalesca, p. 280.

Her watchmen, arm'd with boughie crest,
A wall of *prim* hid in his bushes bears,
Shaking at euery winde their leauie spears,
While she supinely sleeps, ne to be waked fears!
G. Fletcher, Christs Victorie on Earth, st. 44.

PRIVY, an old English name (Tusser) for the *privet* plant, corrupted from its name *primet*, *primprint*, Fr. *prime printemps* (Prior). For the interchange of *v* and *m*, compare *malmsey* for old Eng. *malvesie*; It. *vermena* for *verbena*; Swed. *hamn*, = *haven*.

The borders round about are set with *priuie* sweete.—*N. Breton, Daffodils and Primroses*, p. 3.

Set *priuie* or prim,
Set boxe like him.
Tusser, 1580 (E. D. Soc.), p. 33.

PROFORCE, a Scottish word quoted by Jamieson from Monro's *Expeditions*, for the "*provost*-marshal" of an army, is no doubt a corruption of the first part of that word. Our "provost" is itself a perverted form from Lat. *præpositus* (one *set before* others), which is crushed out of all resemblance in the German *probst* (also *profos*). The old Eng. form was *prâfost*, Fr. *prévôt*, Sp. *preboste*. Compare old Scottish *perforce*, the title of a military officer in *Acts Chas. I.* (Jamieson), meaning probably a "*provost* marshal."

PROPOSAL. } Who would not ima-
PROPOSITION. } gine that in the phrase, "I have a proposition to make," he might substitute the word *proposal*, not only as strictly synonymous, but etymologically identical? And yet the words have no real connexion. *Proposal* is, of course, from *propose*, Fr. *proposer*, where *poser* is derived—not from Lat. *ponere*—but from Lat. *pausare*, to rest or pause (afterwards "to make to rest, to set," from a confusion with *ponere*), from Greek *paûsis*, a ceasing or pause (Diez, Littré).

On the other hand, *proposition* comes through the French from Lat. *propositio(n)*, derived from *prōpositus*, past partc. of *proponere*, to set before.

Similarly *deposal* (from *de-pausare*) is unrelated to *deposition* (from *deponere*); and *compose* has no affinity with *composition*, nor *impose* with *imposition*. See PURPOSE.

Prof. Skeat remarks that this extraordinary substitution of Low Lat. *pausare* for Lat. *ponere*, the meaning of which it usurped, whilst in all compounds it completely thrust it aside, is one of the most remarkable facts in French etymology (*Etym. Dict.* s. v. *Pose*).

PROVENDER, old Eng. *prouende*, Fr. *provende* (Ger. *pfründe*), It. *profenda*, so spelt as if, like the word *provision* (Ger. *proviant*), it denoted something *provided*, Lat. *providenda* (from *providere*), is really a corrupt form of It. *prevenda* and *prebenda*, Sp. *prebenda*,

Fr. *prébende*, all from Lat. *præbenda*, things to be supplied, sustenance.

PRUNELLA, a plant-name, as if a little plum, a diminutive of Lat. *prunus*, is a modification of *Brunella* (*Brunel* in Gerarde), which is formed from the German *die Braune*, a kind of quinsy, for which this plant was deemed a specific. Salmon, *English Physic*, p. 753, speaks of a "sorethroat called *Pruna*." See Britten and Holland, *Eng. Plant-Names*, p. 68 (E. D. Soc.). Another name for it is *Brown-wort*, old Eng. *brunwyrt*, *brunethan* (Cockayne, *Leechdoms, Læce Boc*, I. iv. 6).

PRUTENE, an old Eng. name of the plant Southernwood (Cockayne, *Leechdoms, Wortcunning*, &c., vol. iii., Glossary), as if connected with *prûtian*, to be proud or stately, is a corruption of its Latin name *abrotonum*.

PUBLISHT, in the curious Scottish phrase, "a weel-*publisht* bairn," *i.e.* a plump, well-conditioned child (Jamieson), perhaps denotes properly well-nourished, and is a derivative of Lat. *pabulum*, food, nourishment, *pabulari*, to feed, as if *publisht*.

PUCK-FIST, a popular name for the fungus *Lycoperdon* (*pet du loup*), and of much the same meaning, being compounded of old Eng. *fist* (Ger. *feist*), the explosion which the puff-ball makes when struck, and *Puck*, the merry wanderer of the night. Other names are *The Devil's Snuff-box*, Ir. *cos-a-phooka*, "Puck's-foot."

Fungus Orbicularis, or *Lupi Crepitus*, ... in English Fusse bals, *Pucke Fusse*, and Bulfists.—*Gerarde, Herball*, fol. p. 1385 (1597).

All the sallets are turn'd to Jewes-ears, mushrooms and *Puckfists*.—*Heywood and Brome, Lancashire Witches*, 1634, sig. E 4.

Do you laugh? you unseasonable *puckfist*? do you grin?—*Webster, Northward Ho*, i. 2.

Now the 'spital-house on the *Puck-fist* tribe of them.—*Randolph, Hey for Honesty*, ii. 3.

PUDDING, more correctly *puddin*, Fr. *boudin*, Welsh *poten*, has been conformed to the present participial form and that of substantives in *-ing* (A. Sax. *-ung*), such as a "roasting," "a boiling." Similarly "chicking," "capting," may sometimes be heard as vulgar pronunciations of "chicken," "captain," and I have seen in old letters *cussing* for *cousin*. *Kitching* is frequently in old writers for *kitchen*.

A bad *kitching* did for ever spoil the good Meat of the Bishop of Landaffe.—*T. Fuller, Worthies of England*, vol. ii. p. 164 (ed. 1811).

No *kitching* fire nor eating flame.—*Sir J. Suckling, Fragmenta Aurea*, 1648, p. 12.

Pepys speaks of "*wooling* knit stockings" (*Diary*, July 16, 1667).

PULLEY, so spelt as if connected with the verb *to pull*. In John Hookham Frere's burlesque mathematical poem, *The Loves of the Triangles*, the line,

The obedient *pulley* strong MECHANICS ply,

is accompanied by the annotation:—

Pulley—so called from our Saxon word PULL, signifying to pull or draw.—*Works*, vol. i. p. 90.

It is, however, the old Eng. *poleyne* (*Prompt. Parv.* ab. 1440), *pullayne* (Palsgrave, 1530), Fr. *poulie*, Sp. *polea*, *polin*, identical with Fr. *poulain*, a colt or foal, also a pulley-rope (Cotgrave), Prov. *poli*. The idea common to both is that of a carrier or weight-bearer.

Comparable with this and nearly related are Sp. *potro*, a wooden stand, Fr. *poutre*, a cross-beam, same as Sp. *potro*, It. *poledro*, Low Lat. *poledrus*, *pulletrus*, a colt, Gk. *pôlos*. Hence also Ger. *folter*, a rack (Diez).

How broughtest thou me ones in to the welle where the two bokettys henge by one corde rennyng thurgh one *polley* whiche wente one vp and another doun.—*Caxton, Reynard the Fox*, 1481, p. 96 (ed. Arber).

Machines or appliances used for carrying, lifting, or supporting weights are often called by the names of beasts of burden, such as horse, mule, ass, *e.g.* It. *asinone*, a great ass,—also "an engine to mount a piece of ordinance" (Florio). It. *cavaletto*, "any little nagge or horse,—also any tressel, or saddlers or Armorers woodden horse" (Florio). Fr. *chevalet*, Eng. "horse," a stand for towels, clothes, &c. "Easel," a painter's tressel, Ger. *esel*, Lat. *asellus*, a little ass.

Gk. *killíbas* (κιλλίβας), of the same meaning, is from *killos* (κίλλος), an ass. Gk. *ónos* (ὄνος), an ass, also a windlass. Sp. and Port. *muleta*, a crutch, from *mulus*, a mule. It. *bordone*, Fr. *bourdon*, a pilgrim's staff, from *burdo*, a mule. "Gauntree," a frame to set

casks upon, Fr. *chantier*, is the Latin *cantherius*, a pack-horse, also a prop, a rafter. Lat. *equuleus*, a young horse, also a wooden rack.

Fr. *bourriquet*, a handbarrow, is from *bourrique*, Sp. and Port. *burro*, an ass, Low Lat. *buricus*, a nag.

O. Eng. *somer*, a bedstead, is the French *somier*, *sommier*, a sumpter-horse, also a piece of timber called a *summer*; Prov. *sauma*, a she-ass, from the Lat. *sagmarius*, a pack-horse. The Persian *bakrah* denotes a cow, and also a clothes-horse; *bakarah*, a pulley.

PULP-FISH, or POULPE, an old name for the octopus or cuttle-fish, as if denoting its *pulpous* or *fleshy* nature (Fr. *poulpe*, *polpe*, It. *polpa*, Lat. *pulpa*, flesh), is a naturalized form of Fr. *poulpe*, the Pourcontrell or many-footed fish (Cotgrave), It. *polpo*, which Florio defines "a *Pulpe-fish*, a Pourcontrell, a Many-feete or Cuttle-fish." These are only contracted forms of *polype*, It. *polipo*, from Lat. *polypus*, Greek *polúpous*, "many-foot." The forms Fr. *pourpe*, It. *porpo*, which are also found, recall a curious perversion of the pathological *polypus* in the case of a poor woman I once knew who complained much of the sufferings she experienced from a *porpoise* in her inside.

PUNCH, in the popular phrase, "to *punch* one's head," *i.e.* to thump or pound it, as if identical with *punch*, to perforate or make holes, is a corruption of *punish*, just as in old Eng. *vansh* is found for *vanish* and *pulsh* for *polish* (Skeat, *Etym. Dict.*). On the other hand compare PERISH.

Punchyn', or chastysyn' (al. *punysshen*), *Punio*, castigo.—*Prompt. Parv.*

Punchynge (al. *punysshinge*), Punicio.—*Id.*

Punchyn', or bunchyn', Trudo, tundo.—*Id.*

PUNCH, the humpbacked hero of the street drama, apparently the same word as *punch*, a thick, stout person of small stature (Gregor, *Banff. Glossary*), *punchy*, pot-bellied.

Staying among poor people there in the ally did hear them call their fat child *Punch*, which pleased me mightily, that word being become a word of common use for all that is thick and short.—*Pepys, Diary*, April 30, 1669 (ed. Braybrooke).

It is really a contraction of *Punchinello*, which is a corruption of It. *pulcinello*, *pulcinella*, a buffoon, a puppet, orig. a chickling (*i.e.* a little pet), from *pulcino*, a chicken. Chéruel adds that the Maccus, or buffoon of the Atellane Farces, is represented in ancient designs with a long nose like a chicken's beak, and that he was the original of the French *polichinel* (*Hist. des Institutions*, p. 996).

PUPPY, a coxcomb, a conceited fop, formerly "an unexperienced raw fellow" (Bailey), is not a figurative use of *puppy*, a little dog, but derived from Fr. *poupin*, or *popin*, spruce . . nice, dainty, prettie, *se popiner*, to trimme or trick up himselfe (Cotgrave), *poupper*, to dandle or cocker (*Id.*), *poupée*, a puppet or doll; all from Lat. *pupus*, a boy, a child. *Puppy*, a whelp, is of the same origin. Compare Prov. Eng. *poppin*, a puppet (Forby), *poppy*, soft, tender (Wright).

Popyn, chylde of clowtys (or moppe), Pupa. —*Prompt. Parv.*

PURÉE, a vegetable soup, Fr. *purée*, so spelt as if it denoted a *clear* soup, from Fr. *pur*, pure, is old Eng. *puree*, *poré*, or *porree*, old Fr. *porée*, pottage made of beets or with other herbs (Cotgrave), It. *porrata*, leek-soup (Florio), from Lat. *porrum*, a leek.

Porre, or *purre*, potage, Piseum, vel pisea. —*Prompt. Parv.*

Recipes for "Blaunched *Porray*," and "*Porry* of white pese," are given in *Liber Cure Cocorum*, p. 44.

Fr. *poirée* is a distinct corruption.

PURL, spiced ale, apparently connected with *purl*, to flow with a murmuring sound, Swed. *porla*, to bubble along, is, according to Prof. Skeat, a corruption of *pearl*, so called with reference to the pearl-like bubbles resting on its surface, Fr. *perlé*, Ger. *perlen*, to bubble, to pearl. For a contrary change see PEARLING. Compare the following:—

O for a beaker full of the warm South,
Full of the true, the blushful Hippocrene,
With *beaded bubbles* winking at the brim
Keats, Ode to a Nightingale, st. 2.

PURLIEU, now applied to the borders or environs of any place, especially to the slums or bad part of a neighbourhood, meant originally the outskirts of a forest, so spelt as if denoting a *place* (Fr. *lieu*) exempt or free (Fr. *pur*) from

the forest laws, disforested. The proper meaning, however, is, as Bailey gives it, "all that space near any Forest which being anciently Forest, is afterwards separated from the same by *Perambulation*," literally *perambulated* (as formerly parishes used to have their bounds beaten), being a corruption of *purley*, or *purlie*, an Anglicized form of old Fr. *puralée*, *pourallée* (Wedgwood), *i.e.* a going through, a perambulation. The proper meaning, therefore, is the borders of a forest.

Nares quotes the phrase, "to hunt in *purley*."—Randolph, *Muses Looking-Glass* (*Old Plays*, ix. 244), where Hazlitt (1875, p. 247) prints *purlieu*. Compare "*Purrel-way*, the boundary line of a parish."—Wright.

Oh! if these *purlieus* be so full of danger,
Great God of hearts, the world's sole sov'reign ranger,
Preserve thy deer.
F. Quarles, Emblems, bk. iii. 9 (p. 123, ed. 1865).

His greatest fault is, he hunts too much in the *purlieus*.
Beaumont and Fletcher, Philaster, iv. 1.

But every moderne god will now extend
His vaste prerogative as farre as Jove.
To rage, to lust, to write to, to commend,
All is the *purlewe* of the God of Love.
Donne, Poems, 1635, p. 47.

There was much Land disafforested, which hath been called *Pourlieus* ever since, whereof there were appointed Rangers.—*J. Howell, Familiar Letters*, bk. iv. 6.

PURLOIN. I cite this word in order to note that the most learned of the translators of the Authorized Version attached a meaning to it, where it occurs in Titus ii. 10, indicating the duty of servants,—"Not *purloining*, but shewing all good fidelity,"—curiously different from the general acceptation. The word in the Greek is *νοσφίζομαι*, which means either (1) to put aside or away (*νόσφι*) for one's self, to appropriate, steal, or (2) to go aside or away, to withdraw, to retire (compare the two meanings of "to steal away"). It is in the latter sense that Bishop Andrewes understood the word, as is plain from the following passage:—

Rules of behaviour in divine service—5. Depart not from it till it be ended; Exod. xxxiii. 11, Joshua "departed not out of the tabernacle;" Tit. ii. 10, "not *purloining*;" For as we pray that God should hear us, ... so we should take heed we go not from Him.—*Pattern of Catechistical Doctrine* (1641), p. 139 (Oxford ed.).

Purloin was originally to put away, old Eng. "*purlongyn* or *prolongyn*, or put fer a-wey, Prolongo, alieno."—*Prompt. Parvulorum; proloyn* (Wycliffe); old Fr. *purloignier*, Low Lat. *prolongare*, to be, or to set, far away (Lat. *longe*, Fr. *loin*). Andrewes was no doubt led to give the word this unusual meaning from a reminiscence of the kindred old Eng. verbs *forloin*, to go away, depart, forsake, and *esloin*, to put away, remove, banish, withdraw.

Vch freke *forloyned* fro þe ry3t waye3.
[Each man departed from the right ways.]
Alliterative Poems, p. 45, l. 282 (ed. Morris).

þay *forloyne* her fayth & fol3ed oþer goddes.
Id. p. 70, l. 1165.

For *esloin* or *eloin*, old Fr. *esloigner*, = Lat. *ex-longare*, compare:—

From worldly cares himselfe he did *esloyne*.
Spenser, Faerie Queene, I. iv. 20.

I'll tell thee now (deare Love) what thou shalt doe
To anger destiny, as she doth us,
How I shall stay, though she *esloigne* me thus.
Donne, Poems, p. 24 (1635).

Upon the roofe the birde of sorrowe sat
Elonging ioyfull day with her sad note.
G. Fletcher, Christs Victorie on Earth (1610), st. 24.

PURPOSE, an intention, old Eng. *porpos*, from old Fr. *pourpos*, Lat. *propositum*, something *set before* one, a design, has no etymological connexion with the verb *purpose*, to intend, with which it is naturally and invariably associated. *To purpose*, Fr. *pur-poser*, is from Lat. *pro* + *pausare*, to rest (lay down, set) before one, as an object to be attained, to propose (Skeat). See PROPOSAL.

PURSY, "over-fat, short, or broken-winded" (Bailey), is no necessary symptom of the moneyed man who has a well-filled purse, but is a corruption of Fr. *poussif*, "pursie, shortwinded" (Cotgrave), from the old verb *pousser* in the sense of to pant, Lat. *pulsare*. Old Eng. forms are *purcy*, *purcyf*.

Purcy, in wynd drawynge. Cardiacus.—*Prompt. Parvulorum.*

Purcyf, shorte wynded, ... *Pourcif.*—*Palsgrave.*

Compare Limousin *poussá*, to breathe with difficulty; It. *bolso*, asthmatic, broken-winded, *bolsina*, pursiness (for *polso*, &c., from *polsare*, to pant), which bears a similarly deceptive resemblance to *bolza*, *borza*, a purse; old Fr. *poulsif*. All these words are from Lat. *pulsare*, to pant, to beat violently.

> *Pursy* insolence shall break his wind
> With fear and horrid flight.
> *Timon of Athens*, v. 4, l. 11 (Globe ed.).

A *pursie* man, or that fetcheth his breath often, as it were almost windlesse.—*Baret.*

Pursy, cardiacus.—*Levins, Manipulus*, 108, 37 (1570).

A *pursie* double chind Læna, riding by on a sumpter-horse with prouander at his mouth, and she is the Litter-Driuer: shee keepes two Pages, and those are an Irish Beggar one the one side, and One that sayes he has been a Soldier on the other side.—*Dekker, Seuen Deadly Sinnes of London*, 1606, p. 34 (ed. Arber).

Let but our English belly-gods punish their *pursie* bodies with strict penaunce.—*T. Nash, Pierce Penilesse*, 1592, p. 51 (Shaks. Soc.).

PUSH, a common old word for a blister or pustule, as if that which *pushs* up through the skin, like Fr. *bouton*, a botch or pimple, from *bouter*, to push up as a bud, is probably only a naturalized form of Fr. *poche*, a pustule (Skeat), originally a little *sac*, "pouch," "poke," or "pock-et," and so near akin to *pock*. As *poche* does not seem to have borne the above meaning in old French (*e.g.* in Cotgrave), *push* seems to me to be more likely identical with Lat. *pusa*, a blister, implied in Lat. *pusula*, and *pustula*, a bubble or blister, originally something blown up or inflated, akin to Greek *phûsa*, a bellows, a blast, *phūsalis*, a bladder, *phúskē*, a blister. Compare also Dan. *puse*, to swell up, and Lith. *puslë*, a bladder or pimple.

If it be pouned with barly meale and laide to *pushes*, it taketh them away.—*Gerarde, Herbal*, p. 949.

The root being dried and incorporat with rosin . . . discusseth and healeth the swelling kernels behind the eare; the angrie *pushes* also and biles in other Emunctories called Pani.—*Holland, Pliny*, vol. ii. p. 36.

It was a Prouerb, amongst the Grecians; that, He that was praised to his Hurt, should haue a *Push* rise upon his nose.—*Bacon, Essays*, xxix. (1625), p. 355 (ed. Arber).

PUTTER, a Scotch word for a short piece of ordnance, as if from *to put*, in the sense of casting or throwing a heavy stone, &c., is a corruption of *petard*, old Eng. *petarre*, Fr. *petard*, that which makes a crack or explosion (*pet*).

PUTTOCK-SHROUDS, a naval term, a corruption of *futtock*, *i.e. foot-hook*, shrouds. *Puttock* is a kite.

He actually arrived at the *puttock-shrouds*.—*Smollett, Roderick Random*, ch. xxvii. [*Latham, Dict.* s.v.]

PYRAMID, Greek *puramid-s*, *puramis*, so spelt as if connected with *pur*, fire (whence *pyre*), from its resemblance to the tapering shape of a flame, "For fire by nature mounteth like a *Pyramis*," as Seneca remarks (*Works*, translated by Lodge, p. 787, 1614), and the triangular figure Δ, from the same resemblance to an upward-tending flame, was the symbol of Siva (Cox, *Aryan Mythology*, vol. ii. p. 114). The word is no doubt of Egyptian origin, probably from *pi-ram*, "the lofty," from *ram*, *aram*, to be high (S. Birch, in *Bunsen's Egypt*, vol. v. p. 763). Brugsch says that in Egyptian *pir-am-us* is "edge of the pyramid," and *abumir*, a pyramid (*Egypt under the Pharaohs*, vol. i. p. 73).

The Taper is the longest and sharpest triangle that is, and while he mounts vpward he waxeth continually more slender, taking both his figure and name of the *fire*, whose flame if ye marke it, is alwaies pointed, and naturally by his forme couets to clymbe; the Greekes call him *Pyramis* of πύρ.—*G. Puttenham, Arte of Eng. Poesie* (1589), p. 108 (ed. Arber).

This epithet has an old traditional consecration to Venus, and in such an application springs upward like a *pyramid of fire* into a far more illimitable and imaginative value.—*De Quincey, Works*, vol. xi. p. 100.

Wordsworth says that church spires sometimes—

When they reflect the brazen light of a rich, though rainy, sunset, appear like a *pyramid of flame* burning heavenward.—See *The Ecclesiastic*, iii. 74 (1847).

Q.

QUAFF should properly be *to quaft* (occurring in *Of the Olde God and the Newe*, 1534, sig. O), from old Eng. *quaught*, which was no doubt mistaken

for a past participle (compare PRESS), Scot. *waught*, *waucht*, to quaff or swig, *waught*, a large draught of drink; "A *waught* of ale."—Ramsay.

I *quaught*, I drink all out.—*Palsgrave*, 1530.

Compare Icel. *vökva sig* (to moisten one's self), to drink, to slake one's thirst (Cleasby, 721). *Qu* often takes the place of *w* in Scotch.

Do *waucht* and drink, bring cowpis full in handis.
G. Douglas, Bukes of Eneados, p. 250, l. 47.

We'll tak a right guid willie-*waught*,
For auld lang syne.
Burns, Poems, p. 227 (Globe ed.).

QUAGMIRE, formerly sometimes spelt *quake-mire*, as if the *mire* that *quakes* or is (Prov. Eng.) *quaggy* or *quaky*, is a corruption of the old Eng. *quick-mire*, a bog that seems *quick* or alive because it shakes or moves, just as *quick-silver* is moving silver, and *quick-sand*, moving sand. Compare Dan. *quæg*, living, and *quæg-sand* and *quik-sand*, quicksand. The change was the more natural as *quick* is near akin to *quake*, A. Sax. *cwacian*, *cweccan*, to move or shake; see Diefenbach, *Goth. Sprache*, ii. 483.

Quickmire, a quagmire, Devon.—*Wright, Prov. Dictionary.*

Compare the following:—

Lo, þe erthe for heuynesse · þat he wolde deþ suffre,
Quakede as *quike* þyng.
Vision of Piers Plowman, C. xxi. 259.

All wagged his fleche · as a *quyk myre*.
Pierce the Ploughman's Crede, l. 226 (ed. Skeat).

When the sand of the Goodwins is observed to be in a shifting, moving condition, it is still said by sailors to be "alive."

At low tide a portion of the sand is dry and hard, . . . but as the water again flows over any part of it, that part becomes, as the sailors say, "all *alive*," soft and *quick*, and ready to suck in anything that lodges upon it.—*J. Gilmore, Storm Warriors*, p. 87.

Compare with this old Eng. *quitch* (to be lively), to stir or move; *quaggy*, a Prov. word for shaky, "*Quaggy* bog-earth" (Ellis, *Mod. Husbandman*, IV. iv. 42); Prov. Eng. *quob*, a quick-sand or bog (West), *quob-mire* (Shrops.), "*quabbe* or quagmire."—Minsheu, 1617; *quave*, to shake. Other forms of the word are *wag-mire* and *quave-mire*.

For they bene like foule *wagmoires* overgrast,
That if thy galage once sticketh fast,
The more to wind it out thou doest swinck,
Thou mought ay deeper and deeper sinck.
Spenser, Shepheards Calender, September.

It was a great deep marish or *quauemire*, through the middest whereof the riuer called Apsus did run, being in greatnesse and swiftnesse of streame, very like to the riuer of Penevs.—*North, Plutarch*, p. 381 (ed. 1612).

QUAIL, to blench, shrink, or cower from fear, meant formerly to pine or die, and the true orthography should be *queel* or *queal*, it being old Eng. *quelen*, to perish, from A. Sax. *cwelan*, to die (Dut. *quelen*, to pine away). Compare Devonshire *queal*, to faint away. See Skeat, *Etym. Dict.* s.v.

The word appears to have been warped in shape and meaning from having been confounded with *quail*, an old and provincial verb meaning "to curdle as milk" (Bailey, Wright), which is a naturalized form of old Fr. *cailler*, *coailler* (It. *quagliare*), to curdle, Lat. *co-agulare*.

Qualyn, as mylke, and other lycowre. *Coagulo.*—*Prompt. Parvulorum*, 1440.

I *quayle*, as mylke dotthe, *i.e. quaillebotte.*—*Palsgrave*, 1530.

[Laser is given] to such as haue supped off and drunk *quailed* milke, that is cluttered within their stomack.—*Holland's Pliny*, fol. 1634, tom. ii. p. 134.

The word was then conceived to have originally meant to have one's blood curdled or congealed with fear, just as It. *cagliare*, to curdle, came also to be used with the meaning "to quail in one's courage, to be afraid, to hold one's peace."

And let not search and inquisition *quail*
To bring again these foolish runaways.
Shakespeare, As You Like It, ii. 2, l. 21.

The braunch once dead, the budde eke needes must *quaile*.
Spenser, Shepheards Calender, Nov.

Her . . . look'd like wan *quailing* [= fainting] away.—*M. Palmer, Devonshire Courtship*, p. 8.

QUAINT, formerly used in the sense of pretty, elegant, handsome, dainty, old Eng. *quoynt*, *cwoint*, *coint*, from Fr. "*coint*, quaint, *compt*, neat, fine, spruce. brisk, smirk, smug, dainty, trim, tricked up."—Cotgrave. This meaning originated in the assumption that the word

was identical with *compt*, Lat. *comptus* (from *como*), neat, spruce, nicely-dressed. It is really the same word as It. *conto*, known, noted, and derived from Lat. *cognitus*, known, and meant (1) well-known, famous, remarkable, excellent, (2) handsome, fine. Wedgwood well contrasts with this *uncouth* [= *in-cognitus*], (1) unknown, strange, (2) awkward, ungraceful. It follows that *ac-quaint*, to make known (from Lat. *ad* and *cognitus*), is radically the same word, but here again old Fr. *accoint*, acquainted, came also to be used for "neat, *compt*, fine, spruce" (Cotgrave).

þeos *kointe* [al. *cwointe*] harloz þet scheaweð forð hore gutefestre [Those notorious harlots that show forth their dropping ulcers].—*Ancren Riwle*, p. 328.

Wiþ how *coynte* cuntenaunce · he cuuerede hire after.

William of Palerne, l. 2824 (ed. Skeat).

Greene speaks of a lady who had seen a handsome man "sitting in a dump to think of the *quaintness* of his personage" (Nares); compare "My *quaint* Ariel."—*Tempest*, i. 2.

For a fine, *quaint*, graceful and excellent fashion, yours [a gown] is worth ten on't.—*Shakespeare, Much Ado*, iii. 4, l. 23.

Propelet, a dapper, neat, spruce, *quaint*, or *compt* fellow.—*Cotgrave.*

For Amoret right fearefull was and faint,
Lest she with blame her honor should attaint,
That everie looke was coy and wondrous *quaint.*

Spenser, Faerie Queene, IV. i. 5.

QUANDARY, a perplexity, is, according to Prof. Skeat, a curious corruption of old. Eng. *wandreth*, *wandrethe*, evil plight, adversity, from Icel. *vandræði*, difficulty, assimilated apparently to words beginning with *qu* of Latin origin, like *quantity*, *quaternary*, &c.

þe sexte vertue es strengthe . . . euynly to suffire þe wele and þe waa, welthe or *wandreth.*—*Religious Pieces* (ab. 1440), p. 11 (E.E.T.S.).

And folc sal thol *wandreth* and ten,
For folc sal duin for din of se.

Eng. Metrical Homilies, p. 21 (ed. Small).

[People shall suffer perplexity and sorrow, for people shall faint for the noise of the sea.]

He *quandaries* whether to go forward to God, or . . . turn back to the world.—*Thos. Adams, Sermons*, vol. i. p. 505.

QUARREL, a dispute or contention, spelt so as to correspond to old Eng. *quarrel*, a square-headed arrow (from Lat. *quadrellus*), stands for *querel*, old Eng. *querele*, old Fr. *querele*, from Lat. *querela*, a complaint; compare *querulous*. In the Authorized Version *quarrel* is still used for complaint (Levit. xxvi. 25), and so in the Prayer Book version of the Psalms, "stand up to judge my *quarrel*" (xxxv. 23).

Forgiving one another, if any man have a *quarrel* against any.—*A. V. Colos.* iii. 13 [margin, *complaint*, and so Revised Version].

For God foond *querels* in me, therfor he demyde me enemy to hym silf.—*Wycliffe, Job* xxxiii. 10.

Querel, pleynte, Querela.—*Prompt. Parvulorum.*

Quarrelous, quarrelsome (Shakespeare, *Cymbeline*, iii. 4), is *querulous* in Holland.

There inhabit these regions a kind of people, rude, warlike, ready to fight, *querulous*, and mischievous.—*Holland, Camden's Scotland*, p. 39 [Trench].

QUARRY, a fowl flown at and killed, originally a reward given to Hounds after they have taken the game (Bailey), is an Anglicized and corrupted form of old Fr. *curée* or *corée*, the same (Cotgrave), properly the intestines, which (like Sp. *corada*, entrails) is from Low Lat. *corata*, the pluck, the heart and its appurtenances, from Lat. *cor*, the heart (old Fr. *quor*, *quer*). Compare Norm. Fr. *curaille*, *Vie de St. Auban*, l. 256 (ed. Atkinson).

But when the Falcon (stooping thunder-like)
With sudden souse her to the ground shall strike;
And with the stroak, make on the sense-less ground
The gut-less *Quar*, once, twice, or thrice, rebound.

Sylvester, Du Bartas, p. 361.

The small guttes to the lyghtes in the deres,
Aboue the hert, of the beast, when thou them reres,
With all the bloud that ye may get & wynne,
Altogether shall be take, and laid on the skynne,
To gyue your houndes, that called is, Y wis,
The *querre*, aboue the skynne, for it eaten is.

Book of St. Albans, How ye shall breke an Hart.

The forster for his rightes,
The left schulder yaf he;
With hert, liuer, and lightes,
And blod tille his *quirré.*

Sir Tristrem, st. xlvi. (ed. Scott).

Her from the *quarrey* he away doth drive,
And from her griping pounce the greedy prey doth rive.
Spenser, Faerie Queene, V. iv. 42.

Let Reason then at her own *quarry* fly,
But how can finite grasp infinity?
Dryden, Hind and Panther, Pt. I. l. 105.

QUART, a provincial word meaning to go contrary to, to plough transversely or across, to disagree, fall out (Atkinson, *Cleveland Glossary*), is no doubt identical with *to thwart*, Icel. *þverr*, *þvert*, a-thwart, across, old Swed. *twär*, *twärt*, Dan. *tvær*, *tvært*, old Ger. *twerh*, Mid. Ger. *thwairs*, Goth. *þwairhs* (angry), A. Sax. *þweorh*; compare Ger. *quer*, transverse, Low Ger. *queer*, across, obliquely, Eng. "queer," peculiar, out of the straight line. See Diefenbach, *Gothisch. Sprache*, ii. 720. For *kv* = *þv*, cf. Icel. *kvistr* and *twistr*, *kvisl*, and *twisl*; N. Eng. *twill* for *quill*, *twilt* for *quilt*; Dan. *trane*, a crane. Hence, no doubt, the verb *quarter*, to cross a road obliquely in driving, Mod. Fr. *cartayer*, the same (which Littré derives from *quatre*, as if to cut the road in four!), and perhaps *quartering*, a sea-term, sailing obliquely, "neither by a wind, nor before wind, but, as it were, betwixt both" (Bailey).

Compare Scottish *thorter*, across, a-thwart, to *thorter*, to go athwart, to cross the furrow obliquely in ploughing [= *quarter*]; so *thorter-*, *thwarter-*, and *quarter-*, *ill*, a disease of cattle.

The postilion (for so were all carriages then driven) was employed not by fits and starts, but always and eternally, in *quartering*, *i.e.* in crossing from side to side, according to the casualties of the ground.—*De Quincey, Works*, vol. xiv. p. 296.

The two adverse carriages would therefore, to a certainty, be travelling on the same side; and from this side, as not being ours in law, the crossing over to the other would, of course, be looked for from us. . . . And every creature that met us, would rely upon us for *quartering*.—*De Quincey, Works*, vol. iv. p. 334.

QUARTER, as in the phrase "to give one no quarter," = to show him no mercy, is "the sparing of the lives and giving good treatment to a conquer'd enemy" (Bailey); Fr. "*quartier*, Quarter, or fair war, where Souldiers are taken prisoners, and ransomed at a certain rate." The original meaning seems to have been to keep prisoners taken in war in *quarters* or lodgings, and not to put them to the sword (Littré). This word for enforced residence or detention is perhaps from old Eng. *quartern*, a place of confinement, a prison, A. Sax. *cweart-ärn*, *cwert-ern*, a prison (interpreted as a "house (*ärn*) of lamentation (*cweart*)."—Ettmüller, p. 403). Can it possibly be a corrupt form of *carc-ern*? see QUYER-KYN, and compare Fr. *chartre* for *charcre*, from Lat. *carcer*. *Quarters* in the ordinary sense of lodgings would then be a modified use of the same word; but *quarter*, Fr. *quartier*, a neighbourhood, a district of a town, is from Lat. *quartarius*, a fourth part. Thus Herod at first showed John the Baptist some *quarter*, "He beclýsede Iohannem on *cwearterne*," *A. Sax. Version*, *S. Luke*, iii. 20, *i.e.* he shut him in prison.

þe lichame þe sholde ben þe soule hihtliche bure, makeð hire to ateliche *quarterne* [The body that should be the soul's joyous chamber, he maketh for her a horrible prison].—*Old Eng. Homilies* (12th cent.), p. 213 (ed. Morris).

He diden heom in *quarterne*.—*Peterborough Chron.* sub ann. 1137.

They do best, who, if they cannot but admit Loue, yet make it keep *Quarter*: And seuer it wholly, from their serious Affairs, and Actions of life.—*Bacon, Essays, Of Love*, 1625, p. 447 (ed. Arber).

Latimer plays on the word *quarter-master*, one who provides quarters.

But they do it because they will be *quarter maister* with theyr husbandes. Quarter maisters; Nay halfe maisters: yea some of them wil be whole maysters.—*Latimer, Sermons*, p. 107 verso.

QUARTER SESSIONS ROSE, a gardener's corruption of Fr. *rose de quatre saisons*.

QUARTES, said to be an old French name for playing cards (E. S. Taylor, *History of Playing Cards*, p. 89), as if associated with the idea of the *four* suits (*quatre*, Lat. *quatuor*) rather than with the paper or *card*-board (*carte*, Lat. *charta*) of which they are made.

QUAVE, an old Eng. form of *wave*, a billow, as if derived from *quave*, to shake, to move up and down (whence *quaver*).

Al hali Kirc, als thinc me,
Mai bi this schippe takened be,
That Crist rad in and his felawes,
Imang dintes of gret *quawes*.
Eng. Metr. Homilies, p. 135 (ed. Small).

Compare—

Quelle alle þat is quik with *quauende* flodeȝ.
Alliterative Poems, p. 46, l. 324.

þe wal wagged and clef · and al þe worlde *quaued*.
Vision of P. Plowman, B. xviii. 61.

The waterish Fenne below
Those ground-workes laid with stone uneath coulde beare
(So *quaving* soft and moist the Bases were).
Holland, Camden, p. 530 [Davies].

Wave, old Eng. "*wawe*, of the see or other water" (*Prompt. Parv.*), A Sax. *wæg* (Ger. *woge*), Icel. *vágr*, Goth. *wegs*, is etymologically that which *wags* or undulates, from A. Sax. *wagian*, Goth. *wagjan*, to wag or shake, Icel. *vega*. Hence also Fr. *vague*, a wave, which was probably imagined to have a connexion with *vaguer*, to wander (Lat. *vagari*), as if denoting a *wandering* or restless volume of water, like Lat. "*vaga* æquora" (Propertius), and Tennyson's "fields of wandering foam."

QUEEN, the name of a piece in chess, it has been conjectured is an adaptation of its foreign names, Fr. *Dame*, It. *Donna*, Fr. *Vierge*, which were suggestive of the Virgin Mary. But *Vierge* is a corruption of the older Fr. *fierge*, *fierce* (old Eng. *fers*), from Low Lat. *fercia*, *farzia*, which is merely a Latinized form of *farz* or *ferz*, a counsellor or minister, the name of the piece in Persian. However, this is improbable, as it was called *Regina* as early as the 12th century. See D. Forbes, *History of Chess*, pp. 92, 209; Basterot, *Jeu des Echecs*, p. 17.

The kynge is the highest, and the *queene* (whiche some name *amasone* or *layde*) is the next.—*J. Rowbotham, The Pleasaunt and wittie Playe of the Cheasts*, 1562.

And whan I sawe my *fers* away,
Alas, I couth no lenger play.
The Booke of the Dutchesse, l. 655.

Although I had a check,
To geue the mate is hard.
* * * * *
For I will so prouide,
That I will have your *ferse*.
And when your *ferse* is had,
And all your warre is done:
Then shall your selfe be glad
To ende that you begon.
Tottel's Miscellany, 1557, p. 21 (ed. Arber).

QUEER, an old and Scottish form of *quire* or *choir*.

The majority of parish churches seem to have had a small apartment called *the queer*, which is thought to have been used for baptisms, marriages, and masses.—*Guide to the Land of Scott* (quoted in *Notes and Queries*, 5th S. vii. 306).

Herie ye hym in a tympane and *queer*; herie ye hym in strengis and orgun.—*Wycliffe*, *Ps.* cl. 4.

QUERY, an Anglicized form of Lat. *quære*, enquire, imperative of *quærere*, to seek, originally no doubt a marginal annotation made in reading a book, meaning "investigate this," assimilated to *enquiry*, &c. So we have *jury* for Fr. *jurée*, *levy* for *levée*, *motley* for *mattelé*, *puny* for *puis-né*.

He objects, "Peradventure the woman shall not be willing to follow me." At last being satisfied in this *quære*, he takes the oath: as no honest man which means to pay, will refuse to giue his bond if lawfully required. —*Fuller, Holy State*, p. 20 (1648).

For men to think that they shall drive away dæmons by any such means is folly and superstition. I shall add no more in answer to the first *quære* proposed.—*Mather, Remarkable Providences*, p. 187 (ed. Offor).

The only *quære* which this Article, or this part of the Article will admit, is, whether by his burial we are to understand the interring or depositure of his body in the monument. —*Thos. Jackson, Works*, 1673, vol. ii. p. 928.

QUEST, or *queest*, a name for the wood-pigeon (wood-quest, *Columba Palumbus*), supposed to have been so called from its plaintive note, Lat. *questus*, complaint (Bailey). Cf. "Turtur *gemit*." —Vergil, *Ecl.* i. 59.

Deep-toned
The *cushat plains*; nor is her changeless *plaint* Unmusical.
Grahame (Johns, British Birds in their Haunts, p. 330).

The stock-dove only through the forest coos,
Mournfully hoarse; oft ceasing from his plaint,
Short interval of weary woe!
Thomson, Seasons, Summer.

Coulon ramier, A *Queest*, Cowshot, Ringdove, Stockdove, wood-culver.—*Cotgrave*.

Quest, however, is beyond doubt a contracted form of *cushat*, A. Sax. *cusceote* (cf. *request*, contracted from Lat. *requisitus*). See COWSHOT *supra*.

The wings of two bustards, the feet of four *quest-doves* . . . and a goblet of Beauvois.—*Urquhart, Rabelais*, Bk. II. ch. xxvii. [Davies].

QUESTIONS, for *cushions*, occurs in the following extract from a letter dated 1582, quoted by Halliwell and Wright

in their edition of Nares' *Glossary*:—"Her Majestie did stand upon the carpett of the clothe of estate, and did allmost leane upon the *questions*."

Another old form is *quishin*; compare Ger. *küssen*, *kissen*, Fr. *coussin*, It. *cuscino*, all from Lat. *culcita*.

QUIGHT, an old and incorrect spelling of *quite*, from a supposed analogy to such words as *might*, *right*, *light*, &c., where the *g* is organic.

Noblest hearts proudly abandon *quight*
Study of Hearbs, and country-lifes delight.
Sylvester, Du Bartas, p. 69 (1621).

And, whiles he strove his combred clubbe to *quight*
Out of the earth, with blade all burning bright,
He smott off his left arme.
Spenser, F. Queene, I. viii. 10.

QUILL. The explanation of this word in the following passage has long been the opprobrium of commentators.

My masters, let's stand close; my lord protector will come this way by and by, and then we may deliver our supplications *in the quill*.—*Shakespeare*, 2 *Hen. VI.* i. 3, ll. 1-4.

Some have supposed this to mean "in writing," as if "in the pen" could convey that sense. Nares thought that it might signify "in form and order, like a quilled ruff"! Dyce quotes a confident assertion of Singer that it means in the *quoil* or *coil*, *i.e.* the bustle or tumult (2nd ed. vol. v. p. 202). In an old Eng.-Latin Dictionary, "In the quill" is said to be rendered *ex compacto*, *i.e.* by joint action, combinedly. This would lead us to regard *quill* as a corrupt form of Fr. *cueilli*, gathered together, *cueillette*, a collection, *cueillir*, to gather, from Lat. *colligere*, especially since Wycliffe has *quylet* and *quelet*, a gathering or collection (Lev. xxiii. 36, Deut. xvi. 8). So "in the quill" would correspond to "in the quylet" (*en cueillette*, *ex collecto*), and would imply that the petitioners made their supplication altogether and by joint action. Possibly this may be an instance of the use of the old word *quill*, a stream (compare Ger. *quelle*; old Eng. *cwellen*, O. Dut. and O. H. Ger. *quellen*, to bubble up; "þe welle . . *kvelþ*," *Ayenbite*, 248; Dan. *kilde*, a spring or fountain, Cleveland *keld*), which I cannot find registered in any of the dictionaries, though it occurs in Bp. Andrewes' *Sermons*.

Quasi fluvius Pax (saith Esay) Peace as a water-streame, the *quills* whereof make glad the city of our God (p. 106, fol.).

The meaning then would be that their petitions were brought to bear "in a stream," with a united and well-directed effort, upon the protector. In Ireland there is a coarse phrase of the same origin, by which persons who are great chums, or hail-fellows-well-met, are said "mingere in uno *quill* (= rivulo)," "They p— in the same *quill*."

He would have us believe that he and the Secretary *p—d in a quill*; they were confederates in this No Fanatic plot.—*North, Examen*, p. 399 [Davies].

Marvell has the phrase in a somewhat altered form:—

I'll have a council shall sit always still,
And give me a license to do what I will;
And two secretaries shall p— [*mingent*] through a *quill*.
Poems, p. 188 (Murray repr.).

Thou runn'st to meet thy self's pure streams behind thee,
Mazing the Meads where thou dost turn and winde-thee.
Anon, like Cedron, through a straighter *Quill*,
Thou strainest out a little Brook or Rill.
J. Sylvester, Du Bartas, p. 433 (1621).

QUILL, as a term in millinery, to gather or plait into small folds or pipes like *quills* (just as the folds of the ancient ruff were termed *quills*), is most probably a naturalized form of Fr. *cueillir*, to gather, from Lat. *colligere* (Eng. *to cull*), O. Fr. *coillir*. Cf. Guernsey *enquiller*, to plait (Wedgwood). Wycliffe has *quylet*, *quelet*, a gathering (*collectio*), Lev. xxiii. 36, Deut. xvi. 8. *Quill*, a ruff, seems to be the same word, Sp. *cuello*, a ruff (Minsheu), introduced into English as *quellio*.

Your carcanets
That did adorn your neck, of equal value:
Your Hungerland bands, and Spanish *quellio* ruffs;
Great lords and ladies feasted to survey
Embroider'd petticoats.
Massinger, The City Madam, act iv. sc. 4 (p. 447, ed. Cunningham).

From Fr. *cueillir*, to gather or collect, also come N. Eng. *quile*, *quyle*, *coil*, to gather hay into cocks, *quile*, a hay-cock, and probably Devon *quilly*, to harden or dry (? orig. to shrivel or gather up). *Quillet*, an old word for a croft or small parcel of land, especially

a detached portion of one county, &c., located in another, is doubtless from Fr. *cueillette*, a collection or gathering, a small piece gathered out from a larger.

This family would not think itself the less, if any little *quillet* of grownd had been conveyed from it.—*Donne*, in *Z. Grey's note to Hudibras*, III. iii. 748.

Over Seile . . . though surrounded by Derbyshire is yet a *quillet* or small parcel of Leicestershire.—*Peck*, in *loc. cit.*

"Suffolk Stiles."—It is a measuring cast, whether this Proverb pertaineth to Essex or this County; and I believe it belongeth to both, which, being inclosed Counties into petty *quillets*, abound with high stiles, troublesome to be clambred over.—*T. Fuller, Worthies of England*, vol. ii. p. 326.

QUILT seems to owe its present form to a supposed connexion with the verb *to quill* (as if *quilt* = *quilled*), in allusion to the panels or patterns which were formed on it by through-stitching, as on *duvets* still (Richardson), or the *quilled* bordering with which it was surrounded. The older form was *cowlte*.

Were beon thi castles and thi toures? thi chaumbers and thi riche halles? . . . .
Thine *cowltes* and thi covertoures?
Debate of the Body and the Soul (13th cent.), l. 15.

Cowlte is Fr. *courte*, *coulte*, old Fr. *coute*, *coutre*, It. *coltre*, *coltra*, Lat. *culcita*, *culcitra*, a wadded covering, a cushion. See COUNTER-PANE.

The sharpe steele, arriving forcibly
On his broad shield, bitt not, but glauncing fell
On his horse necke before the *quilted* sell.
Spenser, Faerie Queene, II. v. 4.

QUINTAL, a term for an hundred pound weight (Bailey), French and Sp. *quintal*, It. *quintale*, have no connexion with Lat. *quintus*, but are derived from Arab. *kintār* (*qintār*) of the same meaning. This latter word (adds Prof. Skeat) is from Lat. *centum*, a hundred.

QUIVER, a case for arrows, is an altered form of old Eng. *quequer* (see Cockayne, *Spoon and Sparrow*, p. 129), A. Sax. *cocer* (cf. Ger. *köcher*), to which it stands in the same relation that *quiver*, to quake or tremble, does to Lat. *querquerus*, shivering, *querquera*, the ague. Old Fr. *cuivre*, *couire*, is of the same origin.

To a *quequer* Roben went
A god bolt owthe he toke.
Robyn Hode and the Potter, 201.

Quyver, for to putt yn boltys, Pharetra.—*Prompt. Parv.*

QUYER-KYN, an old slang name for a prison in Harman's *Caveat for Common Cursetors*, 1567, as if a *queer ken*, *i.e.* an evil house, from *quyer*, *quier*, naughty, bad, and *ken*, a house. It probably is in reality a corruption of A. Sax. *carcœrn*, *carcern*, a prison; which itself seems to denote a house, *œrn*, of care, *carc*, but is obviously corrupted from Lat. *carcer*. Similarly Fr. *chartre* (for *charcre*, from *carcer*), a prison, came to be used for sadness, languishing, decay. Compare, "*A Quire Bird* is one that came lately out of prison" (*Fraternitye of Vacabondes*, 1575), as we would say, "a jail bird."

R.

RABBIT, to channel boards, and RABBETING, the overlapping of the edges of boards planed so as to fit, are corruptions from the verb to *rabbate* (see REBATE), Fr. *rabot*, a plane. "*Rabet*, yonge conye, cunicellus," also "yryne tool of carpentrye, Runcina."—*Prompt. Parv.*

RACE, in the expression "a *race* of ginger," is the O. Fr. *raiz*, a shortened form of *racine* (Lat. *radic-s*), *i.e.* a root of ginger, O. Eng. *rasyn*.

I holde a penny that I shall grate this lofe, or you can grate a *rasyn* of gynger.—*Palsgrave, Lesclaircissement*, 1530.

I must have saffron to colour the warden pies, mace, . . . a *race* or two of ginger.—*The Winter's Tale*, act iv. sc. 3.

I spent eleven pence, besides three *rases* of ginger.—*Lodge, Looking glasse for London and England.*

A dainty *race* of ginger.
B. Jonson, The Metamorphosed Gipseys.

Racy, full of flavour or essential quality, would naturally seem to mean full of the flavour of the *race* or root, distinguished by *radical* qualities, as Cowley speaks of "*racy* verses" in which we

The soil from whence they came taste, smell, and see.

The real sense is having the spirit of

the breed or race, Fr. *race*, Sp. *raza*, It. *razza*, lineage, family, words derived from O. H. Ger. *reiza*, a line (sc. of descent), which have been altered under the influence of Lat. *radix*, a root (see Skeat, s.vv.)

RACHITIS, the learned name of the disease popularly termed *rickets*, as if a disease of the *back*, Greek *rachis* (*rhachis*), was invented by one Dr. Glisson in 1650 in order "to free the English name from its barbarousness," on the supposition that it was a provincial corruption. *Rickets* is really the original and native word from *rick* (*e.g.* "to rick one's ankle," *i.e.* to strain it), old Eng. *wrick*, to twist (akin to *wring*), Swed. *vricka*. It denotes the state of being *rickety*, *i.e.* weak on one's legs, tottering, deformed, twisted (Skeat). Cf. also Icel. *rykkr*, a rough pull or movement, a spasm, Dan. *ryk*. See *N. and Q.* 6th S. i. 209, 362, 482; ii. 219, to which I am indebted for some of the following quotations:—

It has occurred in this, as in other instances, that the vulgar had recognized or given a name to the disease, before medical men had discriminated its nature. . . . The first account of the disease is that of Dr. Glisson, published in the year 1650. In this treatise we are informed that the *rickets* had been first noticed in the counties of Dorset and Somerset about thirty years before, where it was vulgarly known by this name. . . . Its first appearance, as a cause of death, in the bills of mortality in London, was in the year 1634. . . . With a view of accommodating a classical name both to the vulgar appellation and to the symptoms of the disease, Glisson invented the term *rachitis*, *i.e.* spinal disease, since the curvature of the spine which ensues is one of the most prominent symptoms.—*Rees, Encyclopædia*, vol. xxx. (1819).

The new disease.—There is a disease of infants, and an infant-disease, having scarcely as yet got a proper name in Latin, called the *Rickets*; wherein the head waxeth too great, whilst the legs and lower parts wain too little. —*T. Fuller, Meditations on the Times*, xx. (1647), p. 163 (ed. 1810).

Dr. Daniel Whistler, writing in Latin in 1645, says that "*The Rickets*, which seems first to have become prevalent during the last twenty-six years or so, is reported to have got its name from the surname of a certain practitioner who treated it empirically." Others, he adds, think that the word comes from Dorsetshire, where persons who draw their breath with difficulty (a frequent symptom of this disease) are said *to rucket*.

Ostenta Carolina; or the late calamities of England with the authors of them; the great happiness & happy government of K. Charles II. ensuing, miraculously foreshewn by the finger of God in two wonderful diseases, the *Rekets* & King's Evil; wherein it is also shewen & proved, I. That the *Rekets* after a while shall seize on no more children, but quite vanish through the mercy of God & by means of King Charles II. By John Bird, 1660.

In this extraordinary work the author expresses his belief that *rekets* is for *regets*, and this for *regents* (!), the disease being due in some mysterious manner to the political iniquities of "the authors of our late calamities," who "according to the name of the disease" were nothing else but *regents!* He testifies that *The Rekets* "was not heard of in our fathers times, but began in our memory, and not many years ago . . in either Dorset or Somersetshire."

About 1620 one Ricketts of Newbery, perhaps corruptly from Ricards, a practitioner in physick, was excellent at the curing children with swoln heads & small legges; & the disease being new & without a name, he being so famous for the cure of it they called the disease the *ricketts*; as the king's evill from the king's curing of it with his touch; & now 'tis good sport to see how they vex their lexicons, & fetch it from the Greek ῥᾰχις, the back bone.—*Aubrey, Nat. Hist. of Wiltshire*, p. 74.

Cavil. Hospitals generally have the *rickets*, whose heads, their Masters, grow over-great and rich, whilest their poor bodies pine away and consume.

Answer. Surely there is some other cure for a *ricketish* body, than to kill it.—*T. Fuller, Worthies of England*, vol. i. p. 34 (ed. 1811).

No wonder if the whole constitution of Religion grow weak, *rickettu*, and consumptuous.—*Gauden, Tears of the Church*, p. 262 [Davies].

Rickets is a rustic word for the staggers in lambs (*Old Country and Farming Words*, E. D. S. p. 107).

RACKET, the game of tennis, the bat with which it is played, so spelt as if called from the sharp clattering noise, or *racket*, made by the ball as it is driven about the court (so Richardson, Wedgwood), cf. Gael. *racaid*, noise, Scot. *rack*, a crash. It is really the Anglicized form of Fr. *raquette*, It.

rachetta, Sp. and Portg. *raqueta*, which denoted originally the palm or flat of the hand with which the ball was struck before the bat was introduced. Compare old Fr. *rachette*, Portg. *rasqueta*, the wrist. All these words are from Low Lat. *racha*, which is from Arab. *rāḥa*, the palm of the hand (Devic). Compare Fr. *jeu de paume*.

Les os de la *rachette* de la main qui sont huit.—*H. de Mondeville* [Littré, s.v.].

The Saturnine line going from the *rascetta* through the hand, to Saturns mount, and there intersected by certain little lines, argues melancholy.—*Burton, Anatomy of Melancholy*, I. ii. 1, 5.

Canst thou plaien *raket* to and fro.
Chaucer, Troilus and Creseide, bk. iv. l. 461.

The mayster devyll sat in his jacket,
And all the soules were playinge at *racket*.
None other *rackettes* they hadde in hande,
Save every soule a good fyre brand.
Heywood, the Four P's (Dodsley, O. P. i. 91, ed. 1825).

Th' Hail, which the Winde full in his face doth yerk
Smarter than *Racquets* in a Court re-ierk
Balls 'gainst the Walls of the black-boorded house,
Beats out his eyes, batters his nose, and brows.
Sylvester, Du Bartas, Div. Works and Weeks, 1621, p. 392.

In Italian sometimes by transposition of letters *rachetta* was changed into *archetto*, as if a little bow (Florio).

RAG OF MUTTON, SCRAG OF MUTTON, } colloquial forms of *rack of mutton*, A. Sax. *hracca*, the neck or back part of the head, akin probably to A. Sax. *hrycg*, the back, a "ridge," Dan. *ryg*, Ger. *rück*, Gk. *rháchis*.

Lucio. . . . Methought there came in a leg of mutton.
Dro. What all grosse meat? a *racke* had been dainty.
Lilly, Mother Bombie, iii. 4.

Rack, the back. A *rack* of mutton, *dorsum ovile*.—*Kennett, Parochial Antiquities*, 1695 (E. D. Soc. ed.).

At dinner, plumb-broth, a chicken, a rabbet, rib of a *rack* of mutton, wing of a capon, the merry-thought of a hen.—*Burton, Anatomy of Melancholy*, I. ii. 2, 2.

He laboured so to the quene that he gate leue for to haue as moche of the beres skyn vpon his *ridge* as a foote longe.—*Caxton, Reynard the Fox*, 1481, p. 45 (ed. Arber).

RAKEHELL, a dissolute fellow, a debauché, formerly spelt *rakel*, has been regarded as a derivative from Fr. *racaille*, the rascality or outcasts of any company (Cotgrave), which Littré connects with *raca*, the Syriac term of abuse mentioned in the Gospels, Diez with Icel. *racki*, Ger. *racker*, *rekel*, a dog, like *canaille*, from *canis*.

The *rakehellye* route of our ragged rymers·—*E. K*[*irke*], *Epistle to G. Harvey*, prefixed to *Shepheards Calender*.

And farre away, amid their *rakehell* bands,
They spide a Lady left all succourlesse,
Crying, and holding up her wretched hands.
Spenser, Faerie Queene, V. xi. 44.

Kerne, kighegren, signifieth a shower of hell; because they are taken for no better than *rakehells*, or the devil's blacke garde.—*Stanihurst, Description of Ireland*, ch. 8, fol. 28.

It might be questioned whether *rakel* was not evolved out of old Eng. *rekkeles* (= negligens, *Prompt. Parv.*), *i.e.* reckless or retchless. We find the two words brought together in the following:—"*Enfans sans souci*, Carelesse children, *retchlesse* fellowes, dissolute companions, . . . also a certain *rakehelly* generation of juglers or tumblers."—Cotgrave, s.v. *Souci*. Compare Prov. Eng. *rackle*, rash, *rackless*, careless, *rack*, to reck or care. Chaucer has *rakel* = rash, *rakelnesse* = rashness.

O *rakel* hond, to do so foule a mis.
O troubled wit, o ire recchelis . . . .
O, every man beware of *rakelnesse*.
Manciples Tale, ll. 17227, 17232 (ed. Tyrwhitt).

He þat is to *rakel* to renden his cloþe3
Mot efte sitte with more vn-sounde to sewe hem togeder.
Alliterative Poems, p. 104, l. 527.

Rakyl, insolens.—*Levins, Manipulus*, 1570, 129, 8.

Oure wytte were *rakyl* and ovyr don bad,
To fforfete ageyns oure lordys wylle In ony wyse.
Coventry Mysteries, p. 24 (Shaks. Soc.).

As well in steryng or to be bessy with takle:
A galey rower schuld not be to *rakle*.
Piers of Fullham, l. 280.

But *rake-hell*, O. Eng. *rakel*, Cleveland *ragel*, *ragil*, Holderness *raggil*, Cumberland *raggelt* (Ferguson), a dissolute, good-for-nothing fellow, probably have their true cognates in old Swed. *rækel*, Swed. *räkel*, Dan. *rækkel*, a worthless fellow, Icel. *reikall*, wan-

dering, vagabond, all akin to Icel. *reika*, to wander, to *rake*, or run wild, to swerve from one's course.

We laye there styll in wondre grete trybulacion and fere, for if our galye had fallen to *rakynge* and draggynge ayen, we hadde ben all loste.—*Sir R. Guylforde, Pilgrimage*, 1506, p. 65 (Camden Soc.).

"She is too noble," he said, "to check at pies,
Nor will she *rake*; there is no baseness in her."
Tennyson, Merlin and Vivien.

Enfans de choëur de la messe de minuict. Quirresters of midnights masse; night walking *rakehels*.—*Cotgrave.*

A *Rakehell*, Malus, tetricus.—*Levins, Manipulus* (1570), 57, 21.

A multitude of *rakehels* of all sorts.—*North's Plutarch, Life of M. Brutus* (1612).

When he was a school-boy at Winchester [Dr. Twiss] saw the phantom of a schoolfellow of his, deceased (a *rakehell*), who said to him, "I am damned." This was the occasion of Dr. Twiss's (the father's) conversation, who had been before that time, as he told his son, a very wicked boy.—*J. Aubrey, Miscellanies*, p. 87 (Lib. Old Authors).

The flowred meades, the wedded birdes so late
Mine eyes discouer: and to my minde resorte,
The ioly woes, the hatelesse shorte debate,
The *rakehell* lyfe that longes to loues disporte.
Tottel's Miscellany, 1557, p. 11 (ed. Arber).

However, the phrase to *rake hell* was used at an early date with the meaning to have recourse to necromancy, to raise the devil, to have recourse to desperate measures, to leave no stone unturned. Wedgwood compares Low Ger. *höllenbessem*, hell-besom, Dut. *helleveeg*, sweep-hell, used as terms of abuse.

Such an ungratious couple a man shall not finde agayne, if he *raked* all *hell* for them.—*R. Ascham* [in Richardson].

Ye cannot, I am sure,
For keping of a cure
Fynde such a one well,
If ye shulde *rake hell*.
Doctor Doubble Ale, l. 430.

And in your ayde let your great God come too:
Let him *rake Hell*, and shake the Earth in sunder,
Let him be arm'd with Lightning and with Thunder.
J. Sylvester, Du Bartas, p. 415 (1621).

She mutters strange and execrable Charmes:
Of whose *Hell-raking*, Nature-shaking Spell,
These odious words could scarce be hearkned well. *Id.* p. 426.

Not thaw ya went to *rääke* out *Hell* wi' a small-tooth cöämb.
Tennyson, The Village Wife.

Although a Magus was an innocent Artist at first, yet some of the tribe were so far corrupted in their knowledge, that Magick was accounted no better than *raking hell*, and charming infernal spirits for satisfaction.—*Hacket, Century of Sermons*, 1675, p. 119.

It seldom doth happen in any way of life, that a sluggard and a *rake-hell* do not go together; or that he who is idle, is not also dissolute.—*Barrow, Sermons, Of Industry in General.*

RAM, RAIN-BERRY, } old names for the buckthorn, are corruptions, through the forms *ramne*, It. *ranno*, of Lat. *rhamnus*, Greek *rhámnos*. A Low Ger. corruption of the same is *Rhine*-berry.

Ranno, hot, . . also *Ramne*, Christs-thorne, Harts-thorne, Way-thorne, Bucke-thorne, or *Rainberry*-thorne.—*Florio.*

This *Ramme* is found on the sea banks of Holland.—*Gerarde, Herbal*, p. 1152.

Christes Thorne or *Ram* of Lybia is a very tough and hard shrubbie tree.—*Id.* p. 1153.

In lowe Dutch they call the fruit or berries *Rhijnbesien*, that is, as though you should say in Latine *Baccæ Rhenanæ*, in English *Rheinberries*.—*Id.* p. 1155.

RAMMALATION-DAY, a name given to Rogation Monday in the Holderness dialect, E. Yorkshire (*Glossary*, E. D. Soc.), with allusion apparently to the *rammeling* or *rambling* around the parish boundaries that takes place on that day, is a popular corruption of *Perambulation Day*, the meaning being the same. Compare *rammle*, to ramble (Whitby), the *b* being a modern importation, *rame*, to roam (Holderness).

For fruit on *Perambulation Day*, £1 0 0.
Churchwardens' Account (*Brand, Pop. Antiq.* i, 205.

The Country Parson is a lover of old customs. . . . . Wherefore he exacts of all to be present at the *Perambulation*.—*G. Herbert, Country Parson*, 1632, ch. xxxv.

RAMMISH, a provincial word, meaning (1) violent, untamed, (2) rank, pungent (Wright), has no connexion with the butting and ill-savoured *ram* (cf. Lat. *hircus*), but is a corrupt form of *ramage*, (1) wild, untamed, (2) having a game taste, from Fr. *ramage*, living among the branches (*rames*, *ramée*, Lat. *ramus*, a branch), of birds "*ramage*, wild" (Cotgrave). A *ramage*

hawk was the correct term for a wild unreclaimed bird in falconry.

Compare *savage*, Old Eng. *salvage*, Fr. *sauvage*, It. *selvaggio*, from Lat. *silvaticus*, living in the wood (*silva*); *haggard*, wild (of a hawk), living in the *hedge* (*hag*); and *wild*, Goth. *wiltheis*, perhaps connected with *weald*, a wood.

Though *rammish* has undoubtedly superseded *ramage* in the above senses, it is itself an old word; and Prov. Eng. *ram* is fetid, high-scented, offensive, Dan. *ram*. Compare the following:—

> For all the world they stinken as a gote;
> Hir savour is so *rammish* and so hote.
> *Chaucer, Cant. Tales*, l. 16355.
>
> Else he is not wise ne sage
> No more than is a gote *ramage*.
> *Id. Romaunt of the Rose*, l. 5384.
>
> Do you not love to smell the Roast
> Of a good *Rammish* Holocaust?
> *Cotton, Burlesque upon Burlesque*, p. 169.

So Scot. *rammage*, rash, furious, *rammaged*, mad with drink; *rammish*, deranged, crazy (Jamieson).

RAMPART, an incorrect form of *rampar*, Old Eng. *ramper*, *rampire*, *rampyre*, old Fr. *rempar* (It. *riparo*, a defence), from Fr. *remparer* (= Lat. *reim-parare*), to defend.

The *t* is excrescent as in *pagean-t* (O. Eng. *pagyn*, *Wycliffite Works*, p. 206, E. E. T. S.), *tyran-t*, *parchmen-t*, *peasan-t*, *pheasan-t*, *ancien-t*.

RAMPER EEL, a Scotch word for the *lamprey* (Jamieson), of which word it is apparently a corruption, just as *ramplon*, another Scotch term for the same fish, is from the French *lamproyon*. Compare LAMPER EEL, the lamprey.

Jamieson gives a curious old Scotch word for this fish, *argoseen*, as if *Argus-een*, having as many eyes as Argus; Prov. Eng. *nine-eyes*.

RAMPIKE, a contemptuous term in some parts of Ireland for an old woman, synonymous with harridan or beldame, is the same word as old Eng. *rampick*, a tree which begins to decay at the top through age (Bailey), more correctly spelt *ranpick*.

> Only the night-crow sometimes you might see
> Croking to sit upon some *ranpick* tree.
> *Drayton, The Moone-calf.*

Raunpick is still used in Leicestershire, and applied to anything bare of bark or flesh, as if *raven-picked* (*Evans, Glossary*, E.D.S., p. 223). So *Ravenstone* is pronounced *Raunson*, and *shovel*, *showl* (*Id.* p. 8). Cf. West Eng. *rawn*, to *ravin*; and see PERUSE and RULE. An old form of the word is *rownsepick*.

> Over his head he sawe a *rownsepyk*, a bygge bough leveles. — *Morte d'Arthur*, i. 181 [Nares].

RAMS-CLAWS, a Somerset name for the crow's foot, looks like a corruption of *ranunculus*, its scientific name. In Dorset *ram's clās*.

RANGED-DEER, } old forms of the
RANGE-DEER, } word *rein-deer*, derived from the French *ranger*, *rangier*, Lap. *raingo*, Norweg. *hreingyr*, Low Lat. *rangifer*. See REIN-DEER.

Olaus Magnus in his *History of the Northern Nations* (translated by Streater, 1658), says that it is named the "ranged-deer," because "the instrument placed upon the horns to enable it to draw the sledges of the Laplanders is called in their language *rancha*."

> The *Ranged Deer* was the sign of the King's gunsmith in the Minories, 1673. . . . . This *ranged deer* was simply intended for the Reindeer, which animal had just then newly come under the notice of the public; their knowledge of it was still confused, and its name was spelled in various ways, such as, *rain-deer*, *rained-deer*, *range-deer*, and *ranged-deer*. —*Larwood and Hotten, History of Sign-boards*, p. 165.
>
> This beast is called by the Latines *Rangifer*, by the Germains *Rein*, *Reiner*, *Raineger*, *Reinssthier*, by the French *Raingier*, and *Ranglier*, and the later Latins call it *Reingus*. . . . . This beast was first of all discouered by Olaus Magnus in this Northerne part of the world, towardes the poale Artique, as in Norway, Swetia, and Scandinauia, at the first sight whereof he called it *Raingifer*, quasi *Ramifer*, because he beareth hornes on his head like the boughes of a tree.—*Topsell, History of Four-footed Beasts* (1608), p. 591.
>
> *Rangleer*, a kind of stag so called by reason of his lofty horns, resembling the *Branches* of trees.—*Bailey.*
>
> *Cerf rame*, a raine-deere.—*Cotgrave.* [As if from its *branching* antlers.]
>
> *Rangifero*, a Raine-deare, a beast in the Northren could countries of the bignesse of a Mule.—*Florio, New World of Words*, 1611.

The first part of the word *rain-deer* was evidently brought into connexion with old Fr. *rain* (= *raim*), a bough.

Ranger, applied to a forester, as if so called because it is his duty to *range* up and down through the woods. Mr. Wedgwood is of opinion that the word is a corruption of *ramageur*, the name by which the guardian of the forest was formerly known in France, literally he who oversees the *ramage* (Mid. Lat. *ramagium*) or right of cutting *branches* (Lat. *ramus*). Compare Northampton *rangewood*, brushwood, with Fr. *rainche*, *rains*, *rain*, *raim*, a branch.

Rank, used in the sense of strong-smelling, offensive, is old Eng. *rank*, strong, proud, A. Sax. *ranc*, altered in meaning through confusion with old Fr. *rance*, fusty, Lat. *rancidus*, rancid.

Ransack, to search thoroughly, to search for stolen goods, old Eng. *ransaken*, Icel. *rannsaka*, to search a house (Swed. *ransaka*). The first part of the word is Icel. *rann*, a house (= Goth. *razn*), the latter part is not (as might be imagined from the spelling) *sack*, to plunder or rummage for booty, as when we speak of sacking a city, but from *sêkja*, to seek (Cleasby, 617), akin to A. Sax. *sêcan*, to seek (Ger. *suchen*). The word was sometimes used as if it meant to plunder. Compare the following:—

We *sack*, we *ransack* to the utmost sands,
Of native kingdoms, and of foreign lands,
We travel sea and soil, we pry, we prowl,
We progress, and we prog from pole to pole.
F. Quarles, Emblems, bk. ii. 2.

They did not, as our *church-sackers* and *ransackers* do, rob God with the right hand, and give him a little back with the left; take from him a pound, and restore him a penny. —*T. Adams, God's Bounty, Sermons*, i. 144.

In what vile part of this anatomy
Doth my name lodge? tell me, that I may *sack*
The hateful *mansion*.
Shakespeare, Rom. and Juliet, iii. 3, 108.

He gan hem *ransaken* on and on,
And fond it ðor sone a-non.
Genesis and Exodus, l. 2324.

Rapped, an incorrect form of *rapt*, Lat. *raptus*, ravished, enraptured, as if the past partc. of a verb *to rap*. See Wrapped.

Confused forms flit by his wandering eyes,
And his *rapped* soul's o'erwhelmed with extasies.
Maxwell, Poems, p. 175 (Murray repr.).

However, there was in old English a verb *rappe*, *rape*, to hurry away, or ravish, which no doubt was merged in the classical *rapt* of later writers, the recognized adjectival form of *rapture*. We even find *rapted* for enraptured (Nares).

We shall dye euery one of vs; yet some shall be *rapt* and taken aliue, as Sainct Paule sayth.—*Latimer, Sermons*, p. 113 verso.

Rare, somewhat raw, underdone, insufficiently cooked (Prov. Eng., Ireland, United States), has been confused with *rare* (Lat. *rarus*), thin, scarce (so Bailey), and with Prov. Eng. *rare*, early, soon (Devon), as if too soon taken from the fire, too quickly done, a contraction of *rather*, like *or* from *other*, *smoor* (Ramsay) for *smother* (so Wedgwood). Compare the following:—

The broccolow are *rare* [= early] this year. We go to bed pretty *rare* on Sundays.—*M. A. Courtney, W. Cornwall Glossary*, E.D.S.

O'er yonder hill does scant the dawn appear,
Then why does Cuddy leave his cott so *rear*?
[Note.—An expression in several counties of England for early in the morning.]—*Gay, Poems*, i. 69.

It is really the old Eng. "*rere*, or nesche, as eggys, Mollis."—*Prompt. Parv.*; A. Sax. *hrér*, half-cooked, *hreran*, to half-cook (Cockayne, *Leechdoms*, iii. *Glossary*). Kennet spells it *reer*.

One *reare* rosted chick.—*Harington, Epigrams*, iv. 6.

Compare Icel. *hrâr*, raw, old Ger. *rawer* (for *hrawer*), which Pictet connects with Lat. *cruor*, as if *sanglant*, Sansk. *krûra*, crude, Welsh *crau*, gore (*Orig. Indo-Eur.* ii. 20).

Rare-lines, Rattlings, } names for the transverse ropes in the rigging of a ship which form a ladder, are corruptions of *rat-lines*. Perhaps connected with Dan. *rat-line*, a "wheel-line" or tiller-rope, from *rat*, a wheel (Lat. *rota*).

Rastylbow, an old name for the "wede, *Resta bovis*," or rest-harrow, in the *Promptorium Parvulorum* (ab. 1440), which Gerarde (*Herbal*) names *Arresta bovis*, in French *arreste bœuf*. It is from the latter that the word is corrupted.

It is sooner founde then desired of husbande men, bicause the tough and woodie rootes are combersome vnto them, by reason

they do staie the plough, and *make the oxen stande*.—*Gerarde, Herbal*, p. 1142.

RAT. The colloquial expression "to smell a rat," meaning to conceive a suspicion, suspect something wrong, has been explained as a perverted translation of the German *unrath wittern* (Blackley, *Word-Gossip*, p. 55). "To smell a rat" is actually Kaltschmidt's definition of *unrath merken*, *unrath* being filth, waste, mischief. The knowing look of an excited terrier when he has scented his enemy is quite sufficient to account for the phrase, originally no doubt a sporting one, and it needs no other explanation.

Babulo. Whoop! Whither is my brother basket-maker gone? ha! let me see: *I smell a rat.*—*Patient Grissil*, act iv. sc. 2 (1603), Shaks. Soc. ed. p. 65.

I *smell a rat*;
And, if my brain fail not, have found out all,
Your drifts, though ne'er so politicly carry'd.
May, The Old Couple, 1658, act iii. sc. 1.

Moch mony being sett vpp, and moch more to sett, the Pope being the younger 55, though it weare the greatest game of the cardes, yet *smelling the ratt*, for they be all nasuti, and mistrusting, as it was indeed, that thear was and elder game on the boord, gaue it ouer.—*Harington, Nugæ Antiquæ*, vol. ii. p. 195.

No I do *smell a fox* strongly.—*The Roaring Girl*, i. 1 (1611).

RAT, a Scotch word for a "wart," is another form of *wrat*, Old Eng. *wret*, A. Sax. *weart*, Icel. *varta*, Ger. *warze* (cf. Lat. *verruca*). So Dutch *wratte* for *werte*, Prov. Eng. *wret*, a wart (Forby).

Wrette, or werte yn a mannys skynne, Veruca.—*Prompt. Parvulorum.*

The erbe Eliotropia is called *verrucaria*, wrotwork, bycause it destruyeth and fordoth *wrottys* [Way, *in loco*].

RATE, *to rate*, or *give one a rating*, meaning to scold or chide sharply, so spelt as if it were another use of *rate*, to tax one [with an offence], or lay it to his charge, from *rate*, Lat. *rata* (sc. *pars*), a fixed proportion, an assessment or valuation (so Wedgwood), is really another form of old Eng. *rette*, to reckon or charge to one's account (*e.g.* Wycliffe, Gen. xv. 6; Numb. xxiv. 9; Deut. xxi. 8; Gal. iii. 6; Jam. ii. 23, where it translates the Vulgate *reputare*; and Rom. iv. 8; Philem. 18, where it translates *imputare*). "God was in Crist . . . not *rettynge* to hem her giltis."—Wycliffe, 2 Cor. v. 19, = non reputans illis delicta ipsorum (*Vulgate*).

O. Eng. *rette* (or *a-rette*) is from old Fr. *reter*, to reproach, Sp. *retar*, old Sp., Portg., Prov. *reptar*, Grison *ravidar*, all which are from Lat. *reputare*. The forms *rehete* (*Towneley Mysteries*), *rahate* (Udal), are curious.

Rectyn, or *rettyn*, or wytyn [= blame], Imputo, *reputo*, ascribo.—*Prompt. Parvulorum.*

RATTLEMOUSE, an old name for the bat, is a corruption of its A. Saxon name *hreaþemus* (Cockayne, *Leechdoms, Starcunning*, &c., vol. iii. *Glossary*).

By this means Philino serued all turnes and shifted himself from blame, not vnlike the tale of the *Rattlemouse* who in the warres proclaimed betweene the foure footed beasts, and the birdes, beyng sent for by the Lyon to be at his musters, excused himselfe for that he was a foule and flew with winges; and beyng sent for by the Eagle to serue him, sayd that he was a foure footed beast, and by that craftie cauill escaped the danger of the warres, and shunned the seruice of both Princes.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 148 (ed. Arber).

RAVEN-TREE, a Scotch form of the word *rowan-tree*, or *roun-tree*, the mountain ash.

The *raven tree* was good to keip upon both man and beist.—*North Berwick Kirk Session Register*, 1663 (*Dalyell, Darker Superstitions of Scotland*, p. 139).

RAWBONE, a name for the radish, is a corruption of *rabone* (Gerarde, p. 184), Sp. *rabano*, Lat. *raphanus*. The Spanish word seems to have been assimilated to *rabo*, a tail, with reference to the tail-like shape of its tap-root.

RAW-MOUSE, a bat (Somersetshire), is a corruption of *rere-mouse*, A. Sax. *hrére-mus*, from *hréran*, to move, agitate (the wings), and so the flying mouse.

To which I leap'd, and left my keel, and high
Clamb'ring upon it did as close imply
My breast about it as a *reremouse* could.
G. Chapman, Odysseys, bk. xii. l. 610.

The *Rere-mouse* or Bat alone of all creatures that fly, bringeth forth young aliue.—*Holland, Plinies Nat. Hist.* vol. i. p. 301.

Some war with *rere-mice* for their leathern wings,
To make my small elves coats.
Shakespeare, A Midsummer N. Dream, ii. 2, 5.

Ray-grass, a popular name for *lolium perenne*. The first part of the word represents Fr. *ivraie*, drunkenness, from the supposed intoxicating quality of some species (Prior). In the north of England it is named *drunk*, in Latin *lolium temulentum*, drunken darnel. *Crap* or *crappe*, which is also applied to it, and has not been explained, is probably from the Latin *crapula*, the effects of drunkenness.

Reach, a popular form of *retch*, to vomit, as if to extend or strain forward, like vulgar Eng. *heave* (used in this sense in Holland's *Pliny*). *Retch* is not, as has been supposed, a derivative of It. *recere*, to vomit (from Lat. *reicere*, *rejicere*, to cast up), but of A. Sax. *hrœcan*, to vomit (Ettmüller, 502), Norse *hrækja*. Hence also old Fr. *racher*, to spit up, Prov. *racar*, Wallon *rechi*, and Fr. *cracher*. Compare Prov. Eng. *wreak* [better *reak*], a cough, Westm. (Wright).

This is a medicine that would not bee ministred inwardly to fearefull, timorous, and faint-hearted persons . . . and least of all vnto those that spit or *reach* vp bloud.—*Holland, Plinies Nat. Hist.* vol. ii. p. 219.

Readily, in such phrases as "to give *readily*," "I *readily* promise to do so," *i.e.* willingly, without reluctance, is for O. Eng. *hrœdlice*, speedily, immediately, from *hrœd*, *hrœð*, swift, quick, a distinct word from *rœdi3*, prepared (in Orrmin), which is a derivative of *rêd*, *râd*, ready, prepared.

Blithe ther of was he
And *redily* yaf him sa
Of wel gode moné,
Ten schillinges and ma.
Sir Tristrem, i. 56 (ed. Scott).

Rebate, to plane boards so that the overlapping edges will fit one another, so spelt (*e.g.* in Bailey) as if the same word as *rebate*, to lessen or diminish (also to blunt the edge of a sword), Fr. *rebattre*, to beat back, is a corruption of *rabbet* (*rabbot*, Holland), from Fr. *raboter*, to plane or level, which stands for *rabouter* (*i.e.* *re*+*ad*+*boter*, "re-a-but"), to thrust back. See Skeat, *Etym. Dict.* s.v.

Reckling, a puny infant, the smallest in a litter, is more correctly *wreckling* (Holland, *Pliny*), which is the form in the Cleveland dialect (Atkinson), and in Cumberland (Ferguson). Other forms of the word are *wrackling*, *ruckling*, *writling*. Compare Scot. *wrig*, a puny child, the feeblest bird in a nest, Prov. Dan. *vrœg*, *vrœgling*, Low Ger. *wrak*, a poor contemptible creature, originally anything refuse or rejected, Swed. *vrak*, refuse, Old Dan. *vrœke*, to cast out. The word is thus akin to *wreck*, *wreckage*, and *wretch*.

A mother dotes upon the *reckling* child,
More than the strong.
Taylor, Philip van Artevelde, pt. ii. v. 3.

Was one year gone, and on returning found,
Not two but three; there lay the *reckling*, one
But one hour old!
Tennyson, Merlin and Vivien, l. 559.

Recognise, so spelt from analogy to *baptise*, *catechise*, *symbolise*, &c., seems to have been evolved out of the substantive *recognisance*, old Fr. *recognisance*, *recognoissance*. Boyle used the form *recognosce*, going back direct to Lat. *recognoscere*.

The examiner [Boyle] might have remembered, . . . who it was that distinguished his style with *ignore* and *recognosce*.—*Bentley, Works*, i. liv.

Similarly, *to agnize* was formed out of *agnition*.

The very *agnizing* and celebrating of them fills our souls with unspeakable joy.—*Beveridge, Works*, vol. iii. p. 122 (Oxford ed.).

Recoil, so spelt as if derived from Fr. *re-cueillir*, Lat. *re-colligere*, to draw one's self together, to shrink as a *coil* of wire does when extended (cf. *coil* from *cueillir*), is a corruption of the older form *recule*, Fr. *reculer*, to turn tail (*cul*, Lat. *culus*), just as to *start* back is connected with old Eng. *stert*, *steort*, the tail.

They bound themselves by a sacred lay and oth to fight it out to the last man, vnder paine of death to as many as seemed to turne backe or once *recule*. — *Holland, Plinies Naturall Historie*, vol. ii. p. 495, 1634.

Teucer with his bowe made them *recule* backe agayne, when Menelaus tooke hym to his feete, and ranne awaye.—*R. Ascham, Toxophilus*, 1545, p. 68 (ed. Arber).

So thay marchyd forward, and so the gunes shott, and the morespykes encontered together with gratt larum, and after *reculyd* bake again.—*Machyn, Diary*, 1559, July 1 (p. 202, Camden Soc.).

Oft he made him stagger as unstayd,
And oft *recuile* to shunne his sharpe despight.
Spenser, Faerie Queene, VI. i. 20.

Thus when this Courtly Gentleman with toyle
Himselfe hath wearied, he doth *recoyle*
Unto his rest.
Spenser, Mother Hubberds Tale, ll. 753-755.

Whan the Normayns sawe them *recule* backe, they had maruell why they dyde so. —*Lord Berners, Froissart*, 1523, cap. i.

Next morne when early Phœbus first arose
(Which then arose last in Vriah's sight)
Him Joab in the forfront did dispose
From whom the rest *recoyled* in the fight.
Fuller, Davids Hainous Sinne, 1631, st. 46.

RECOUNSEL, the form used everywhere by Wycliffe in his Bible for *reconcile* (*e.g.* 2 Cor. v. 18, Deeds vii. 26, &c.), as if to advise over again, or try new counsels.

Go first for to be *recounseilid* to thi brother. —*S. Matt.* v. 24.

RECOUNT, to relate or rehearse, is not a native compound like *re-count*, to number over again, but should properly be *racount* (compare REFINE, for *raffine*), being derived immediately from Fr. *raconter*, to tell or relate a story, from *re-* and old Fr. *aconter* (= *conter*), Lat. *re-ad-computare*.

RECOVER, to become convalescent, sometimes imagined to be identical with *re-cover* (Fr. *couvrir*, Lat. *cooperire*), as if the reference were to an open wound *covering* over *again* (Trench, Richardson), a false analogy being assumed in *heal* (A Sax. *hélan*, to make *hale*), as if from A. Sax. *helan*, to cover. The word properly means to regain or get back (one's health), or, as the Americans say, to *recuperate*, being derived through Fr. *recouvrer* (It. *ricoverare*) from Lat. *recuperare*, to obtain again, originally to make good, from old Lat. *cuprus*, good (Corssen, Littré). It was, no doubt, confused with old Eng. *cover*, *coveren* (see Stratmann), also *akoveren*, A. Sax. *acofrian*, to recover from sickness (Cockayne, *Leechdoms*, vol. iii. p. 184), which it eventually superseded. Diefenbach suggests a connexion for these latter words with old Swed. *kofra*, to profit, increase, progress, Scand. *kober*, useful, good, old Dut. *koever*, abundant, *koeveren*, to gain, old Eng. *quiver*, lively, A. Sax. *câf*, swift, quick, Icel. *åkafr*, eager, earnest (*Goth. Sprache*, ii. 484).

He drinkeð bitter sabraz uorto *akoueren* his heale [He drinketh bitter sabraz for to recover his health].—*Ancren Riwle*, p. 364.

Nan naueð neauer mare hope of nan *acouerunge* [None hath ever more hope of any recovery].—*Old Eng. Homilies*, 1st Ser. p. 251 (ed. Morris).

When he is seke, and bedreden lys, . . .
þan er men in dout and noght certayn,
Wethir he sal ever *cover* agayn.
Hampole, Pricke of Conscience, l. 811.

Yf that he mouthen heled be.
For yf he mouthe *couere* yet, . . .
Mi-self shal dubbe him to knith.
Havelok the Dane, l. 2042.

[He] siked þanne so sore · þe soþe forto telle,
þat uch wi3h þat it wist · wend he ne schuld *keuer*.
William of Palerne, l. 1488.

The lady was wyth the quene,
With myrthe and game them betwene
To *covyr* hur of hur care.
Romance of Octavian, l. 522 (Percy Soc.)

Early instances of *recour*, *recure*, for *recover*, are these :—

Recuryn, of sekenesse. Convaleo, reconvaleo.—*Prompt. Parv.*

þou hit sselt wel *recouri*, þou art yong, and strang, þou sselt libbe long.—*Ayenbite of Inwyt* (1340), p. 32.

This loue is not for to *recouere* ony worship, but alle dishonour and shame.—*Knight of La Tour Landry*, p. 179 (E.E.T.S.).

REDCOAL, a Scotch term for the horse-radish, also spelt *red-coll*, is a corruption of the name *rot-coll*, the horse-radish, said to be from the old Swedish *rot*, root, and *koll*, fire, as it were the "hot-root" (Jamieson). But Swed. *kol* is merely coal. The word is probably due to some confusion with Swed. *rot-kål*, bore-cole [root-cole], otherwise *käl-rot*, turnip-rooted cole. Gerarde says that the ancients confounded the radish with "cooleworts" (*Herbal*, p. 188), and that the horse-radish "is called in the north part of England *red-cole*" (p. 187).

RED-GUM, } an infantile disease, is
RED-GOWN, } a corruption of old Eng. *red-gounde*, A. Sax. *gund*, a purulent discharge. See GUM.

Soft Child-hood puling
Is wrung with Worms, begot of crudity,
Are apt to Laske through much humidity :

Through their salt phlegms, their heads are hid with skalls,
Their Limbs with *Red-gums* and with bloody balls.
J. Sylvester, Du Bartas, p. 212.

Stale chamber-lie . . . cureth the *red-gomb* in yong infants.—*Holland, Pliny's Nat. Hist.* ii. 307.

RED LETTUCE, an old word for a tavern, is a corruption of *red lattice*, which was the distinctive mark of these houses.

Your *red lattice* phrases.—*Merry Wives of W.* ii. 2. (Vid. *Douce's Illustr. of Shakspere.*)

See LETTUCE.

REDOUBT, a term in fortification, a small fort, is the Fr. *redoute, reduit*, It. *ridotto*, a little fort, Lat. *reductus*, with the *b* inserted from the false analogy of *redoubted*, dreaded, *redoubtable*, formidable; Fr. *redoubter*, to dread. *Redoubt* is properly a stronghold to retreat to, identical with "*reduct*, an advantageous piece of ground, entrenched . . . for an army to retire to in case of a surprize."—Bailey.

And made those strange approaches by false-brays,
Reduits, half-moons, horn-works, and such close ways.
B. Jonson, Underwoods.

8 Oct. I passed by boate to Bruges, taking in at a *redoutt* a convoy of 14 musketeers.—*J. Evelyn, Diary*, 1641.

REFINE would more properly be spelt *raffine*, being derived from Fr. *raffiner*, *i.e. re-affiner*, and not a direct compound of *re* and *fin*; cf. the cognate forms, It. *raffinare*, Ger. *raffiniren*, Dan. *raffinere*, &c., all from *re* and Low Lat. *affinare*.

REFRAIN, the recurring or repeated part of a poem, an antistrophe, Fr. *refrain*, Prov. *refranh*, Span. *refran*, which are respectively from *refraindre*, *refranher*, = Lat. *refrangere*, to break off. So a *refrain* is that which breaks, or interrupts, the sequence of strophes, an intercalated verse (Diez and Scheler).

You tip your speeches with Italian "motti," Spanish "*refranes*," and English "quoth he's." Believe me,
There's not a proverb salts your tongue, but plants
Whole colonies of white hairs.
Albumazar, act iv. sc. 13.

REFUIT, in old English a place of escape to flee to for safety, is apparently a corruption of *refuge* (Lat. *refugium*), assimilated to Fr. *refuite*, flight, escape, from *refuir*, to fly.

þat Almilti God, þat may best,
Send 3ow sum *refuit* and sum rest.
Old Eng. Miscellany, p. 231, l. 282.

And the Lord is maad *refuyt*, ether help, to a pore man; an helpere in couenable tymes in tribulacioun.—*Wycliffe, Ps.* ix. 10.

For thou art my stidefastnesse; and my *refuit*.—*Id. Ps.* lxx. 3.

To Walys fled the cristianytee
Of oldë Britons, dwellynge in this Ilë;
Ther was hir *refut* for the menë whilë.
Chaucer, Man of Lawes Tale, l. 546.

REGALE, to feast, has often been understood as meaning to entertain *regally*, or royally, Fr. *regalement*, Lat. *regaliter* (so Bailey, Skinner).

Se regaler, To make as much account, and take as great care, of himself, *as if hee were a king*.—*Cotgrave.*

A table richly spread in *regal* mode,
With dishes piled, and meats of noblest sort And savour.
Milton, Par. Regained, ii. 340.

For thy Cates rich Alexandria drugs,
Fetch'd by carvels from Ægypt's richest streights,
Found in the wealthy strand of Africa,
Shall *royalize* the table of my king.
Greene, Friar Bacon and Friar Bungay (1594), p. 166 (ed. Dyce).

Compare old Eng. *emperialle*, to deck royally.

þan *emperialle* þy Cuppeborde
With Siluer & gild fulle gay.
The Babees Book, p. 131, l. 231 (E. E. T. S.).

To regale, regalar, tratar *regiumente* ou com regalo.—*Vieyra, Portuguese Dict.* vol. ii.

However, Fr. *regaler* (Sp. *regalar*, It. *regalare*) is derived from old Fr. *galer*, to enjoy one's self, to be liberal, to entertain with good cheer, old Fr. *gale*, It. *gala*, mirth, good cheer. Cf. O. H. Ger. *geil*, merry, wanton, luxurious, Goth. *gailjan*, to gladden. So *regale* is to keep a *gala*-day or festival. *Regale*, a feast (Cowper) is also found in the forms *regalia* (D'Urfey), *regalio* and *regalo* (Walpole); see Davies, *Supp. Eng. Glossary*, s.vv.

I thank you for the last *regalo* you gaue me at your Musæum, and for the good Company. —*Howell, Letters* (1635), bk. i. sect. 6, 20.

The fatal end of their journey being continually before their eyes, would not alter and deprave their palate from tasting these *regalios*?—*Cotton, Montaigne's Essays*, ch. xvi.

For 'tis, like Turks with hen and rice to treat,
To make *regalios* out of common meat.
Dryden, Epilogue to The Wild Gallant, 1667, l. 12.

REHORSE, an old English term for laying on the colours thickly in painting, in *impasto*, is a corrupt form of Fr. *rehausser*, or *rehaulser*, to heighten or enhance.

Rehaulser, to raise, or set higher, to place above; also (in Painting, &c.) *to rehorse*, heighten; to leeve, to imbosse.—*Cotgrave.*
Rehaulsement, a *rehorsing*, heightening.—*Id.*

REIGN, an old spelling of *rein*, as if it were the governing power (*regnum*) which directs (*regit*) a horse's movements. "*Reine*, the *reigne* of a bridle" (Cotgrave). Compare Prov. *regna*. However, when we find that the Italian for rein is *redina*, Portg. *redea*, we may rather believe that it is a derivative, as Diez holds, of the Latin *retinere*, to hold back.

Apes haue beene taught to leape, singe, driue Wagons, *raigning* and whipping the Horses very artificially.—*Topsell, Foure-footed Beastes*, p. 3 (1608).

REIN-DEER, } so spelt as if to denote
RAIN-DEER, } the *deer* that runs in harness with a *rein*, is a corruption of the A. Sax. *hrân*, Swed. *ren*, Dan. *rens-(dyr)*, Fr. *renne*, Lat. *reno* or *rheno* (Cæsar). Topsell, *History of Foure-footed Beasts*, spells it *Rœyner* and *Rainger*. He says, "This beast was first of all discouered by Olaus Magnus ..... at the first sight whereof he called it *Raingifer*, quasi *Ramifer*, because he beareth hornes on his head like the boughes of a tree," p. 591 (1608). The Germans make it *rennthier*, as if "the running beast," from *rennen*, to run. The spelling *rain-* seems due to a confusion with Fr. *rain*, a bough, as if a branching antler. See RANGED-DEER.

It is a word probably of Finnish origin. "Þa deór hie hâtaŏ *hrânas*."—K. Alfred, *Orosius*, i. 1, § 15. In Icelandic, where it is not a native term, the animal is called *hreinn* (which is also the word for clean, A. Sax. *hrân*, Eng. "rinse"). Pictet (*Origines Indo-Europ.* tom. i. p. 439) suggests that the word may be contracted from *harana*, = Sansk. *ćarana*, *ćalana*, a stag. Other names, or forms of the name, are Fr. *ranger*, *rangier*, Norweg. *hrein*. Fr. Prof. Skeat regards the word as meaning undoubtedly the *pastured* or domesticated animal, from the Lapp *reino*, signifying "pasture" (*N. and Q.* 6th S. i. 363).

He had of his owne breed 600 tame deere of that kinde which they call *Rane Deere*: ... a beast of great value, and marueilously esteemed among the Fynnes.—*Hakluyt's Voyages*, 1598, p. 5.

Haste my *raindeer*, and let us nimbly go.
The Spectator, No. 406.

A sharp controversy, arising out of a wager as to the true spelling of this word, was carried on in the papers, Nov., 1862.

Professor Stephens observes that *hrân*, a *rane* or *rein*, was originally applied to any large creature, first to the whale, *e.g.* Runic *hron*, Gaelic *rón róin*, the seal, and then to the reindeer, *e.g.* Icel. *hreinn.—Old Northern Runic Monuments*, p. 943.

REINS, the common Bible word for the kidneys, is the French *reins*, Lat. *ren*, *renis*. It has apparently been assimilated in its orthography to the *reins* of a bridle, O. Fr. *reine*.

The gall [of a hedgehog], with the braine of a Bat and the milke of a Dog, cureth the *raines*.—*Topsell, History of Four-footed Beasts*, p. 280, 1608.

RELICT, an occasional mis-spelling of *relic* (Fr. *relique*, Lat. *reliquiæ*, remains, leavings), as if from Lat. *relictum*, something left. On the other hand, a deceased person's widow is sometimes popularly spoken of as his *relic*.

'Tis baalish gold in David's coin disguised;
Which to his house with richer *relicts* came
While lumber idols only fed the flame.
Tate, in *Dryden's Absalom and Achitophel*, pt. ii. l. 545.

Adore the purple rag of majesty,
And think 't a sacred *relict* of the sky.
Oldham, Satire on the Jesuits, sat. i.

REMEDY, a term in use at Winchester College for a partial holiday, when the boys are let off certain work, is a corruption of *remi-day*, which is for *remission-day* (*dies remissionis*).—H. C. Adams, *Wykehamica*, pp. 289, 431.

REMNANT must have been originally only a vulgar pronunciation of *remanent*, Lat. *remanen(t)s*, a remaining (portion), what is left, a residue. Simi-

The popular contractions are *enmity* for *enemity* or *enimity* (*in-amity*); *fortnight* for *forten-night* (*fourteen-night*); *mint* for *minet*; *plush* for *peluche*; *platoon* for *peloton*; *sprite* for *spirite*; *dirge* for *dirige*.

The *remnaunt* toke his seruantes and intreated them vngodly and slewe them.—*Tyndale*, *S. Matt.* xxii. 6.

The *remnant* tooke his seruants and intreated them spitefully and slew them.—*A. V. ibid.* (1611).

RENATE, an old name for a species of apple, as if it denoted *pomum renatum*, one that had been regenerated or renewed in its nature (Lat. *re-natus*) by grafting, is a corruption of *renet*, *rennet*, or *reneting*, a sort of pippin (Bailey), which is but an Anglicized form of Fr. *reinette*, "the queen apple," a russeting. Gerarde (*Herball*, p. 1274, 1597) gives a figure of "The Quining, or Queene of Apples, *Malum reginale*," which may be the fruit in question.

I am informed that Pippins graffed on a Pippin stock are called *Renates*, bettered in their generous nature by such double extraction.—*Thos. Fuller*, *Worthies of England*, vol. ii. p. 3 (ed. 1811).

When a Pepin is planted on a Pepin-stock, the fruit growing thence is called a *Renate*, a most delicious apple, as both by Sire and Dam well descended. Thus his blood must needs be well purified who is gentilely born on both sides.—*T. Fuller*, *Holy State*, p. 138 (1648).

Richard Harrys, fruiterer to King Henrie the 8, planted . . . the temperate pipyn and the golden *renate*.—*Lambarde*, *Perambulation of Kent*, 1596 [in Wright].

The *renat*, which though first it from the pippin came,
Growne through his pureness nice, assumes that curious name.
Drayton, *Polyolbion*, Song 18.

Reinette, the French name of the fruit, is also frequently spelt *rainette*, and is thought to have been so called from its being spotted like a little *frog* (*rainette*, from *raine*, Lat. *rana*), Gattel, Scheler, &c. Compare *ranunculus*, orig. a little frog.

Nor is it every apple I desire,
Nor that which pleases ev'ry palate best;
'Tis not the lasting deuzan I require:
Nor yet the red-cheek'd *queening* I request.
Quarles, *Emblems*, bk. v. 2.

RENDER, when used as meaning to melt or liquefy lard, fat, &c., has no connexion with its homophone (= Fr. *rendre*, It. *rendere* Lat. *reddere*), but is the same word as Dan. *rinde*, *rende*, to run, to flow, Icel. *renna*, to cause to run, to liquefy, A. Sax. *rinnan*.

REPINE, so spelt as if meaning to *pine* or feel a renewal of pain at the thought of something, is in Froissart spelt *repoyne*, which is from Fr. *repoindre*, to prick again, Lat. *re-pungere* (Wedgwood), or perhaps from Lat. *repoenitere* [?].

They . . . *repoyned* in that they had sende to the kynge as they did.—*Lord Berners*, *Froissart*, cap. cxxx. (1523).

Repining courage yields
No foote to foe: the flashing fier flies,
As from a forge, out of their burning shields.
Spenser, *Faerie Queene*, I. ii. 17.

REPOSE is not derived, as used generally to be imagined, from Lat. *repono*, *reposui*, to place back. Just as "pose" is from Fr. *poser*, Sp. *posar*, It. *posare*, Prov. *pausar*, Low Lat. *pausare*, to give one pause, bring him to a stand-still, to puzzle him, so "repose" is Fr. *reposer*, Sp. *reposar*, It. *riposare*, Prov. *repausar*, Low Lat. *re-pausare*, from Gk. *paûsis*, a cessation. A Spanish inn whereat to put up for the night is called the *posada*.

REPRIMAND, from the Latin *reprimendus*, deserving to be checked, owes its present form to a supposed analogy with *demand*, *command*, &c.

REPRIEVE, old Eng. *repreve*, seems to be an assimilation to *believe*, *conceive*, *receive*, &c., of old Fr. *repreuver*, *reprover*, from Lat. *re-probare*, to try or prove over again, to re-consider a sentence, just as the synonymous word *respite* (Lat. *respectus*) meant originally a re-consideration.

RETABLE, an architectural term for the ledge raised above the communion table (or altar), on which the cross and vases of flowers are placed in churches, Fr. *retable*. The word seems irresistibly to suggest the idea of a *contre-table*, or a *repetition* of the *table* proper. However, *restaule* (for *restable*), the old French form of *retable*, shows that the true origin of the word is Low Lat. *re-stabilis*, just as *re-stabilire* is of *rétablir*; and so *retable* in an architectural sense would mean something fixed or erected behind the altar, a back-support. An

older English form *retaule* is given in Rev. F. Lee's *Glossary of Liturgical and Ecclesiastical Terms*. It may be noted as decisive of the matter that the prefix *re-* is never compounded directly with a substantive. Thus *retable* is *lambris rétabli* (*restabilitus*).

REVEL, to make merry, especially in the night-time, generally regarded as identical with Fr. *réveiller*, to waken or keep awake, and so to keep late hours (so Bailey). Compare *réveillon*, a meal taken late at night. In former times *watch*, to wake, had precisely the same meaning, to spend the night in riot and drinking. See Dyce, *Remarks on Editions of Shakespeare*, p. 210.

Withdraw your hand fro riotous *watchyng*.
Lydgate, Fall of Princes, b. ix. fol. xxxi.

His bede was heuy for *watching* ouer nyghte.
Skelton, Bowge of Courte (*Works*, i. 43, ed. Dyce).

Late *watchings* in Tauerns will wrinckle that face.
The Wandering Jew, 1640, sig. D.

Hostesse, clap to the doores: *watch* to night, pray to morrow. Gallants, Lads, Boyes, Harts of Gold, all the good Titles of Fellowship come to you.—*Shakespeare*, 1 *Hen. IV.* ii. 4 (1623).

So when Hamlet says,

The king doth *wake* to-night and takes his rouse,
Keeps wassail. *Hamlet*, i. 4, 9,—

he immediately goes on to characterize it as "a heavy-headed *revel*," l. 17.

Watchfulness as it is only a restraint from bodily sleep is not that which I urge and enforce; this is a season wherein I know its much in use, to sit up late; they that intend games and *revels*, and pastimes are *watchful* enough, though they turn the night into day, and the day like heavy sluggards into night. —*Hacket, Century of Sermons*, p. 18.

The following play upon words is quite in the manner of folks-etymology:—

The on'y thing like *revellin'* thet ever come to me,
Wuz bein' routed out o' sleep by thet darned *revelee* [= *réveille*].
J. R. Lowell, Biglow Papers, No. 8.

Revel, old Fr. *reveler*, is really akin to old Fr. *reveleux*, wanton, lascivious, unruly, outrageous (Cotgrave), *revelé*, extravagant, *revel*, *reviel*, *reviau*, enjoyment, merry-making, riot (Scheler), from Dut. *revelen*, to dote, to wander in mind, to rave, old Dut. *ravelen*. These words again are derived from old Fr. *resver*, *râver*, Mod. Fr. *rêver*, to dote or *rave*. Fr. *rêver*, *rêve*, comes through the forms *raiva*, Low Lat. *rabia*, from Lat. *rabies*, madness. *Revel* is thus near akin to *rave* and *rage*. *Réveillon* is perhaps for *revelon*, and assimilated to *réveiller* (Scheler).

And in twenty places mo than there,
Where they make *reuell*, and gaudy chere,
With fyll the pot fyll, and go fyll the can.
The Hye Way to the Spyttel Hous, l. 245.

REVELL-COYLE, a word used occasionally by Taylor the Water-poet in the sense of riot, disorderly living, as if a compound of *revel* and old Eng. *coil*, trouble, tumult, is a corruption of the old word *level-coil* (from *lever cul*, to lift one's tail, *i.e.* to leave one's seat and scramble for another, as in the game of Puss and Four Corners).

To dance, sing, sport, and to keepe *revell-coyles*. *Workes*, 1630.

REYNOLD, } an old name for the fox,
REYNOLDS, } still in provincial use, is a corruption of *Reynard*, a distinct name.

When a fox has visited the poultry-yard, a Sussex man will say, "Mus *Reynolds* [*i.e.* Master Reynard] come along last night—He helped hisself" (Rev. W. D. Parish, *Glossary*, p. 94).

But th' Ape and Foxe ere long so well them sped . . .
That they a Benefice twixt them obtained;
And craftie *Reynold* was a Priest ordained.
Spenser, Mother Hubberds Tale, l. 553.

Raynold, the fox, may well beare vp his tayle in the lyon's denne, but when he comes abroad, he is afraide of euerie dogge that barkes.—*Nash, Pierce Penilesse* (1592), p. 23 (Shaks. Soc.).

There was a superstitious aversion in many countries to give the fox his true name. In England he is also frequently called a *Charley*.

Reynard, old Eng. *Reynart*, is Low Ger. *Reynaert*, *Reinaert*, and Ger. *Reinhart*, for *Reginhart*, or more properly *Raginohard*, a name descriptive of the animal's cunning (J. Grimm, *Reinhart Fuchs*, p. ccxl.), strong (*hard*, Goth. *hardus*, = Gk. *kartus*) in counsel (*ragin*, Goth. *ragin*). "Ffor *reynart* is a shrewe and felle and knoweth so many wyles that he shal lye and flatre and shal thynke how he may begyle deceyue and brynge yow to some mockerye,"

says Caxton (*Reynard the Fox*, 1481, p. 11, ed. Arber), translating,

Reinuert es fel ende quaet
hi sal hu smeken ende lieghen
mach hi, hi sal hu bedrieghen
met valschen wôrden ende met sconen.
Willem, Van Den Vos Reinaerde, l. 484.

Reynold, whence our surname Reynolds, is a familiar form of *Reginald*.

This confusion of the two names is an old one. In R. Morysine's *Exhortation to Styrre all Englyshmen to the Defence of their Countreye*, 1559, "Reynolde Pole the Cardinal" is referred to as *Reynard*:—

Percase the Bishop of Rome is persuaded that men here are of two sorts, some yet remaining his true friends. *Reynard*, his man, may put this in his head.

It is a common superstition not to call the fox by his right name, whence the variety of names in different languages.—*Cleasby, Icel. Dict.* p. 167, s.v. *Fóa*.

RHODOMONTADE, an incorrect spelling of *rodomontade* used by De Quincey, from a false analogy to *rhapsody, rhetoric, rhododendron*, and other words derived from the Greek. A similar mistake is *rhyme* for *rime*. "Rodomantade" is swaggering language such as befits *Rodomonte*, the hero of Ariosto's *Orlando Furioso*.

It. *rodomontada*, a boast, a brag, a cracke, or vaineglorious vanting.—*Florio*.

Hast heard o' th' loud *Rhodomontade*
That t'other Day Jupiter made?
Cotton, Burlesque upon Burlesque, Poems, p. 275.

RHYME, a corruption of "rime," from a supposed connexion with *rhythm*, Greek *rhythmos*. "Rime," or "ryme," is the word in Milton, Shakespeare, and all old English writers. A. Sax. *rím*, Fr. *rime*, It. and Sp. *rima*, Ger. *reim*, Sw. and Dan. *rim*, Icel. *rima*. (See also F. Hall, *Modern English*, p. 158.)

Ryme, Rithmicus vel rithmus.—*Prompt. Parvulorum*.

Man og to luuen ðat *rimes* ren,
ðe Wisseð wel ðe logede men.
[Man ought to love that rhymes course, that teacheth well the lewd men.]
Genesis and Exodus, l. 1.

Here y schal beginnen a *rym*,
Krist us yeue wel god fyn.
Havelock the Dane, l. 21, ed. Skeat.

Seye a pater-noster stille,
For him þat haueth þe *rym*[*e*] maked.
Id. l. 2998.

And thanne y made this boke. But y wolde not sette it in *rime*, but in prose, forto abregge it, and that it might be beter and more pleinly to be understond.—*Boke of Knight of La Tour Landry*, p. 3.

This was a pretie phantasticall obseruation of them, and yet brought their meetres to haue a maruelous good grace, which was in Greeke called *ῥυθμός*: whence we haue deriued this word *ryme*, but improperly and not wel because we haue no such feete or times or stirres in our meeters, by whose simpathie or pleasant conueniencie with th' eare, we could take any delight: this *rithmus* of theirs, is not therefore our *rime* but a certaine musicall numerositie in vtterance, and not a bare number as that of the Arithmeticall computation is, which therefore is not called *rithmus* but *arithmus*.—*G. Puttenham, Arte of Eng. Poesie* (1589), p. 83 (ed. Arber).

And vow you'le be reveng'd some other time
And then leave me to make the reason *rime*.
S. Rowlands, The Four Knaves (1611), p. 27 (Percy Soc.).

RIBAND, } an incorrect spelling
RIBBAND, } (Cowper), as if compounded with *band*, of *ribbon*, old and prov. French *riban*, Low Lat. *rubanus* (1367, Littré), perhaps connected with Lat. *rubens*, red (the Fr. word was sometimes spelt *ruben*, Scheler). Diefenbach suggests a connexion with Goth. *raip*, a thong, Dan. *reeb*, Gael. *rib*, Icel. *reip*, Eng. *rope* and *reef* (*Goth. Sprache*, ii. 163). The nautical term *rib-band*, a thin lath, is distinct.

With *ribands* pendent flaring 'bout her head.
Shakespeare, Merry Wives of Windsor, iv. 6, 42.

A *ribband* did the braided tresses bind,
The rest was loose, and wantoned in the wind.
Dryden, Palamon and Arcite, bk. i. l. 185.

RICE, a Sussex word for underwood cut sufficiently young to bear winding into hedges or hurdles, is the modern form of A. Sax. *hris*, a thin branch (Parish).

RIDING, a corrupted form of the word *trithing*, *i.e.* a *thirding* or third part of a shire. The ancient appellations *nortreding*, *sudtreding*, were mistakenly analyzed into *nort*(*h*)*-reding*, *sudtreding* (south-riding), in place of *nor'-treding*, *sud-treding* (nor'-thriding, sou'-thriding).

In Domesday Book *trithing* is the name of the three divisions of Yorkshire and Lincolnshire. The counties of Cork and Tipperary have in modern

times been divided into *ridings*, but there are only two *thirdings* in each of those shires.

A French writer once thought it necessary to inform his readers that a certain learned Society in the West Riding was *not* a "Société hippique" (Wheatley, *What is an Index?*).

RIG, a riotous or wanton course, seems to be a corruption of the older form *reak* or *reek*.

> Little he dreamt when he set out
> Of running such a *rig*.
> *Cowper, John Gilpin.*

Davies, *Supp. Eng. Glossary*, quotes the following:—

> Love and Rage kept such a *reakes* that I thought they would have gone mad together.—*Breton, Dream of Strange Effects*, p. 17.
>
> It were enough to undo me utterly, to fill brimful the cup of my misfortune, and make me play the mad-pate *reeks* of Bedlam.—*Urquhart, Rabelais*, bk. iii. ch. ix.

RIG-ADOWN-DAISY, an old Scotch name for a dance performed on the grass, as if a *rig* or frolic, that beats *down* the *daisies*, is a corruption of Eng. *rigadoon*, Fr. *rigadon*, *rigodon*, originally *rigaudon*, a lively dance, so called after one *Rigaud*, its inventor (Littré). Somewhat similarly *down-sella*, the name of an old dance (Wright), is from It. *donzella*.

> We danced a *rigadoon* together.—*The Guardian*, No. 154.
>
> "Yes," sez Johnson, "in France
> They're beginnin' to dance
> Beelzebub's own *rigadoon*," sez he.
> *J. R. Lowell, The Biglow Papers*, No. 5.

RIGHTEOUS, a mis-spelling of *right-wise*, old Eng. *rightwis*, A. Sax. *rihtwis*, from a false analogy to such words as *plenteous*, *bounteous*, &c. A similar malformation is the Scotch *wrongous*.

> Fore hel is not ordend fore *ryȝtwyse* mon,
> Bot fore hom þat seruen þe fynd.
> *Old Eng. Miscellany*, p. 221, l. 340.
>
> Seven sythes at the lest of the day
> The *ryghtwys* falles.
> *Hampole, Pricke of Conscience*, l. 3432.
>
> Welcome *right-wise* king, & Joy royall,
> he that is grounded with grace!
> *Percy Folio MS.* vol. iii. p. 237, l. 9.
>
> The *ryghtwys* peple ben al loste, trouthe and *rightwysnes* ben exyled and fordriuen.—*Caxton, Reynard the Fox*, 1461, p. 117 (ed. Arber).
>
> To Ceasar geue tribute, taxe, subsidie, and all other dueties perteining to him, as to haue hym in thy honour and reuerence: to obey his iust lawes and *rightwise* commaundements.—*Latimer, Sermons*, p. 94 verso.

RIGMAROLE, an unmeaning harangue, a long and rambling discourse, is a corruption of old Eng. *ragman-roll*, a catalogue or roll of names, sometimes applied to a papal bull, and to an old game in which a roll of parchment played an important part. The essential idea seems to have been a long document containing many items. The original form was *Ragman's roll*, *i.e.* the Devil's roll—*Ragman* (Swed. *raggen*) being an old name for the devil. See Skeat, *Notes to P. Plowman*, pp. 13, 378.

> Fescennia Carmina I dooe here translate accordyng to our Englyshe proverb a *ragman's rewe*, or a bible. For so dooe we call a long geste that railleth on any person by name or toucheth a bodyes honesty somewhat near.—*Udall.*
>
> Wiþ merkes of marchauntes · y-medled by-twene,
> Mo þan twenty and two · twyes y-noumbred,
> þer is none heraud þat haþ · half swich a *rolle*,
> Riȝt as a *rageman* · haþ rekned hem newe.
> *Pierce the Ploughman's Crede*, l. 180.
>
> He blessede hem with hus [breuet] · and blerede hure eye[n],
> And raghte with hus *rageman* · rynges and Broches.
> *Vision of Piers Plowman*, C. i. 73.
>
> Venus, which stant withoute lawe,
> In none certeine, but as man drawe
> Of *Rageman* upon the chaunce,
> She laith no peise in the balaunce.
> *Gower, Conf. Amantis*, vol. iii. p. 355.
>
> *Tutivillus.* Here a *rolle of ragman* of the rownde tabille,
> Of breffes in my bag, man, of synnes dampnabille. *Towneley Mysteries, Juditium.*
>
> Explicit *Ragmannes rolle*,
> Lenvoy of the prynter
> Go lytyl rolle, where thou arte bought or solde,
> Among fayre women behaue the mannerly:
> * * * *
> And yf that they do blame the wrongfully,
> Excuse thy prynter and thy selfe also,
> Layenge the faute on *kynge Ragman* holly
> Whiche dyde the make many yeres ago.
> *W. de Worde, Ragmannes Rolle.*

Ragmen alone came to be used in Scottish for a rhapsody or discourse.

> Of my bad wit perchance I thocht haue fenit
> In ryme an *ragmen* twise als curiouse,
> Bot not be tuentye part sa Sentencius.
> *G. Douglas, Bukes of Eneados*, p. 8, l. 25.

A further corruption is *rig-my-roll*.

You must all of you go in one *rig-my-roll* way, in one beaten track.—*Richardson, Sir C. Grandison*, vi. 155.

RISER, a provincial word used in Warwickshire for a pea-stick (Wright), as if that which lifts up the plant or helps it *to rise*.

There can be little doubt that this is only another form of Prov. Eng. *rise* (*rice*), branches, pease-straw, old Eng. *rise*, *ris*, a branch, A. Sax. *hris*, a thin branch, Dan. *riis*, brushwood, a rod. See RICE.

The wodeward waiteth us wo that loketh under *rys*.
Wright, Political Songs, p. 149 (temp. Ed. II.).

Here is pepyr, pyan, and swete lycorys,
Take hem alle at thi lykyng,
Bothe appel and per and gentyl *rys*,
But towche nowth this tre that is of cunnying.
Coventry Mysteries, p. 82 (Shaks. Soc.).

RIVEL, } a wrinkle, are corrup-
RIVELING, } tions of *writhel*, *writheling*, from *writhe*, to twist, Swed. *wrida*, Dan. *vride*. So Prov. Eng. *writhled*, withered, originally shrivelled, wrinkled. Compare *Queen-hive* (Pepys) for *Queen-hithe*; *kif* (Sylvester) for *kith*; Prov. Eng. *fill-horse*, *fistle*, *firsty*, for *thill-horse*, *thistle*, *thirsty*.

Sylenus now is old, I wonder, I
He doth not hate his triple venerie.
Cold, *writhled* eld, his lives-wet almost spent,
Me thinkes a unitie were competent.
Marston, Scourge of Villanie, sat. iv.

I vow'd your breasts for colour and proportion
Were like a *writhel'd* pair of o'erworn footballs.
Randolph, The Jealous Lovers, act ii. sc. 3 (1632).

But cursèd cruell be those wicked Hags,
Whom poysonous spight, envy, and hate have won
T' abhorrèd sorcery, whose *writhled* bags
Fould fiends oft suck, and nestle in their loathsome rags.
H. More, Pre-existence of the Soul, st. 47.

Alle my lymes ben dryuun in to nouȝt. My *ryuelyngis* seien witnessyng aȝens me.—*Wycliffe, Job* xvi. 8, 9.

This . . . . is much used to take away *riuils*, and so smooth the skin both of the face and also of the whole body besides.—*Holland, Plinies Nat. Hist.* vol. ii. p. 38.

I'll give thee tackling made of *rivell'd* gold,
Wound on the barks of odoriferous trees.
Marlowe, Dido Queen of Carthage, act iii. (1594), p. 261 (ed. Dyce).

It [grief] dries up the bones; . . . makes them hollow-ey'd, pale, and lean, furrow-faced, to have dead looks, wrinkled brows, *riveled* cheeks, dry bodies.—*Burton, Anatomy of Melancholy*, l. ii. 3, 4.

Then drooped the fading flowers (their beauty fled)
And closed their sickly eyes, and hung the head,
And *rivelled* up with heat, lay dying in their bed.
Dryden, The Flower and the Leaf, l. 378.

ROAM is probably of a radical identity with *ramble* (? for *rammle*), Dut. *rammeln*, to rout about, old Dut. *rommelen*, to move hither and thither. It first appears, says Mr. Oliphant (*Old and Mid. Eng.*, p. 249), in Layamon's *Brut* (vol. i. p. 335), ab. 1205, as *rameden*, the perfect of *ram*. This at an early period assumed the form of *rome*, to walk about.

For though we slepe, or wake, or *rome*, or ride,
Ay fleth the time, it wol no man abide.
Chaucer, The Clerkes Tale.

Mr. Wedgwood would connect the word with A. Sax. *rym*, Ger. *raum*, Icel. *rúm*, as if *to room* abroad or range at large, comparing to *expatiate*, Ger. *spazieren*, Lat. *spatiari*, to walk abroad, from *spatium*, an open space. So Dut. *ruymen*, to make room, give away, withdraw (Sewel), Ger. *räumen*.

We certainly find an old Eng. *rum* or *room*, to clear or make a way for one's self, A. Sax. *rýman*, and *rúmian*.

Hii aliȝte with drawe suerd, with matis mani on,
& with mani an hard stroc *rumede* hor wey anon.
Robt. of Gloucester's Chronicle, vol. ii. p. 536 (ed. 1810).

This also appears as *reme*, to make room or clear a passage in *Kyng Alysaunder*, l. 3347.

And thochtfull luffaris *rowmys* to and fro.
G. Douglas, Prologe to XII Buk of Eneados, l. 201 (1513).

Kynges and knihtes · scholde kepen hem bi Reson,
And Rihtfuliche *Raymen* · þe Realmes abouten.
Vision of Piers Plowman, A. i. 93.

Many of his lignage myght not fynde in their hertes to see hym dye but token leue soroufully and *romed* the court.—*Caxton, Reynard the Fox* (1461), p. 31 (ed. Arber).

On the morow erly he *ruymed* his castel and wente with grymbart.—*Id.* p. 61.

These burdes I joyne together,
To keep vs safe from the wedder,
That we may *rome* both hither and thider,
And safe be from this floode.
Chester Mysteries, The Deluge.

When hee was in his bayne, the queene and her daughter La beale Isoud *roumed* up and downe in the chamber.—*Malony, Hist. of King Arthur* (1634), vol. ii. p. 22 (ed. Wright).

However this may be, *rome* or *roam* soon came to be regarded as meaning to wander about like a pilgrim who travels toward *Rome* [cf. Icel. *Róm-fór, Róm-ferð*, a pilgrim to Rome (*Cospatricius romefare* occurs in the *Divise de Stobbo*, A.D. 1200), *Rúma-vegr*, a pilgrimage], from the analogy of the following:—

It. *romeo*, a *roamer*, a wandrer, a Palmer for deuotion sake; . . . *Romeare*, to *roame* or wander vp and downe as a Palmer or solitarie man for deuotion sake.—*Florio*, 1611.

Compare old French *romier*, and Spanish "*romero*, a Pilgrim, so called because most Pilgrimages were formerly to Rome" (Stevens, 1706); Prov. *romerage*, pilgrimage. Rome, it should be remembered, was formerly pronounced the same as *room*.

Roome is come to bee the cytye whear owr Lord was crucyfyed (for I ame sewr none of his pure stamp beleeue that Christe sayd to Peeter at *Roome*-gate, Vado iterum crucifigi).—*Harington, Nugæ Antiquæ*, vol. i. p. 269.

Win. This Rome shall remedy.
War. *Roam* thither, then.
Shakespeare, 1 *Hen. VI.* iii. 1.

Dante says that "people that go on the service of God" are called *palmers* (*palmerj*) when they bring back the palm from beyond sea; *pilgrims* (*peregrini*) when they go to the House of Galicia (*i.e.* di Santo Jacopo); and "*roamers* inasmuch as they go to *Rome*"—*romei* in quanto vanno a Roma.—*Vita Nova, Opera*, vol. iv. p. 723 (Firenze, 1830).

The *Romieu* family of Provence bear the pilgrim's emblem, escallops, in their coat-of-arms.

Miss Yonge, therefore, wrote with curious felicity when she said, "Restless *roaming* to take one opinion after another always seemed to be a symptom of the Oxford Tractarians who fell away to the church of *Rome*."—*Musings on the Christian Year*, p. xxi.

Saunter will possibly occur to many as a parallel. It is by no means certain, however, that *saunter*, or *santer* (1548), meant originally *aller à la Sainte Terre*, though this account of the word is given in Blount, *Glossographia* (1656), and has been adopted by Archbishop Trench and others. It is more probably to journey about from holy place to holy place, visiting the saints or sanctuaries, and near akin to Span. *santero*, Fr. *sainteur*. Compare the following:—

Sentourete, pèlerine; un pèlerin, dans notre idiome, s'appelle *u sentouré*, celui qui va vénérer les reliques des *saints*.—*V. Lespy, Proverbes du Pays de Béarn*, 1876 (see *Notes and Queries*, 5th S. x. 246).

Similarly in Scotch *to palmer* or *pawmer* is to go from place to place in an idle, objectless sort of way.

The Palmers . . . were a class of itinerant monks without a fixed residence . . . visiting at stated times the most remarkable *Sanctuaries* of the several countries of the West.—*Chambers' Cyclopædia*, s.v. *Palmer*.

When the Turkish pilgrim *Evliyá*, one of the greatest travellers of the seventeenth century, formed the resolution of passing his life in travelling and visiting the tombs of the saints, his biographer remarks that his name *Evliyá* (=Saints) thus became significant, as he had always a predilection for visiting those places of pilgrimage (*Travels of Evliya Efendi*, vol. i. p. v. *Oriental Fund Trans.* ed.). In fact he was a *saunterer*. Probably *santon* has a similar meaning in the following passage, though in Spanish and French it now means a hypocrite:—

To every one of these principall Mosques belong publicke bagnios, Hospitals, with lodgins for *Santons*, and Ecclesiasticall persons.—*Sandys, Travells*, p. 32, fol.

Saunter is sometimes used by country folk as meaning, not a lazy, leisurely walk, a stroll, but a journey, however long and rapid, if undertaken for pleasure. Late on a November afternoon in 1879, I found myself in the same compartment of a train bound for Brighton with a respectable man, apparently of the gardening class, and his wife. They informed me they had left Norwich before 11 o'clock that morning, and were "taking a saunter" to Brighton to see their son.

In the *Exmoor Scolding*, one girl calls

the other "ya *sauntering* troant" (l. 282), *i.e.* idle, dilatory.

Roast, in the colloquial phrase *to rule the roast*, meaning to domineer, or have everything one's own way, as if to preside over the chief dish and dispense it as one pleases, has been explained by Wedgwood, with reference to the primary meaning of the words A. Sax. *hrôst*, Dutch *roest*, as denoting a rod, which is *ruled* or wielded by a sovereign as an emblem of authority. He cites the expression, "to rule the rod" = to be supreme, hold sway, from the collection of Scotch poems called the *Evergreen*. It seems more likely, however, that the original phrase was *to rule the roost*, to tyrannize as a cock does over the poultry yard. The domineering character of the *gallus gallinaceus* has originated synonymous expressions, *e.g.* "To be cock of the walk." *To rule the rother* (*i.e.* the cattle) occurs in the same sense in the *Mirror for Magistrates*, p. 382. Richardson quotes from Jewell:—

> Like bragginge cockes on the *rowst*, flappe your whinges, and crow out aloude.
>
> Ihon, duke of Burgoyn, ... *ruled the rost*, and governed both kyng Charles the Frenche kyng, and his whole realme.—*Hall*, 1548 [in Nares].

Roost, the rod on which fowls perch, and *roast*, the rod on which meat used to be dressed, are but different uses of A. Sax. *hrôst*, above (Ger. *rost*). See *N. and Q.* 6th S. iii. 170.

To *rost* was the old form of to *roost*.

> Trees that growe long tyme be *rosted* in a lytell whyle.—*Polycronicon*, 1527, f. 120.

Compare the following:—

> Thou dotard! thou art woman-tired, *unroosted*
> By thy dame Partlet here.
> *Shakespeare, Winter's Tale*, ii. 3, 76.
>
> 'Tis a purgatory, a mere limbo,
> Where the black devil & his dam Scurrility,
> Do *rule the roost*, foul princes of the air!
> *Randolph, The Muses Looking-Glass*, act iv. sc. 5, 1638 (p. 255, ed. Hazlitt).

> Sylla *rulyng the roste*, & bearyng all the stroke in Rome (saieth Plutarchus) was in minde and wille to take awaie from Caesar, Cornelia the doughter of Cinna the dictater. —*Apophthegmes of Erasmus*, 1542, p. 294 (repr. 1877).

> Let us not look heere *to rule the roste*, but to be rosted rather of Rulers.—*A. Kingesmyl, Most Excellent and Comfortable Treatise*, p. 20, 1577.

> Whatsoeuer ye brage our boste,
> My mayster yet shall *reule the roste*.
> *Debate of the Carpenters Tools* (ab. 1500), *Nugæ Poeticæ*, p. 17.
>
> Thus thwartyng ouer thom,
> He *ruleth all the roste*
> With braggynge and with bost;
> Borne vp on euery syde,
> With pompe and with pryde.
> *Skelton, Why Come ye nat to Courte?* (ab. 1520).
>
> The Lawyer leapeth in,
> Nay, rather leapes both ouer hedge and ditch,
> And *rules the rost*, but fewe men rule by right.
> *G. Gascoigne, The Steel Glas*, l. 427 (1576).
>
> Where champions *ruleth the roste*,
> There dailie disorder is moste.
> *Tusser, Fiue Hundred Pointes*, 1580 (E. D. Soc. p. 144).
>
> Nay yf richesse myghte *rule the roste*,
> Beholde what cause I have to boste.
> *Heywood, The Four P's* (Dodsley, i. 78, ed. 1825).
>
> By natures spite,—what doo I saye?
> Dooth nature *rule the roste?*
> Nay, God it is, say wel I may,
> By whom nature is tost.
> *Black-letter Ballads* (1566), p. 243 (ed. Lilly).

> Some of them wil be whole maysters, and *rule the roast* as they list themselves.—*Latimer, Sermons*, p. 107 verso.

> And here they crake, bable, and make grete boste
> And amonge all other wolde *rule the roste*.
> *The Hye Way to the Spyttel House*, l. 959.

> But these by the priuie entries of the eare, slip downe into the hart, and with gunshotte of affection gaule the minde, where reason and vertue should *rule the roste*.—*S. Gosson, Schoole of Abuse*, 1579, p. 32 (ed. Arber).

> *He rules the roste*; and when my honourable lord saies it shall be thus, my worshipfull rascall (the grome of his close stoole) saies it shal not be thus.—*Marston, Eastward Hoe*, act ii. sc. 1, vol. iii. p. 25 (ed. Halliwell).

> Remember many years bygane,
> When he that ruled us right was slain;
> Respect to Quality was lost,
> Tinkers and Coblers *ruled the rost*.
> *Joco-Ser. Dis.* p. 36.

> The Monarch who of France is hight,
> Who *rules the Roast* with matchless might,
> Since William went to Heaven.
> *N. Rowe, Works*, vol. ii. p. 283 (1766).

> He . . . was looking forward to the days when he himself would sit authoritative at some board, and talk, and direct, and *rule the roast*, while lesser stars sat round and obeyed.—*A. Trollope, Barchester Towers*, vol. i. ch. 3.

Rock-a-low, a popular term for an overcoat, is a corruption of the French *roquelaure* (*Slang Dict.*), a species of cloak brought into use by the Duke of Roquelaure in the time of Louis XIV. (Gattel). Cf. Eng. a *spencer*.

Within the *Roquelaure's* clasp thy hands are pent,
Hands, that stretch'd forth invading harms prevent. *Gay, Trivia*, bk. i. l. 51.

Bailey spells it *roccelo*, Madame D'Arblay *rocolo* and *roquelo*.

A connexion was perhaps imagined with the old word *rock*, *rocket*, a cloak (*rochet*); cf. Devon *rockel*, a woman's cloak.

Muffled up in a plain brown *rocolo*.—*Mad. D'Arblay, Diary*, vi. 353.

Roman beam, a sort of balance or stilliards, otherwise called a stelleer (Bailey), is not, as one might naturally suppose, of *Roman* origin, but is the same word as Fr. *romaine* and *balance romaine*, old Fr. *romman* (14th cent.), Sp. *romana*, Low Lat. *romana* (Du Cange), which are all from the Arabic *rommāna*, a balance (Littré), originally the movable weight or counterpoise, so named from its shape resembling a pomegranate, *rommān* (Devic). The word is thus akin to Heb. *rimmôn*, a pomegranate.

Romaine, a *Roman* beam, a Stelleere.—*Cotgrave*.

Romana, a paire of ballance or scales to weigh with, a pomgranate.—*Minsheu, Spanish Dict.* 1623.

Rook, the name of a piece in the game of chess, is a corruption of It. *rocco*, old Fr. *roc*, *roquer*, Sp. *roque*. The Italian word *rocco* signifies not only the chessman, but a *rock*, fort, or castle, and is itself a corruption of Pers. *rokh*, Sansk. *roka*, a boat—that being the original form of the piece. From this mistake arose its other names *torre*, *tour*, *castello*, our "castle" (D. Forbes, *Hist. of Chess*, pp. 161, 211). In old English writers it is sometimes called a *duke*.

E. There's the full number of the game;
Kings and their pawns, queen, bishops, knights and *dukes*.
J. Dukes? They're called *rooks* by some.
E. Corruptively.
Le roch, the word, custodié de *la roch*,
The keeper of the forts.
Middleton, Game of Chess, Induction.

The Russian *lodia*, a boat, preserves the original signification of the rook. The Icelandic *hrokr* is an assimilation of the foreign word to the name of the crow, exactly as in English. M. Devic thinks that the original of the word was old Pers. *rokh*, a knight errant; and the primitive shape of the piece, an elephant surmounted by a castle, the castle finally predominating. See also Basterot, *Jeu des Echecs*, p. 18.

In a curious old set of Scandinavian chessmen, the *hrokr* is represented as a warrior on foot.—Wright, *The Homes of other Days*, 221.

Root, to grub or turn up, as a pig does the earth with its snout, so spelt as if to eradicate or tear up by the *roots* ("The wild boar out of the wood doth *root* it up."—Ps. lxxx. 13, P.B.V.), was originally to *wroot* or *wrote*, A. Sax. *wrotan*, Dut. *wroeten*. The initial *w* is also lost in Dan. *rode*, Ger. *rotten*, Icel. *róta* (? Lat. *rodere*). Nearly related is *write*, A. Sax. *writan*, orig. to cut or engrave.

Hic scrobs, a swyn-*wrotyng*.—*Wright's Vocabularies*, p. 271.

Right as a sowe *wroteth* in every ordure, so *wroteth* she hire beautee in stinking ordure of sinne.—*Chaucer, The Persones Tale*, p. 149 (ed. Tyrwhitt).

At one of the Rodings in Essex no Hogs will *root*.—*T. Fuller, Worthies of England*, vol. ii. p. 5 (ed. 1811).

Sum men ladeð here lif on etinge and on drinkinge alse swin, þe uulieð and *wroteð* and sneuieð aure fule [as swine that defile and root and sniff ever foully].—*Old Eng. Homilies*, 2nd Ser. p. 37 (ed. Morris).

These enginers of mischiefe, that like moles doe lye and *wrot* in sinne, till they haue cast vppe a mount of hatefull enormitie against heauen, they may well be called the souldiers of the deuil.—*B. Rich, Honestie of this Age* (1614), p. 36 (Percy Soc.).

Soon we shall drive back,
Of Alcibiades the approaches wild,
Who like a boar too savage, doth *root up*
His country's peace.
Shakespeare, Timon of Athens, v. 1, 167.

Come dunghill worldlings, you that *root* like swine,
And cast up golden trenches where you come.
Quarles, Emblems, bk. i. emb. 9 (1635).

Root, curiously used by Bunyan in the phrase "to learn by *root* of heart," as if thoroughly, of a lesson committed to memory so as easily to be repeated,

is old Eng. "*Root*, of vse and custom, Habitus, consuetudo" (*Prompt. Parv.*), which is from Fr. *route*, a beaten track or road, old Fr. *rote;* originally to learn *par routine* or *par rotine* (Cotgrave), according to customary habit, in a groove, mechanically.

I advise that thou put this letter in thy bosome; that thou read therein to thyself and to thy children, until you have got it by *root-of-heart*.—*Pilgrims Progress*, pt. ii. p. 11.

In the following the sense is different:—

Hee spake with a premeditate pride from his *heart root*, which passed not whether it were sin or no, come what will come of it.—*H. Smith, Sermons*, p. 171 (1657).

ROSE, the sprinkler of a watering-pot, the perforated head of its spout, is a word overlooked in Latham and most other dictionaries. It stands for *roser*, Scottish *rouser*, *rooser*, a watering-pot, from Fr. *arrosoir*, *arrousoir*, which is from Fr. *arrouser*, "to bedeaw, besprinkle, wet, moisten, water gently" (Cotgrave). Compare Sp. *rociar*, to bedew, besprinkle, old Fr. *aroser*, from *ad* + *roser*, Fr. *rosée*, dew, Lat. *ros*, Slav. *rosa*, Lith. *rasa*, Sansk. *rasa*, water, liquid.

Des lermes *arusée* est sa face.
Vie de St. Auban, l. 515 (ed. Atkinson).

La Providence est une source
Toujours prête à nous *arroser*.
Malherbe [in Littré].

The French word was adopted into English as *arrowze*, and sometimes spelt *arrose*.

The blissefull dew of heaven do's *arrowze* you.
The Two Noble Kinsmen (1634), v. 4, l. 104 (ed. Littledale).

ROSEMARY has no connexion either with *rose* or *Mary*, but is the Latin *rosmarinus*, "sea-spray," so called from its usually growing on the sea-coast (Prior). Compare Danish *rosmarin*, Fr. *rosmarin*, Low Lat. *rosmarinus*. The following passage, speaking of relics of the mediæval cultus of the Virgin still surviving in the names of flowers, is doubly incorrect:—

The *Rose* (of) *Mary* is still among the most fragrant, as the *Mary-Gold* is among the gaudiest, in our gardens.—*Church Quarterly Review*, April, 1879, p. 153.

Rosemary, which was once customarily worn at weddings, seems by a curious error to have been regarded as a derivative of Lat. *mas*, *maris*, a male, and so connected with Fr. *mari*, Lat. *maritus*, a husband, as if *rosa maris*, *rose de mari*.

The last of the flowers is the *rosemary* (Rosmarinus, the rosemary, is *for married men*), the which *by name*, nature, and continued use, *man* challengeth as properly belonging to himselfe.—*Roger Hacket, A Mariage Present*, 1607.

(See Brand, *Pop. Antiquities*, vol. ii. p. 119, ed. 1854.)

His herbe propre is *rosmarine*,
Which shapen is for his covine.
Gower, Conf. Amantis, vol. iii. p. 132.

Fat Colworts, and comforting Perseline,
Colde Lettuce, and refreshing *Rosmarine*.
Spenser, Muiopotmus, l. 201.

Biting on annis-seed and *rosemarine*,
Which might the fume of his rot lungs refine.
J. Hall, Satires, bk. iv. sat. 4.

The *Rosemarie* Branch.
Grow for two ends, it matters not at all
Be't for my bridall, or my buriall.
Herrick, Hesperides (p. 249, ed. Hazlitt).

The xiiij day of July was mared in Sant Mary Wolnars in Lumbard strett iij dowthers of master Atkynson the skrevener; . . . and they whent to the chyrche all iij on after a-nodur with iij goodly cupes garnysshes with lases gilt and goodly flowrs and *rosmare*.—*Machyn, Diary*, 1560 (p. 240, Camden Soc.).

Here is a strange alteration: for the *rosemary* that was washt in sweet water to set out the bridall, is now wet in teares to furnish her burial.—*Decker's Wonderfull Yeare*, 1603.

ROSTER, the official list of regiments, &c., on active service, seems to be a corruption of *register* (as if *rejister*, *reister*, *roster*), but the vowel change is not easily accounted for.

The eighteen regiments first on the *roster* for foreign service should be kept really fit for service.—*The Saturday Review*, vol. 47, p. 293.

ROUGH, RUFF, to trump one's adversary's card at whist (Wright), is without question a derivative of the Dutch word *troef*, a trump at cards (Sewel), which was resolved into *t' roef*, *to ruff* or *rough*. *Troef* itself, like Dan. *tromf*, Scot. *trumph*, a card of the principal suit, Eng. *trump*, is for *triumph* (or winning) card, Lat. *triumphus*. Contracted orthographies, like *t' ransack* (More), *t' run*, for to ransack, to run, occurring in old writers, would favour this corruption.

And change is no robbery. I have been robbed, but not at *ruff*; yet they that have robbed, you see, what a poor stock they have left me.—*Heywood and Rowley, Fortune by Land and Sea* (1655), act v. sc. 3.

Saint Augustine compareth the Diuell in his greatest *ruffe* and iollity, vnto those eager Labourers, which, digging at the mettals, want neither will nor instruments.—*Howard, Defensative against the Poyson of supposed prophecies*, 1620, p. 9.

The following clear elucidation by a *Saturday Reviewer* (vol. 48, p. 609) is delightful:—"According to Richardson, the primary meaning of ruff is elevation or exaltation, and the articles of costume so denominated owe their name to their being raised or puffed out or up; and this would explain the use of the word *ruff*, instead of *trump*, in the taking of tricks by a card of the dominant suit of the deal." (!)

ROUND, in modern slang to peach, inform on, or give evidence against one, perhaps with some idea of turning *round* upon him treacherously, in old English meant to whisper, and is a corrupt form of *roun* or *rowne*, A. Sax. *rûnian* (Ger. *raunen*), akin to Icel. *rún*, a secret, a whispering, also a mystic character, a Rune (Cleasby, p. 504), Goth. *runa*, a mystery, a conference (Diefenbach, ii. 177).

Rownyn togeder, Susurro.—*Prompt. Parvulorum.*

Heo *runeþ* to-gaderes.
and spekeþ of derne luue.
Old Eng. Miscellany, p. 188, l. 60.

[They whisper together and speak of secret love.]

One *roũded* an other in the eare and sayd: Erat diues. He was a rich man. A great fault.—*Latimer, Sermons*, p. 64.

I *rounded* Rabalais in the eare when he Historified Pantagruell. — *Lingua*, ii. 1 (1632).

He *rounded* softly in their ears.—*North's Plutarch, Life of M. Brutus.*

In the police reports of the *Times* of March 15th, 1875, appeared the following statement:—

The defendant wanted to take a large piece of cheese away with him, which Clarke prevented by speaking to the butler. On leaving the house the defendant said, "What do you mean by *rounding* upon me?" and struck him a violent blow on the side of the head.

He overstopped his time, but at last as his wife said she would "*round*" on him if he did not go back, he gave himself up.—*Police Reports, Standard*, Sept. 20, 1876.

Five years long, now, *rounds* faith into my ears,
"Help Thou, or Christendom is done to death!"
Browning, The Ring and the Book, canto 10.

See also Nares, s.v.

ROUND, the cross piece or step of a ladder, so spelt as if it denoted a *round* step, it being commonly shaped like a cylinder (so Craik, *English of Shakspere*, p. 128), is a corruption of old Eng. *ronde*, a stick or stave, which perhaps came to be confounded with Fr. *rond*, round.

Te grene bowes beoð al uordruwede, & forwurðen to druie hwite *rondes* [The green boughs be all dried up, and degenerated into dry white staves].—*Ancren Riwle*, p. 148.

This *round*, *ronde*, seems to be only a different form of Scottish *rung*, *roung*, a stick, staff, or cudgel, Eng. *rung* (old Eng. *rong*), the bar of a ladder, Gael. *rong*, Dut. *rong*, Icel. *raung*, Goth. *hrugga* (pronounced *hrunga*), a staff (Diefenbach, *Goth. Sprache*, ii. 590). Compare *rung*, the rib of a ship, A. Sax. *hrung*, a beam, Icel. *röng*.

Then up she gat ane meikle *rung*,
And the gudeman made to the door.
The Wife of Auchtermuchty (*Roberts, Ballads*, p. 549).

Auld Scotland has a raucle tongue,
She's just a devil wi' a *rung*.
Burns, Poems, p. 12 (Globe ed.).

Lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
And when he once attains the upmost *round*,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees,
By which he did ascend.
Shakespeare, Julius Cæsar, ii. 1, 26.

Where all the *rounds* like Jacob's ladder rise,
The lowest hid in earth, the topmost in the skies.
Dryden, Hind and Panther, pt. ii. l. 221.

You'll have to begin at a low *round* of the ladder, let me tell you, if you mean to get on in life. — *George Eliot, Mill on the Floss*, ch. x.

ROUND, in such phrases as "to take one *roundly* to task," "to rate one *roundly*,"

Pray you, be *round* with him.
Hamlet, iii. 4,

meaning outspoken, unreserved, full, plain, not circuitous, using no circumlocutions, but going straight to the point, is a distinct word from *round*,

circular. It is identical with the North country word *round*, full, large, Dan. *rund*, liberal, abundant, Swed. *rund*, large, liberal. But Fr. *rond* also means blunt, plain, open-hearted (Cotgrave), which would suggest as possible transitions of meaning, (1) round, (2) plump, full, (3) free, outspoken.

Come *roundly*, *roundly*, come, what is the matter?
The Famous History of Captain Thomas Stukeley, l. 26 (1605).

Your reproof is something too *round;* I should be angry with you, if the time were convenient.—*Shakespeare, Henry V.* iv. 1, 218.

Let his queen mother all alone entreat him,
To show his grief: let her be *round with him.*
Id. Hamlet, iii. 1, 191.

I will a *round* unvarnish'd tale deliver,
Of my whole course of love.
Id. Othello, i. 3, 90.

At this the Fish did not bite; whereupon the King took a *rounder* way, commanding my Lord Chancellor and the Earl of Pembroke to propound joyntly the same unto him, (which the Archbishop had before moved) as immediately from the King.—*Reliquiæ Wottonianæ*, p. 409 (1672).

The good woman, whether moved by compassion, or by shame, or by what ever other motive, I cannot tell, first gave her servants a *round* scold for disobeying the orders which she had never given.—*Fielding, History of a Foundling*, bk. viii. ch. 4.

ROUND, v. a., a technical term in the manufacture of playing cards, meaning to trim the edges of the card-boards, so as to make them straight and rectangular, is no doubt a corruption of the French verb *rogner*, used in the same sense, "dresser avec les ciseaux les bords du Carton."—*Transactions of Philolog. Soc.* 1867, p. 74.

ROUNDELAY, "a shepheard's dance, sometimes used for a Song" (Dunton's *Ladies Dictionary*), is the French *rondelet* Anglicized and assimilated in its termination to *lay*, a song, like *virelay*. In Vaughan's *Daphnis* it is actually spelt as a compound word.

Here many garlands won at *roundel-lays*
Old shepherds hung up in those happy days.
Sacred Poems, p. 242 (ed. 1858).

Fr. *rondelet* (=*rondeau*), a rime or sonnet that ends as it begins.—*Cotgrave.*

Then haue you also a rondlette, the which doth alwayes end with one self same foote or repeticion, and was thereof (in my judgement) called a *rondelet.*—*G. Gascoigne, The Steele Glas*, 1576, p. 38 (ed. Arber).

Where be the dapper ditties that I dight
And *roundelays* and *virelays* so soot.
Davison, Poet. Rhaps. 60 (repr.).

Now instead of parley with courtly gallants, shee singeth songs, carols, and *roundelayes.—Tom a Lincolne*, 1635, *Thoms, Early Eng. Prose Romances*, vol. ii. p. 280.

Who, listening, heard him, while he searched the grove,
And loudly sung his *roundelay* of love.
Dryden, Palamon and Arcite, bk. ii. l. 78.

. . . The cock hath sung beneath the thatch,
Twice or thrice his *roundelay.*
Tennyson, The Owl, Song 1.

Lay itself is a perverted form of A. Sax. *leoth*, = Ger. *lied*, a song.

ROUND ROBIN, a corruption of *rond ruban*, a circular band, a name given in France to the method adopted by some officers of the Government to make known their grievances, so that no one name should seem to stand first (*N. & Q.* 5th S. vi. p. 157).

In Prov. English *round-robin* is a small pan-cake (Devon), and the word was often irreverently used for the sacramental wafer in the controversial tractates of the Puritans in Reformation times. It is used by Hacket for a rebel or leader of sedition (see Davies, *Supp. Eng. Glossary*, s.v.).

Various emendations were suggested, which it was agreed should be submitted to the Doctor's consideration. But the question was, who should have the courage to propose them to him? At last it was hinted that there could be no way so good as that of a *Round Robin*, as the sailors call it, which they make use of when they enter into a conspiracy, so as not to let it be known who puts his name first or last to the paper.—*Boswell, Life of Johnson*, vol. iii. ch. 3.

The abruptness of the interruption gave to it the protecting character of an oral "*round robin*," it being impossible to challenge any one in particular as the ringleader.—*De Quincey, Autobiographic Sketches, Works*, vol. xiv. p. 46.

ROUSE, a drinking bout, a carouse, is the same word as Ger. *rausch*, drunkenness, Dut. *roes*, Dan. *rusende*, *be-ruset*, fuddled, intoxicated. Hence also Prov. Eng. *rouse*, noise, riot, from which (mistaken as a plural?) *row*, a disturbance.

Dekker speaks of "the German's upsy-freeze, the Danish *rowsa*" as different sorts of toping (*Gul's Hornbook*).

In Germany every one hath a *rouse* in his pate once a day.—*J. Howell, Instructions for Forraine Travell*, 1642, p. 65 (ed. Arber).

The king doth wake to night and takes his *rouse*. *Shakespeare, Hamlet*, i. 4.

Mar. We'll talk anon: another *rouse!* we lose time. [*Drinks.*

Massinger, The Bondman, ii. 3.

Fill the cup and fill the can,
Have a *rouse* before the morn.

Tennyson, Vision of Sin, l. 96.

RUDDER, an old Eng. name for horned cattle, is a corruption of *rother*, A. Sax. *hryðer, hruðer, hriðer*, akin to Fris. *rither*, Ger. *rinder* (-pest) from *hrind*, and perhaps *runt*, an old cow.

Rother beasts, horned beasts, North Country. —*Bailey.*

Foure *roþeren* hym by-forn · þat feble were worþen.

Peres the Plouhman's Crede, l. 431 (ab. 1394).

Boote, . . . a serpent that liues by milke of *rudder* beasts.—*Florio*, 1611.

For þis yl[on]d ys best to brynge forþ tren, & fruyt, & *roþeron*, & oþere bestes.—*Trevisa, Description of Britain* [Morris and Skeat, *Specimens*, i. 236].

Euerych sowtere þ^t^ makeþ shon of newe *roþes* leþer, shal bote, at þat feste of Estre, twey pans, in name of shongable [*i.e.* shoongable, shoe-tax].—*Eng. Gilds*, p. 359.

RUFFIAN has acquired its modern sense of a brutally violent fellow, an outrageous bully, from its having been, no doubt, popularly connected with *rough*, which was formerly spelt *ruff*, just as one of the coarse boisterous *canaille* is now called "a rough." The word may have been further influenced by old Eng. *ruff* and *ruffle*, to raise a tumult or disturbance, to be rough and turbulent, to bully or swagger. Compare Icel. *rúfinn*, rough, uncombed, and the following citations:—

Lacno, a dogs name, as we say Shaghaire, *Ruffe*, or *Ruffian.*—*Florio.*

It. *ruffiano*, a *ruffin*, a swagrer, a swashbuckler.—*Id.*

Ruffo, a *ruffian*, a *ruffling* roister; . . . also rude, *ruffe*, or *rough.*—*Id.*

Ruffare, to ruffle or make *ruff.*—*Id.*

Shakespeare speaks somewhere of "the *ruffian* billows," and Chapman of "the *ruffinous* pride of storms and tempests" (*Iliad*, vi. 456).

A fuller blast ne'er shook our battlements:
If it hath *ruffian'd* so upon the sea.

Othello, ii. 1, 7.

The night comes on, and the bleak winds
Do sorely *ruffle*. *King Lear*, ii. 4, 304.

The old meaning of *ruffian* was curiously different, viz., an effeminate curled darling, a minion (amasius), having curly or bushy hair, which would argue a connexion with Sp. *rufo*, curled, It. *arruffare*, to ruffle, bristle, stare with ones haire, to frounce. See Trench, *Select Glossary*, where he quotes from G. Harvey, "*ruffianly* hair," from Prynne, "an effeminate, *ruffianly* lock," and "*ruffians* . . . . in their deformed grizzled locks and hair." Compare also *Homilies*, p. 331 (Oxford ed.), Fuller, *Church Hist.* vol. i. p. 290 (Nichols' ed.)

She could not . . . mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our *ruffians* and wantons do at this day.—*H. Smith, Sermons*, p. 208 (1657).

We might infer from the following that *ruffian* once denoted, not so much roughness of behaviour, as roughness of appearance, especially in the matter of hair.

I will not write of sweatie, long, shag haire,
Or curled lockes with frisled periwigs:
The first, the badge that *Ruffins* vse to weare,
The last, the cognisance of wanton rigs.

Tom Tel-Troths Message, l. 274 (Shaks. Soc.)

Let *ruffins* weare a bushe,
and sweat till well nigh dead,
In that Ime bald I care no rush,
but onely wipe my head.

Denham, Defence of a Bald Head, in *Register of Stationers' Company*, ii. 99 (Shaks. Soc.)

Fr. *rufien*, Sp. *rufian*, It. *ruffiano*, Prov. Ger. *ruffer*, denote specifically a bawd or pander, and a connexion has been suggested for these with It. *ruffa*, dirt, scurf, Fr. *rouffe*, as if morally filthy (Diez, Scheler).

The following is mere folks-etymology:—

A swaggerer is one that plays at *ruffe*, from whence he took the denomination of *ruffyn.* —*J. H.* (*Gent*), *Satyrical Epigrams*, 1619 [Brewer].

Shall I fall to falling bands, and be a *ruff-an* no longer? I must; I am now liegeman to Cupid, ... Therefore, hat-band, avaunt! *ruff*, regard yourself! garters, adieu!—*Heywood, Fair Maid of the Exchange*, act i. sc. 3 (Shaks. Soc. ed. p. 22).

RULE, an old word for a tumult or disturbance, is a contracted form of *revel* (*reuel*), the *v* being vocalized as in

old Eng. *recure*, *recoure*, for *recouer*, *recover*. See PERUSE and REVEL.

Compare old Eng. *reweyll*, proud (*Lancelot of the Laik*, l. 2853), from old Fr. *revelé*, haughty; *renule* (Wycliffe, Ps. ciii. 30), from *renouveler*, to renew.

In Devonshire *rowl* is a wake, a rustic fair held on the anniversary of the dedication of a church.

Vor why vor ded'st roily zo upon ma up to Challacomb *rowl*.
Exmoor Scolding, l. 2 (E. D. S.).

To *reul*, to be rude, to behave one's self unmannerly, to rig. A *reuling* Lad, a Rigsby.—*Ray, North Country Words* (p. 51, ed. 1742).

What for running for *aqua vitae*, posting for ale, plying warm cloathes, and such like, there was no lesse *rule* then is in a tauerne of great resorte.—*The Passionate Morrice* (1593), p. 79 (Shaks. Soc.)

And at each pause they kiss; was never seen such *rule*
In any place but here, at bonfire, or at yule.
Drayton, Polyolbion, xxvii. [Nares].

When Malvolio checks Sir Toby for making a disturbance late at night, he says:—

If you prized my lady's favour at anything more than contempt, you would not give means for this uncivil *rule*.—*Twelfth Night*, ii. 3, 132.

With alle þe murþes þat men may vise,
To *Reuele* with þise buyrdes briht.
A Song of Yesterday, l. 15 (*Philolog. Soc. Trans.* 1858, p. 133).

That he that is so by the saide fraternyte electe to be a Maister, and he wolde refuse to take the gouernaunce vppon hym, wherby a inordynatt *ruell* schulde ensue, that then he so electe, for his refusell, to paye XXs.—*English Gilds*, p. 332 (E.E.T.S.).

All game and gle,
All myrthe and melodye,
All *reuell* and ryotte
And of bost wyll I never blynne.
The Worlde and the Chylde, 1522 (*O. Plays*, xii. 313).

Here *rule* and *revel* appear side by side:—

The Deuil hath his purpose this way, as well as the other, he hath his purpose as well by *reuelling* and keeping ill *rule* all night, as by rising early in the morning, and banqueting all daye. So the Deuil hath hys purpose both wayes.—*Latimer, Sermons*, p. 108.

RUMMER, a large tumbler, as if for *rum*, is the German *römer*, as if *roomer* (Bailey).

Hostess meanwhile pours the wine into the *Rummers*, and puts the sugar on the shives.—*The Comedy of the Prodigal Son*, act iii.

Then Rhenish *rummers* walk the round,
In bumpers every king is crowned.
Dryden, To Sir G. Etherege, l. 46.

RUNAGATE, an old word for a worthless, roving fellow, as if *runaway*, from *run* and old Eng. *gate* ("*runnagate* slaves."—Golding), is a corruption of *renegade*, O. Eng. *renegate*, Fr. *renegat*, It. *rinegata*, one who has denied or renounced his faith or country, from Lat. *renegare*, whence also comes the Shakespearian word *renege* or *renegue*, to deny. This latter still survives in Ireland, where I have heard a farmer's wife condemning a neighbour for *reneging* her religion. Vide Ps. lxviii. 6 (Prayer Book version).

Idle vagabonds and loitering *runagates*.—*Homily against Idleness*.

The devil is . . . . a vagrant *runagate* walker like Cain.—*Adams, Works*, vol. ii. p. 45.

And must I hence, and leaue this certain state,
To roam vncertain (like a *Runagate*).
Sylvester, Du Bartas, p. 308 (1621).

In the Genevan version of the Bible the Lord says to Cain:—

A vagabond and a *runnagate* shalt thou be in the earth.—*Gen.* iv. 12.

Runagate, apostata.—*Levins, Manipulus* (1570), 40, 5.

Runnagate or rebell, whyche forsaketh allegiaunce or profession, apostita.—*Huloet*.

Bynd bundels to-geder to be I-brent,
Bynd spousebrekers with awouters,
And *ranegates* with raueners.
Old Eng. Miscellany, p. 212, l. 63.

Is there ony *renogat* among us fer as ye knawe,
Or ony that pervertyth the pepil wyth gay eloquens alon!
Coventry Mysteries, p. 384 (Shaks. Soc.).

I wyll not playe the *runagate* and go euerywhere, but I retourne agayne to my father.—*Udal's Erasmus, John*, fol. 88*b*.

Ever since he fell from heaven he hath lived like Cain, which cannot rest in a place, but is a *runagate* over the earth, from door to door, from man to man, begging for sins as the starved soul begs for bread.—*H. Smith, Sermons*, p. 486 (1657).

Hence, hence, ye slave! dissemble not thy state,
But henceforth be a turne-coate *runnagate*.
Marston, Satyres, I. (vol. iii. p. 217).

My Lord Will-be-will was turned a very rebel and *rungate*.—*Bunyan, Holy War*, ch. iii.

We take you to be some vagabond *runagate* crew.—*Id.* ch. iv.

A kitchin Co is called an ydle *runagate Boy.*—*The Fraternitye of Vacabondes*, 1575.

In Sussex, *runagate* is still in use for a tramp or vagabond (L. J. Jennings, *Field Paths and Green Lanes*, p. 45).

RUN COUNTER. Sir John Stoddart thought that this expression was a corruption of *rencounter*, Fr. *rencontre* (*Philosophy of Language*, p. 178), but it may be doubted whether he was correct.

Shakespeare speaks of "a hound that *runs counter* and yet draws dry-foot well."—*Com. of Errors*, iv. 2.

RUNNABLE, a Norfolk word meaning glib, loquacious, is no doubt a corruption of the old word *renable*, misunderstood as if a derivative of *renne*, to run, while it is really a contraction of the word *reasonable*.

Of tonge she was trew and *renable*.
Ywaine and Gawaine, l. 208.

A "*renabulle* tonge," occurs in Myrc's *Duties of a Parish Priest; renably*, in Chaucer, *Freres Tale*, l. 211. *Resonable*, in *Vision of Piers the Plowman*, Pars I. l. 176, Text C, is *renable* in Text B (see Skeat, *Notes, in loc.*).

Hast þou also prowde I-be
Of any vertu þat god 3af þe? . . .
Or for þow hast a *renabulle* tonge,
Or for thy body is fayr and long.
Myrc, Instructions for Parish Priests, l. 1122 (E.E.T.S).

The gift whereof [of prayer] he may be truly said to have, not that hath the most *rennible* tongue; for prayer is not so much a matter of the lips as of the heart.—*Bp. Hall, Works*, vol. vii. p. 487, ed. Pratt.

[The editor in his Glossary explains *rennible* as *running*, voluble.]

RUSH, *Friar Rush*, a famous personage in old popular romances, was a certain "divell" who found his way into a certain ill-regulated house of religious men "to maintaine them the longer in their ungracious living." See *The Historie of Frier Rush: How He came to a House of Religion to seeke service, And being entertained by the Priour, was first made Under Cooke. Being full of pleasant mirth and delight for Young People*," 1620. He is styled *Broder russche* in a Low German version (about 16th century), Frater *Rauschius*, in B. Seidelius, *Parœmiæ Ethicæ*, 1589, *Des Teufels russiger Bruder* in Grimm's *Marchen*, ii. 84 [Thoms' *Early Eng. Prose Romances*, vol. i. p. 253, *seq.*]. *Rush* here is no doubt a corruption of Ger. *rausch, q. d.* "Brother Tipsy." See also Nares, s.v. and ROUSE above.

RUSSET-FEES, a street mountebank's attempt at *ratafie, ratafia*.

They [wafers] goes at the bottom of the *russetfees* cake.—*Mayhew, London Labour and the London Poor*, vol. iii. p. 113.

Ratafia is (not from *rectifié*, rectified spirit, as Kettner, but) for *'raq-tafia*, Malay *araq* + *táfia*, rum-arrack, the *arrack* or spirit called *tafia* (Skeat).

RUSTY, in the colloquial phrase "to turn *rusty*," used of a person who becomes stubborn, perverse, surly, churlish, or disobliging, probably from the idea of no longer running smoothly, but grating harshly like a key in a lock that wants oiling, is in all probability a corruption of *resty*, Fr. *restif*, stubborn, that will not go forward (of a horse), from Fr. *rester*, to stop, stand still, Lat. *restare*.

In the Cleveland dialect a *restive* horse is said to *reist, to take reist, to be reisted* (Atkinson). *Rusty* (stubborn): *reist*: *resty, restive*: Fr. *rester*, to hold back:: *Rusty* (rancid): *reast*: *resty, reasty*: Fr. *rester*, to stand too long, be over-kept. Wright gives *rusty*=restive (*Dict. of Prov. and Obsolete English*), and so Akerman's *Wiltshire Glossary*. "*Rust*, to be restive or stubborn."—Patterson, *Antrim and Down Glossary*.

On the second day, his brown horse, Orator, took *rust*, ran out of the course, and was distanced.—*Colman, The Gentleman*, No. 5 [F. Hall, *Mod. English*, p. 251].

Old Iron, why so *rusty*? will you never leave your innuendoes.—*The Guardian*, No. 160.

In cart or car thou never *reestit*.
Burns, The Auld Farmer to his Auld Mare, Maggie (p. 54, Globe ed.).

Rustynes of synne is cawse of these wawys,
Alas! in this fflood this werd xal be lorn.
Coventry Mysteries, p. 47 (Shaks. Soc.).

The yeomen ushers of devotion, where the master is too *resty* or too rich to say his own prayers, or to bless his own table.—*Milton, Iconoclastes*, c. xxiv.

Restive, or *resty*, drawing back instead of going forward, as some horses do.—*Phillips, New World of Words* [Trench, *Sel. Glossary*].

Indeed the Skirmish at Martial's Elm . . . fought 1642, made much Noise in men's eares; . . and is remembered the more, be-

cause conceived first to break the Peace of this Nation, long *restive* and *rusty* in ease and quiet.—*T. Fuller, Worthies of England*, vol. ii. p. 293.

Rusty, as applied to bacon in the sense of rancid, with an imagined reference, perhaps, to the yellowish rust colour it then assumes, seems originally and properly to have been *reasty* (Tusser) or *resty*; that which has been spoiled by over-keeping being said to be *reezed* (Hall, Marston).

Rusty Bacon, rotten Poore John,
And stinking Anchovaes we sell.
Sir W. Davenant, Works, 1678, fol. p. 337.

Relant, musty, fusty, *resty*, *reasie*, dankish, unsavoury.—*Cotgrave*.

I *reast*, I waxe ill of taste, as bacon.—*Palsgrave*, 1530.

Reeste, as flesche (*resty*). Rancidus.

Reestȳn, as flesche, Ranceo. — *Prompt. Parv.* ab. 1440.

To seche so ferre a lytill bakon flyk
Which hath long hanggid, *resty* and tow.
Poem (ab. 1460), *Reliquiæ Antiquæ*, vol. ii. p. 29.

A-reste, or *resty* as flesche (al. *areestyd*, *areest* or *reestyd*), Rancidus.—*Prompt. Parv.*

To do away *Restyng* of Venisone.—*Forme of Cury*, p. 111.

For to save venysone from *restyng*.—*Liber Cure Cocorum*, p. 33.

Holderness *reeasty*, Cleveland *reesty*, rancid, *reeze*, to become so. The origin, perhaps, is Fr. *rester*.

What academick starved satyrist
Would gnaw *rez'd* bacon, or, with ink-black fist,
Would tosse each muck-heap for some outcast scraps
Of halfe-dung bones, to stop his yawning chaps?
Marston, Scourge of Villanie, 1597, sat. iii. (*Works*, ed. Halliwell, p. 259).

Or once a week, perhaps for novelty,
Reez'd bacon soords shall feast his family.
Bp. Hall, Satires, b. iv. sat. 2, p. 81 (ed. Singer).

Rye-mouse, a name for the bat in Wiltshire and Gloucestershire, is no doubt a corruption of *rere-mouse*, an old name for the *vespertilio*, A. Sax. *hrere-mus*, from *hreran* (*agitare*, sc. alas). See Raw-mouse.

S.

Saboth, a very common mis-spelling formerly of *Sabbath*, from a confusion with the "Lord God of *Sabaoth*," *i.e.* of Hosts, in the Te Deum (Heb. *tzebâôth*, armies).

At a Quarter Sessions held in Devonshire in July, 1595, it is declared that church or parish ales, May games, &c., lead "to the great profanation of the Lord's *Saboth*.—*A. H. A. Hamilton, Quarter Sessions*, p. 28.

The best, bathe of the Town and Universitie . . . resorted verie frequentlie to the Collage everie *Sabothe*.—*J. Melvill, Diary*, 1586, p. 254.

Alvayes the brethren present thocht him to be ane rogh ridder, and ordayned him, for the brack of the *Sabboth*, to mak his repentance, and pey four merkis penalty.—*Presbytery Book of Strathbogie*, 1642, p. 28 (Spalding Club).

And zealously to keepe the *Sabboths* rest,
His meat for that day, on the eu'n was drest.
Harington, Epigrams, bk. i. 20.

Mr. Grove says of this word *Sabaoth*:—

It is too often considered to be a synonym of, or to have some connexion with *Sabbath*, and to express the idea of rest. And this not only popularly, but in some of our most classical writers. Thus Spenser, *Faery Queen*, [VII.] Canto viii. 2:—

"But thenceforth all shall rest eternally
With Him that is the God of *Sabaoth* hight;
O that great *Sabaoth* God, grant me that *Sabaoth's* sight."

And Bacon, *Advancement of Learning*, ii. 24:—

". . . Sacred and inspired Divinity, the *Sabaoth* and port of all men's labours and peregrinations."

And Johnson, in the first edition of whose *Dictionary* (1755) *Sabaoth* and *Sabbath* are treated as the same word. And Walter Scott, *Ivanhoe*, i. ch. 11 (1st ed.):—

"A week, aye the space between two *Sabaoths*."

But this connexion is quite fictitious. The two words are not only entirely different, but have nothing in common.—*Smith's Dictionary of the Bible*, iii. 1064.

Sack, or *Sherris sacke*, the drink so frequently mentioned in old English writers, was a dry Spanish wine, especially sherry (vide Nares, *Glossary*, s.v.), and is a corruption of the Spanish *Xeres seco*, Fr. *vin sec* (Dut. *sek*), into *Sherry sack*. Bp. Percy found the form *seck* in an old account book, and it is still, I believe, called *seco* in Spain. Formerly it was conceived to have been wine strained through a *sack*, like Hypocras. Cf. "*Sackt wine* or wine strained through a bag: hippocras."—*Nomenclator* (in Wright, *Prov. Dict.*). Isidore of Seville actually gives *sacca-*

tum as a liquor (or light wine) made by passing water and the dregs of wine through a *sack* (Ducange, s.v.). Douce (*Illustrations of Shakspere*, p. 257) quotes from Guthrie's *Tour through the Crimea* a statement that the keeping of wine in goat-skin *sacks* "is a practice so common in Spain, as to give the name of *sack* to a species of sweet wine once highly prized in Great Britain."

But one much better versed in "Spanish affairs" tells us that—

Sherris sack, the term used by Falstaff, no mean authority in this matter, is the precise *seco de Xerez*, the term by which the wine is known to this day in its own country; the epithet *seco* or dry . . . being used in contradistinction to the *sweet* malvoisies and muscadels, which are also made of the same grape.—*Ford, Gatherings from Spain*, p. 150.

Wyne sect, an old Scotch corruption of Fr. *vin sec*, is quoted by Jamieson.

Get my lorde a cup of *secke* to comfort his spirites.—*Ponet, Treatise of Politike Power*, 1556.

Ha, gentle Doctor, now I see your meaning,
Sack will not leaue one leane, 'twill leaue him leaning.
Harington, Epigrams, bk. ii. 79.

SACKBUT, a bass trumpet like a trombone, is Sp. *sacabuche* (as if a *tube* that can be *drawn out*, from *sacar*, to draw out), corrupted from the Latin *sambuca* (Ascham spells it *sambuke*), Greek *sambúkê*, Heb. *sabka*.

The *sambuca*, however, was a stringed instrument, like a lyre, often of a triangular form, and derived its name seemingly from being made of elder-wood, Lat. *sabucus*, *sambucus*. Compare Latin *buxus*, (1) boxwood, (2) a flute.

Vid. Kitto, *Pictorial Bible*, on Dan. iii. 10; Chappell, *History of Music*, vol. i. p. 255; Eastwood and Wright, *Bible Word-Book*, s.v. *Sabka* was the original Semitic name which the Greeks, adopting the instrument, pronounced *sambukê* (*Pusey on Daniel*, p. 24).

Such strange mad musick doe they play vpon their *Sacke-buttes*.—*T. Decker, Seven Deadly Sins of London*, 1606, p. 27 (ed. Arber).

Sylvester spells it *sagbut*.

From a trumpet Winde hath longer life
Or from a *Sagbut*, then from Flute or Fife.
Sylvester, Du Bartas, p. 128 (1621).

Shawms, *Sag-buts*, Citrons, Viols, Cornets, Flutes. *Id.* p. 301.

SAINT, a corrupt orthography of the name of the old game called *cent* (because one hundred points won), quoted by Nares from an old play:—

Husband, shall we play at *saint*?
It is not *saint*, but *cent*, taken from hundreds.
Dumb Knight, O. Pl. iv. 483 (Nares).

SAINTFOIN, ST. FOIN, SAINCT-FOIN, } old names for the lucerne, are corrupt spellings of the word *sainfoin*, from Fr. *sain*, wholesome, and *foin*, hay, Lat. *sanum fœnum*. All these names appear to have arisen from a misunderstanding of the other name *medica*, *i.e.* the *Median* plant, as if it meant *medical* or curative (Prior).

SAINTS' BELL, a corrupt form of *sanctus-bell*, sometimes called *sauncebell*, *sancte-bell*, or *sacring-bell*; which was "A small bell used in the Roman Catholic Church to call attention to the more solemn parts of the service of the mass, as at the conclusion of the ordinary, when the words '*Sanctus*, *Sanctus*, *Sanctus*, Deus Sabaoth' are pronounced by the priest, and on the elevation of the host and chalice after consecration." — Parker, *Glossary of Architecture*.

Whene'er the old exchange of profit rings,
Her silver *saints-bell* of uncertain gains;
My merchant-soul can stretch both legs and wings,
How I can run, and take unwearied pains!
Quarles, Emblems, iv. 3.

Thou shalt bee constrained to goe to the chiefe beame of thy benefice, . . . and with a trice trusse vp thy life in the string of thy *sancebell*. — *Nash, Pierce Penilesse*, p. 46 (Shaks. Soc.), 1592.

SALAD, Fr. *salade*, an old name for a species of light helmet formerly worn, also spelt *salet*, *sallet*, and *celate* (Nares). See Sir S. D. Scott, *British Army*, vol. i. p. 198.

Sallet, Fr. *salade*, is from Sp. *celada*, It. *celata*, Lat. *cœlata* (sc. *cassis*), enchased (Littré).

Salade, ne spere, ne gard-brace, ne page.
Chaucer, Dreme, l. 1555.

But for a *sallet*, my brain-pan had been cleft with a crow's-bill.—*Shakespeare, 2 Hen. VI.* iv. 10.

He dyd on hym hys bryganders set with gylt nayle, and his *salet* and gylte sporres.—*Fabyan*, fol. p. 404.

Then for the neither [nether] part he hath high shoone and then hee must haue a buckler

to keepe of his enemies strokes: then he must haue a *sallet* wherewith his head may be saued.—*Latimer, Sermons*, p. 198 verso.

SALAD OIL, it appears, meant formerly not the refined oil to which we now attach the name, but a coarse description used in polishing *sallets* or helmets. A correspondent of *The Gentleman's Magazine*, writing in the year 1774 (Sept.), says:—

People are very apt to imagine that this sort of oil is named from its being used in mixing *sallads* for eating, as if the true way of writing it was *sallad-oil*; but the oil used in cookery was always of a better and sweeter sort than that rank stuff called *sallet-oil*. The truth is, the *sallet* was the headpiece in the times that defensive armour was so much in use, and *sallet-oil* was that sort of oil which was used for the cleaning and brightening it and the rest of the armour.

So with the word *train oil*. There are many, probably, who imagine that it has something to do with railway *trains*—perhaps with the lubricating of their wheels—whereas it bore that name long before trains were thought of. See TRAIN-OIL.

SALARY, the common name of *celery* in the Holderness dialect (E. Yorkshire) and among the peasantry of Ireland.

SALMON, "the great and inviolable oath" of the Scottish gipsies (Sir W. Scott), is probably a corruption of Fr. *serment* (from Lat. *sacramentum*), which it closely resembles in sound (F. H. Groome).

She swore by the *salmon*, if we did the kinchin no harm, she would never tell how the gauger got in.—*Guy Mannering*, ch. xxxiv.

They've taken the *sacrament* [= oath] to speak the truth.—*F. H. Groome, In Gipsy Tents*, p. 32.

SALMON-BRICKS. This curious term for bricks not burnt enough, used in Norfolk and Suffolk (*Old Country and Farming Words*, E. D. S. p. 157), with an imagined reference, perhaps, to their pinkish hue, is for *sammen* or *sammy*, half-baked. So *sam-sodden* is half-boiled; and in E. Cornwall a "*zam oven*" is one half-heated, "a door *a zam*" is half closed. See SAND-BLIND.

SALSIFY, a popular name for the plant *trapogon porrifolius*, Fr. *salsifis*, has no connexion, as its appearance would suggest, with Lat. *salsus*, salty, but is a corruption of Lat. *solsequium*, "the sun-follower."

SALT, used by Shakespeare in the sense of wanton, lecherous, and still applied to dogs, is apparently a misunderstanding of Lat. *salax*, Fr. *salace*, ready to leap, from *salio*, to jump or leap, as if a derivative of *sel*, salt.

All the charms of love,
Salt Cleopatra, soften thy wan lip.
Antony and Cleopatra, ii. 1.

Yet, I protest, it is no *salt* desire
Of seeing countries . . . hath brought me out.
B. Jonson, The Fox, ii. 1.

Gifts will be sent, and letters which,
Are the expression of that itch,
And *salt* which frets thy suters.
Herrick, Hesperides, p. 186.

SALT-CELLAR. *Cellar* here is a corruption of *seller*, old Eng. *salere*, Fr. *salière*, a receptacle for salt, Lat. *salarium* (*vas*), from *sal*, salt. Thus *salt-cellar* is a "salt-vessel for salt."

With a gyld *salere*,
Basyn and ewere,
Watyr of everrose clere,
They wesche ry3th thare.
Sir Degrevant, l. 1392, *Thornton Romances*, p. 235.

When Prester John is serued at his table, there is no salt at all set one in any salt *seller* as in other places, but a loafe of Bread is cut crosse, and then two knives are layde acrosse vpon the loafe.—*E. Webbe, Trauailes*, 1590, p. 25 (ed. Arber).

The salte also touche nat in his *salere*,
Withe nokyns mete, but lay it honestly,
On youre Trenchoure, for that is curtesy.
The Babees Book, p. 7, l. 161 (E.E.T.S.)

SALTIER, in Shakespeare an intentional corruption of *satyr*, with some reference perhaps to Lat. *saltare*, to dance, *salt*, a bound (B. Jonson), Lat. *saltus*. "A dance of twelve *Satyrs*," is announced with the words—

They have made themselves all men of hair, they call themselves *Saltiers*, and they have a dance which the wenches say is a gallimaufry of gambols.—*The Winter's Tale*, iv. 4, l. 335.

SALVE, to anoint, bears a deceptive resemblance to Lat. *salvus*, sound, well, *salvare*, to save, *salvere*, to be well, but is really akin to Goth. *salbôn*, Ger. *salben*, Gk. *à-leiph-ô*, Lat. *de-lib-uo*, Erse *laib*, mire, mud, "slob," Sansk. *lip*, to anoint.

SAMBO, the ordinary nickname for a negro, often mistaken as a pet name

formed from *Sam*, *Samuel*, just as Chloe is almost a generic name for a female nigger, is really borrowed from his Spanish appellation *zambo*, originally meaning bandy-legged, from Lat. *scambus*, bow-legged, Greek *skambós*. A connexion was sometimes imagined perhaps with *Uncle Sam*, a popular name for the United States.

It is worth noting that Sambo's favourite instrument, the *banjo*, essentially modern and vulgar as it may seem, is also, like his name, of Greek origin. It has undergone a considerable metamorphosis in its transition through the following forms,—*banjore* (Miss Edgeworth), *bandore* (Stowe, Heywood), *pandore* (Drayton), Sp. *bandurria*, It. *pandora*, *pandura*, Lat. *pandura*, a species of guitar supposed to have been invented by *Pan*, Greek *pandoûra* (apparently from *pán*, all, and *doûra*, wood). Hence also Fr. *mandore*, old Fr. *mandole*, It. *mandola*, Eng. *mandoline*.

There shalbe one Teacher of Musick and to play one the Lute, the *Bandora*, and Cytterne.—*Queene Elizabethes Achademy*, *Book of Precedence*, p. 7 (E. E. T. S.).

What's her hair? 'faith to *Bandora* wires there's not the like simile.—*Heywood*, *Fair Maid of Exchange*, act i. sc. 3.

Some learn'd eares prefer'd it have before
Both Orpharyon, Violl, Lute, *Bandore*.
Sir J. Harington, *Epigrams*, bk. iv. 91.

SAND-BLIND, partially blind, stands for *sam-blind*, half-blind, from O. Eng. *sâm*, half; so *sâm-cwic* (half-alive), *sam-ded* (Robert of Gloucester), *sam-ope* (half open), Cornw. *sam-sodden* (half boiled), Lat. *semi*, Gk. *ἡμι-*.

I have been *sand-blind* from my infancy.
Beaumont and Fletcher, *Love's Cure*, ii. 1.

Shakespeare puns upon the word:—

More than *sand-blind*, high gravell blind.
Merchant of Venice, ii. 2.

Berlué, Purblind, made *sand-blind*.—*Cotgrave*.

Luscus, he that is *sand-blynde*.—*Wright's Vocabularies* (15th cent.), p. 225.

Which [Fuzz-balls] being troden vpon do breath foorth a most thinne and fine powder, like vnto smoke, very noisome and hurtfull vnto the eies, causing a kinde of blindnes, which is called Poor-blinde, or *Sand-blinde*. —*Gerarde*, *Herbal*, p. 1385.

The Sayntes haue not so sharpe eyes to see downe from heauen: they be purre blinde, and *sande blynde*, they cannot see so farre.—*Latimer*, *Sermons*, p. 123 verso.

He is in more danger to be *sand-blind* than a goldsmith. Therefore some call him *avidum*, à non videndo.—*T. Adams*, *The Soul's Sickness* (*Works*, i. 483).

SAND-FINE, stated in the *Proceedings of the Philological Society*, vol. v. p. 139, to be the name of a kind of grass, as if so called from the soil in which it grows, is a corruption of Fr. *saint-foin*. See SAINT-FOIN.

SANDEVER, the scoria of glass, which seems at first sight to suggest the word *sand*, is a corruption of the French *sain de verre*, the seam or fat of glass.

The matter whereof glasses are made . . . while it is made red hot in the fornace, and is melted, becomming liquide and fit to worke vpon, doth yeeld as it were a *fat* floting aloft. This is commonly called Axungia vitri; in English *Sandeuer*; in French *Suin de voirre*.—*Gerarde*, *Herbal*, p. 429.

Soufre sour, & *saundyuer*, & oþer such mony.
Alliterative Poems, p. 66, l. 1036.

SANG-FROID, coolness, unconcern, borrowed from the French, literally, "cool blood" (compare "in cold blood" = deliberately, wilfully), is, according to M. Scheler, probably a corruption of the ancient expression *sens froid*, cool judgment, like *sens rassis*, sober judgment (*Dictionnaire d'Etymologie Français*, s.v. *Sang*.)

SANG REAL, "The Real Blood," a name very frequently given to the sacred dish which was used at the Last Supper, in which Joseph of Arimathæa was fabled to have collected the Holy Blood flowing from the five wounds, and which finally, in mediæval romance, became the mystic object of quest to the Knights of the Round Table.

Sangreal, Part of Christ's most precious blood wandering about the world invisible (to all but chast eies) and working many wonders, and wonderful cures; if we may credit the most foolish, and fabulous History of King Arthur.—*Cotgrave*.

The following is the colophon of Caxton's edition of the said history, 1485, as "reduced into Englysshe by syr Thomas Malory:"—

Thus endeth this noble and joyous booke, entytled La Mort Dathur. Notwythstandyng it treateth of the byrth, lyf, and actes of the sayd Kynge Arthur, and of his noble knyghtes of the rounde table, theyr marveyl-

lous enquestes and adventures, thachyevyng of the *sang real*, etc.

In the edition of 1634 the word appears as *Sancgreall*.

Right so there came by the holy vessell of the *Sancgreall* with all maner of sweetnesse and savour, but they could not readily see who beare that holy vessell; but Sir Percivale had a glimmering of that vessell, and of the maiden that beare it, for hee was a perfect cleane maide. . . . "I wot well," said Sir Ector, "what it is; it is an holy vessell that is borne by a maiden, and therin is a part of the holy blood of our Lord Jesus Christ, blessed might hee bee."—*History of King Arthur*, vol. iii. p. 27 (ed. Wright).

King Pelham lay so many yeeres sore wounded and might never be whole till Galahad the haut prince healed him in the quest of the *Sancgreal*, for in that place was part of the blood of our Lord Jesus Christ that Joseph of Arimathy brought into this land.—*Malory, Historie of King Arthur*, 1634, vol. i. p. 83 (ed. Wright).

The holy *Grale*, that is, the *real blood* of our Saviour. . . . . Many of King Arthur's Knights are in the same book represented as adventuring in quest, or in search of the *Sangreal* or *Sanguis Realis*.—*Thos. Warton, Observations on The Fairy Queen*, vol. i. p. 49 (ed. 1807).

The subject of one of these great romances is a search after the cup which held the *real blood* of Christ; and this history of the *Sangreal* forms a series of romances.—*I. Disraeli, Amenities of Literature*, vol. i. p. 92.

Sang-real was probably in some instances understood as the *blood-royal*, which is indeed the proper meaning of the compound in old French, *sank real* in old English. For instance, Skelton says of Wolsey, that

> He came of the *sank royall*
> that was cast out of a bochers stall.

> The Romaynes whare so ryche holdene,
> As of the *realeste blode* that reynede in erthe.
> There come in at the fyrste course, be-for the Kynge seluene,
> Bareheuedys that ware bryghte, burnyste with syluer,
> Alle with taghte mene and towne in togers full ryche,
> Of *saunke realle* in suyte, sexty at ones.
> *Morte Arthure*, ll. 174-179 (E. E.T.S. ed.).

There is not the smallest doubt, however, that this *sang-real* is a mere misunderstanding of the old form *san greal* or *seynt graal*, where *san* or *seynt* (otherwise spelt *seint*, *sainct*, or *saint*) is holy, and *greal* or *graal* (otherwise spelt *graile*, *grayle*, old Span. *grial*, Prov. *grasal*, *grazal*), derived from Low Lat. *gradella* and *grasella*, diminutives of *gradale*, *grasale*, denotes a bowl or plate. *Gradella* itself is a corrupted form of *cratella*, a diminutive of Lat. *crater*, Greek *kratér*, a mixing-bowl. (Compare O.Eng. *grayle*, a service-book, from Low Lat. *gradale*; O. Fr. *paelle*, from Lat. *patella*; Fr. *grille*, from Lat. *craticula*, *crates*.)

See a full note by Prof. Skeat in *Joseph of Arimathæa* (E. E. T. S. ed.), p. xxxvi; *Seynt Graal*, ed. Furnivall; Baring-Gould, *Curious Myths of Middle Ages*, p. 604 seqq.; *Athenæum*, April, 9, 1870, p. 481; Didron, *Christian Iconography*, vol. i. p. 270.

Là aussi nous dist estre un flasque de *sang gréal*, chose divine et à peu de gents connue.—*Rabelais, Œuvres* (ed. Barré), p. 453.

> Which table round, Joseph of Arimathie,
> For brother made of the *saint gral* only.
> *Harding, Chronicle of Eng. Kings*, 1543.

> Hither came Joseph of Arimathy,
> Who brought with the *holy grayle*, they say,
> And preacht the truth; but since it greatly did decay.
> *Spenser, Faerie Queen*, II. x. 53.

> And down the long beam stole the *Holy Grail*,
> Rose-red with beatings in it, as if alive.
> *Tennyson, The Holy Grail.*

Sash, the wood-work of a window which retains the panes, formerly spelt *chasse*, is the French *châsse*, or *châssis*, a frame or setting in which the glass is *enchased* or *encased*, the same word as Fr. *caisse*, It. *cassa*, Lat. *capsa*, a *case*.

> The tumid bladder bounds at every kick, bursts the withstanding casements, the *chassys*, Lanterns, and all the brittle vitrious ware.
> *Shaftesbury, Characteristicks*, vol. iii. p. 14 (1749).

> The primitive Casements modell'd were no doubt,
> By that thro' which the Pigeon was thrust out,
> Where now whole *Sashes* were but one great Eye,
> T' examine and admire thy Beauties by.
> *Cotton, Wonders of the Peake, Poems*, p. 345.

Satyre, a frequent old spelling of *satire*, a poem rebuking vice, Lat. *satira*, *satura* (from *satur*, full), (1) a dish full of different ingredients, a medley or olio, (2) a poem on different subjects, a satire. The word was confounded (*e.g.* by Wedgwood) with *saty-*

rus, a Greek satyric drama, in which *satyrs* (Lat. *satyri*, Greek *satúroi*) were introduced. Ben Jonson uses *satyrs* to translate *satyri*, satyric dramas, Horace, *De Arte Poet.* l. 235:—

Nor I, when I write *satyrs*, will so love
Plain phrase, my Pisos, as alone t' approve
Mere reigning words. *Works*, p. 733.

When Lynus thinks that he and I are friends,
Then all his Poems unto me he sends,
His Disticks, *Satyrs*, Sonnets, and Exameters.
Harington, Epigrams, bk. i. 67.

Satyre, a satyr, an Invective or vice-rebuking Poem.—*Cotgrave.*

The said auncient Poets vsed for that purpose, three kinds of poems reprehensiue, to wit, the *Satyre*, the Comedie, and the Tragedie: and the first and most bitter inuectiue against vice and vicious men, was the *Satyre*: which to th' intent their bitternesse should breede none ill will, either to the Poets, or to the recitours . . . and besides to make their admonitions and reproofs seeme grauer and of more efficacie, they made wise as if the gods of the woods, whom they called *Satyres* or Siluanes, should appeare and recite those verses of rebuke, whereas in deede they were but disguised persons vnder the shape of *Satyres.*—*G. Puttenham, Arte of Eng. Poesie* (1589), p. 46 (ed. Arber).

Adjourn not this virtue until that temper when Cato could lend out his wife, and impotent *satyrs* write *satires* upon lust.—*Sir T. Browne, Works*, vol. iii. p. 89 (ed. Bohn).

SAUCE-ALONE, a popular name for the *erysimum alliaria*, Ger. *sasskraut*. Dr. Prior thinks it likely that the latter part of the compound represents It. *aglione*, Fr. *alloignon*, garlick. So the word would mean "garlick-sauce" in reference to its strong alliaceous odour.

Sauce alone is ioined with Garlick in name, not bicause it is like vnto it in forme, but in smell: for if it be brused or stamped it smelleth altogether like Garlicke.—*Gerarde, Herbal*, p. 650.

SAUCY, pert, impudent,—*sauce*, impertinence,—said to be a corruption of Gipsy *sass*, impudence, also bold, forward, which has been connected with Hindu *sáhas*, bold (C. Leland, *Eng. Gypsies*, p. 118), just as Gipsy *bar*, a garden, is from Pers. *bahar*.

A late English Romanist hath penned a *sawcy* lecture of modern Romes Christian Divinity . . . unto his late Sovereign Lord.—*Thos. Jackson, Works*, vol. iii. p. 975 (1673).

The word was, no doubt, understood as meaning highly-seasoned, tart, peppery, and derived from Fr. *sauce*, which is a derivative of Lat. *salsus* (1, salted, 2, witty), just as the French say, *Il a été bien saucé*, he has been sharply reprimanded (Gattel).

Shakespeare uses *to sauce* for to rate or scold, and it may be questioned whether the latter is not, after all, the true origin. I think it is.

I'll make them pay; I'll *sauce* them.
Merry Wives of Windsor, act iv. sc. 3.

I'll *sauce* her with bitter words.
As You Like It, act iii. sc. 5.

Ineptus is as much in English, in my phantasie, as *saucie* or malapert.—*Stanihurst, Description of Ireland*, p. 13, in *Holinshed*, vol. i. (1587).

We haue a common saying amongest us when we see a fellow sturdy, loftie, and proud, men say, this is a *saucy* fellow: signifying him to be a highmynded fellow, whiche taketh more upon him then he ought to doe, or his estate requireth: which thyng no doubt is naught and ill: for euery one ought to behaue himselfe according unto his callyng and estate: but he that will be a Christian man, that intendeth to come to heauen, must be a *sausie* fellow: he must be well *poudred* [= pickled, corned] with the *sause* of affliction, not with proudnesse and stoutnesse.—[Margin] Hee that will come to Heaven must be *saused.*—*Latimer, Sermons*, p. 182.

Why did Christ vouchsafe to give him [Satan] any answer at all; whereas he might . . . . have punished him for his *sawcinesse*?—*Bp. Andrewes, On the Temptation*, 1642, p. 18.

SAVE, an old name for the plant sage (Wright), is an Anglicized form of Lat. *salvia*, sage, so named from its *salvatory* or curative properties (Lat. *salvare*). It was a maxim of the school of Saliternum, "Cur morietur homo cui salvia crescit in horto." *Sage*, Fr. *sauge* (Ger. *salbei*), is the same word.

The wholesome *Saulge*.
Spenser, Muiopotmos, l. 188.

And fermacies of herbes, and eke *save*,
They dronken, for they wold hir lives have.
Chaucer, Cant. Tales, l. 2717.

SAVING-TREE, the Scottish name of the plant *juniperus sabina*, or *sabine*. It is believed to have the power of producing abortion, and "takes its name from this, as being able to *save* a young woman from shame."—*Gall. Enc.* (Jamieson). The word is, of course, only a corrupt form of *savine*, Lat. *sabina* (sc. *herba*), the plant from the Sabine country.

Gerarde says that, "The leaues of Sauine boiled in wine and drunke . . . expelleth the dead childe and killeth the quicke."—*Herball*, p. 1194 (1597).

In Yorkshire the plant is called *kill-bastard*.

And when I look
To gather fruit, find nothing but the *savin-tree*,
Too frequent in nunnes' orchards and there planted,
By all conjecture, to destroy fruit rather.
Middleton, Game of Chess, C l b.

Those dangerous plants called cover-shame, alias *savin*, and other anti-conceptive weeds and poisons.—*Reply to Ladies and Batchelors Petition (Harl. Misc.* iv. 440).

The King has gane to the Abbey garden,
And pu'd the *savin tree*,
To scale the babe frae Marie's heart,
But the thing it wadna be.
Marie Hamilton, Roberts, Legendary Ballads, p. 34.

For the womb, mugwort, pennyroyall, fetherfew, *savine*.—*Burton, Anatomy of Melancholy*, II. iv. 1, 3.

SAVOURY, Fr. *savorée*, It. *savoreggia*, is the Latin *satureia*, assimilated to "savour," Lat. *sapor* (Prior).

Sauorie hath the taste of Time.—*Gerarde, Herbal*, p. 461.

Other corrupt forms are It. *santoreggia*, and Fr. *sarriette* (from *sarrie*, cf. Prov. *sadreia*).

þer in cast persoley, ysope, *saveray*
þat smalle is hakked by any way.
Liber Cure Cocorum, p. 44.

SAXON, the word for the *sexton* (*i.e. sacristan*) of a church in the Holderness dialect, E. Yorkshire.

SCALD, in the expression a "*scald* head," *i.e.* scurfy, having an eruption, tetter, or ringworm in the head, has nothing to do with *scald*, to remove the hair with boiling water (old Fr. *eschalder*, Lat. *ex-cal(i)dare*), but stands for old Eng. *scalled*, having a *scall* or tetter (Coles). The original meaning was probably bald.

Compare Icel. *skalli*, a bald-head, Dan. *skaldet*, bald, Swed. *skallot*, bald, Gael. *sgall*, baldness. Perhaps identical with A. Sax. *calu*, "callow," Ger. *kahl*, Lat. *calvus*, bald (Ferguson, *Cumberland Glossary*, s.v.), Sansk. *khalati*, from which words an initial *s* seems to have disappeared.

With *skalled* browes blak, and piled berd.
Chaucer, Cant. Tales, l. 629.

Scallyd, Glabrosus; *Scalle*, Glabra.—*Prompt. Parv.*

þe dyaue, þe doumbe, þe ssornede, þe *scallede*.—*Ayenbite of Inwyt*, p. 224.

Lowsy and *scalde*, and pylled lyke as apes,
With scantly a rag for to couer theyr shapes.
The Hye Way to the Spyttel Hous, l. 114.

In his heued he has þe *scall*,
þe scab ouer-gas his bodi all.
Cursor Mundi, l. 11820 (ed. Morris).

Adam Scrivener, if ever it thee befall,
Boece or Troilus for to write new,
Under thy long locks thou maist have the *scall*.
Chaucer to his Scrivener.

In that manner, it cureth the *scals* in the head.—*Holland, Plinies Nat. Hist.* ii. 277.

It is a dry *scall*, even a leprosy upon the head or beard.—*A. V. Levit.* xiii. 30.

A fomentation . . . cureth the leprosie, scurfe, and dandruffe, running vlcers and *scals*.—*Holland, Plinies Nat. Hist.* ii. 155.

Her crafty head was altogether bald,
And, as in hate of honorable eld,
Was overgrowne with scurfe and filthy *scald*.
Spenser, Faerie Queene, I. viii. 47.

SCANTLING, an Anglicized form of Fr. *échantillon*, *eschantillon*, a small cantle or corner-piece, Sp. *escantillon*.

SCARABEE, a beetle in Beaumont and Fletcher, as if a certain kind of *bee*, is Drayton's *scarabie*, the Latin *scarabæus*.

The kingly Bird, that beares Joves thunder-clap,
One day did scorne the simple *Scarabee*.
Spenser, Visions of the Worlds Vanitie, iv.

SCARF-SKIN, the outward skin which seems to defend the body (Bailey), is supposed by Wedgwood to be another form of *scurf-skin*, akin to Bav. *schurfen*, *scherpffen*, to scratch, Ger. *schorf*. It is probably merely the skin which *scarfs* up (cf. *Macbeth*, iii. 1), swathes, or covers as with a bandage or scarf, the underlying cuticle. Compare the following:—

The first containing or inuesting part is the Cuticle, which the Greekes call Epidermis, because it runs upon the surface of the true skin. . . . A moist vapour of the Blood foaming or frothing up, and driuen forth by the strength of the heat is condensed or thickened by the coldnesse of the Aire, and turned into a Cuticle, or *Scarfe-skin*, for so I thinke we may properly call it.—*H. Crooke, Description of the Body of Man*, 1631, p. 71.

Vnder this *Curtaine* or *Skarfe*, lyeth the true and genuine Skin which the Greekes call δέρας, because it may be excoriated or flayed off.—*Id.* p. 72.

SCAVENGER'S DAUGHTER, an old instrument of torture (H. Ainsworth, *Tower of London*), is said to have been so called because invented by Sir William *Skevington*, Lieutenant of the Tower, temp. Henry VIII.

SCENT, a corrupt spelling of the older and more correct form *sent*, Fr. *sentir*, Lat. *sentire*, to perceive by the *senses*, from a false analogy to words like *scene*, *sceptre*, *scion*, *science*, where the *c* is an organic part of the structure.

There is no more reason why we should write *scent* for *sent* than *scense* for *sense*. Similarly *site* and *situation* were formerly incorrectly spelt *scite* and *scituation*.

Sylvester observes that a seasoned butt—

Retains long after all the wine is spent
Within it selfe the liquors liuely *sent*.
Du Bartas, p. 170 (1621).

We have but *sented* the *Sent*, but tasted the Taste, nor dare we touch the Touch, lest it distract us with it selfe in a new peregrination.—*S. Purchas, Microcosmus*, 1619, p. 113.

He that has a strong faction against him, hunts upon a cold *sent*.—*Sir John Suckling, Aglaura* (1648), p. 6.

So sure and swiftly, through his perfect *sent*,
And passing speede, that shortly he her overhent.
Spenser, F. Queene, III. vii. 23.

SCHOOL, a *shoal* of fish, A. Sax. *scôlu*, or *scâlu*, a band or troop, perhaps ultimately the same word as *school* (Lat. *schola*), as if a following, retinue, or band of disciples (Ettmüller, p. 693).

In the *Beowulf*, l. 1317, *hand-scale* = an attendant troop. Compare Dut. *school*, an aggregate of fishes, birds, &c.

"Shoal" formerly was not exclusively used of fishes; Sylvester speaks of "*shoals* of birds" (*Du Bartas*, p. 133, 1621).

Sculle of a fysshe, examen.—*Prompt. Parvulorum*.

A *scoole* of fysshe, examen.—*Horman, Vulgaria*, 1519.

A knavish *skull* of boyes and girles.
Warner's Albions England, 1592.

This straunge and merueylous fyshe folowynge after the *scooles* of mackrell came rushinge in to the fisher-mens netts.—*Ancient Ballads and Broadsides*, p. 145 (ed. Lilly).

There they fly or die, like scaled *sculls*,
Before the belching whale.
Shakespeare, Tro. and Cressida, v. 4, 22.

A great *shoal*, or as they call it, a *scool* of pilchards came with the tide directly out of sea into the harbour.—*Defoe, Tour thro' G. Britain*, i. 391 [Davis].

We were aware of a *school* of whales wallowing and spouting in the golden flood of the sun's light.—*Rae, Land of the N. Wind*, p. 154 (1875).

Sculk, a troop or herd, is apparently a diminutive form of the same word, as in the following, which I take from Davies, *Supp. Eng. Glossary*.

Scrawling serpents with *sculcks* of poysoned adders.—*Stanyhurst, Conceites*, p. 138.

We say a flight of doves or swallows, a bevy of quails, a herd of deer, or wrens, or cranes, a *skulk* of foxes, or a building of rooks.—*W. Irving, Sketch Book* (*Christmas Day*).

SCHORBUCK, a word used by Holland in his translation of Pliny in the sense of *scurvy*:—

Some thinke this disease [viz. Stomacace] to bee *Schorbuck* or Scorbute, which raigneth yet at this day.—*Naturall History*, fol. 1634, tom. ii. p. 213.

It is the German *scharbock*, scurvy, which is apparently a corruption of *scorbut*, Low Lat. *scorbutus* (perhaps for *scrobutus*, connected with *scrob-is*, *scrof-a*, with reference to its disfigurement of the skin), as if compounded of *bock* and *score*, *shear*, *scharben*, &c.

But compare Dut. *scheur-buyk*, Icel. *skyr-bjúgr*, scurvy (as if from *skyr*, curd, and *bjúgr*, a soft tumour), which Cleasby thinks may be from A. Sax. *sceorfa*, Eng. *scurf*.

There is a disease (saith Olaus magnus in his history of the northern regions) haunting the campes, which vexe them there that are besieged and pinned vp; and it seemeth to come by eating of salt meates which is increased and cherished with the colde vapours of the stone wals. The Germaines call this disease (as we have said) *Scorbuck*.—*Gerarde, Herbal*, p. 325.

SCIENCE, an old orthography of *scion*, Fr. *scion*, for *secion*, from Lat. *sectio(n)*, a cutting (Scheler). Compare "Whereof I take this that you call love to be a *sect* or *scion*."—*Othello*, i. 3, 337.

Surculus . . . A graffe or *science*.—*Nomenclator*, 1585.

Rejection, A young shoot, or *sience*, that springs from the root, or stock, of a tree.—*Cotgrave*.

A *sience* savours of the plant it is pût into. —*Richard Sibbes, Works* (ed. Nichol), vol. vi. p. 528.

James i. 4, comparing divine truths to a *syance* engrafted into a plant.—*Id.* vol. iv. p. 368.

SCISSORS, so spelt as if from Lat. *scissores*, cutters, from *scissus*, *scindo*, to cut, is a corrupted form of *cizers*, *cizars* (Cotgrave, s.v. *Forcette*), Fr. *ciseau*, O. Fr. *cisel*, Sp. *cincel*, Portg. *sizel*, Low Lat. *cisellus*, all probably from Lat. *sicilicula*, a small cutting instrument, from *sicilis*, our "sickle," *sica*, a dagger, near akin to *secare*, to cut. Similarly *chisel*, which is ultimately the same word, was anciently spelt *scheselle* (Wright's *Vocabularies*, p. 276).

Looke if my *cizers*, the pincers, the penknife, the knife to close letters, with the bodkin, the ear-picker, and the seale be in the case.—*French Garden for Eng. Ladyes . . . to walke in*, 1621 [Brand, ii. 131].

Forcette, A *cizar*, a small paire of sheers.—*Cotgrave.*

Ciseler, to carve or grave with a chisell; also to clip, or cut, with *sizars*.—*Id.*

SCOLLOPS, a cookery term for small slices of beef, veal, &c., is a corruption of *collops* (Kettner, *Book of the Table*, p. 420), Swed. *kalops*, slices of meat. So Fr. *escalopes*, supposed to be slices of meat rolled up in the shape of a *scallop* shell, *en escalope* (Scheler).

SCOREL, an old Eng. word for the *squirrel* (*i.e.* Lat. *sciurulus*, Gk. *skiouros*, "The tail-shade"), as if connected with A. Sax. *scéran*, to cut, gnaw, or *score*, with its sharp teeth.

Scorel, or squerel, beest, Esperiolus, scurellus, cirogrillus.—*Prompt. Parvulorum*, ab. 1440.

SCORN. This word owes its present form to the French *écorner*, *escorner*, to disgrace or disfigure, also in an older sense, as we find it given in Cotgrave, "to *unhorn*, *dishorn*, or *deprive of horns*; to cut, pull, or take from one a thing which is (or he thinks is) an ornament or grace unto him; to lop or shred off the boughs of trees." The past participle *escorné*, unhorned, means also, he tells us, "melancholike, out of heart, out of countenance, ashamed to shew himself, as a Deere is, when he hath cast his head; . . . and hence, defaced, ruined, *scorned*, disgraced."

Florio, in his *New World of Words*, 1611, gives a like account of the Italian *scornare*, "to unhorne, to dishorne. Also to scorne, to mocke, to vilifie, to shame."

Both these words appear to come from a Low Latin form, *discornare* or *excornare*, to render *ex-cornis*, or destitute of horns. And inasmuch as to deprive an animal of its horns is to deprive it of its chief glory and ornament, to render it quite defenceless and despicable, the word by an easy transition might become applicable to any species of contemptuous and dishonourable treatment, *e.g.*, "Sothli Eroude with his oost dispiside him and *scornyde* him clothid with a whit cloth" (Wycliffe, *Luke* xxiii. 11).

However, it is almost certain that the English word (and possibly the French and Italian words) has been accommodated to a false derivation, as we see by comparing O. H. Ger. *skërn*, derision, *skernôn*, to mock, It. *scherno*, *schernire*, old Fr. *escharnir*, to mock (*Vie de Seint Auban*, ed. Atkinson, l. 233), all of which (as Wedgwood suggests) may have meant originally to bespatter with *dirt*, or despise as dross, Dan. *skarn*, Prov. Eng. *sharn*, *scarn*, A. Sax. *scéarn*, Icel. *skarn*, dung, dirt. (Compare Greek *skôr*, whence *scoria*, dross, scum, Sansk. *çakrt* for *sakart*, dung, and probably Lat. *scurra*, a mocker, a buffoon, whence our "scurrilous;" cf. Lat. *coprea* (= Gr. *koprias*, a filthy jester.)

So in Greek we find *skubalizo*, to regard as dung, to have a contempt for, to despise; and St. Paul expresses his "scorn" for all that the world could give (Phil. iii. 8) by saying that he counted it but dung or dross (*skúbala*).

In Robert Manning's *Meditacyuns on the Soper of Our Lorde* (ab. 1315), he says Herod—

With a whyte cloþe y[n] *skorne* hym he clad (l. 500).

And a few lines afterwards—

With wete and eke dung þey hym defoule (l. 507).

Compare Banffshire *sharn*, to bedaub with dung, and *shard* [dung], a term of contempt, "He's a capernetious *shard* o' a mannie" (Gregor).

Scorn is said to occur for the first time in the *Old English Homilies* of

the 12th century, 2nd series (ed. Morris), and next in the *Ormulum*, about 1200 (Oliphant, *Old and Mid. Eng.* p. 198).

In the *Ancren Riwle* (about 1225) we find "Me to beot his cheoken, & spette him a *schorn*," where another MS. has *scharne*, p. 106 (Camden Soc.), *i.e.* "They struck his cheeks and spat on him in scorn." In Manning's *Handlyng Synne* (p. 100), about 1303, it translates *escharnir*.

[He] makeþ his bisemers and his *scornes*, and þet wors is: bisemereþ and *scorneþ* þe guode men.—*Ayenbite of Inwyt* (1340) p. 22.

In *schorn* he was i.-wonden in purpil palle wede.
Legends of the Holy Rood, p. 223, l. 16 (E. E. T. S.).

[In scorn he was wound in clothing of purple pall.]

Drayton uses the word felicitously in the line—

I *scorne* all earthly *dung-bred* scarabies.
Idea, Sonnet 31.

The same word is North Eng. *sharn*, *shard*, cow-dung, whence corruptly *share* in *cow-share*.

This fellow tumbled and fell into a *cow-share*.—*Copley, Wits, Fits, and Fancies*, 1614.

Compare SHORN-BUD.

SCOURSE, } an old word for to change
SCORSE, } (Bailey) or barter, still used in many of the provincial dialects, *e.g.* Somerset *scorse*, *squoace*, Dorset *scwoce*.

And there another, that would needsly *scorse*
A costly Jewel for a hobby-horse.
Drayton, The Moon Calf.

Scorse is frequently used by Spenser, Jonson, and Harington (see Nares, s.v.), and *scourser* as a substantive. The older and more correct form, however, is *corse*, or *coyse* (*Catholicon*), Scot. *cose*; and an exchanger or dealer is *courser* or *corser*, *e.g.* "*Corsoure* of horse, Mango" (*Prompt. Parv.*).

He can horse you as well as all the *corsers* in the towne, *courtiers de chevaulx*.—*Palsgrave* (1530).

Courser here is the same word as Fr. *courtier*, a broker or dealer, O. Fr. *couratier*, It. *curatiere*, one who has the charge or care (Lat. *cura*) of any business, a factor (Diez). The forms *scourse*, *scourser*, seem to have originated in this way. The most usual expressions in which the word occurred were *horse-courser* and *horse-coursing*, and these being to the ear undistinguishable from *horse-scourser*, *horse-scoursing*, were frequently spelt in this incorrect form; *e.g.* "*Courratier de chevaux*, A *horse-scourser*."—Cotgrave. The simple word afterwards retained the initial *s* which it had acquired when compounded, *e.g.*

Courratage, Brokage, *scoursing*, *horse-scoursing*.—*Cotgrave.*

Come, Tommy, let es *scorce*.—*Devonshire Courtship*, p. 38.

This catel gat he wit okering,
And led al his lif in *corsing*.
Eng. Metrical Homilies, 14th cent. p. 139 (ed. Small).

What *horse-courser!* you are well met.
Marlowe, History of Dr. Faustus, 1604 (*Works*, p. 96, ed. Dyce).

An *horse scorser*, he that buyeth horses and putteth them away againe by chopping and changing.—*Nomenclator*, 1585.

Will you *scourse* with him? you are in Smithfield, you may fit yourself with a fine easy going street-nag.—*B. Jonson, Bartholomew Fair*, iii. 1.

A bedlam looke, shag haire, and staring eyes,
Horse-courser's tongue for oths and damned lyes.
S. Rowlands, The Four Knaves (1611), p. 107 (Percy Soc.).

I *scorsed* away a pair of diamond ear-rings for these few onions, with a lady down at the cottage yonder.—*W. D. Parish, Sussex Glossary*, p. 99.

The resemblance of O. Fr. *cosson*, It. *cozzone*, a horse-dealer, Lat. *cocio*, is probably accidental.

SCRAPE, in the colloquial phrase "to get into a *scrape*," *i.e.* into a difficulty, to be embroiled in something that perplexes one or involves disagreeable consequences, awaits a satisfactory solution. I have little doubt that it is the same word as Prov. Eng. *scrap* or *scrape*, meaning a trap, snare, or decoy for birds.

Scrap, A place baited with chaff, corn, &c., to catch sparrows.—*Wright, Provincial Dictionary.*

In defect whereof [*i.e.* fish, mice, and frogs], making a *scrape* for sparrows and small birds, the bitour made shift to maintain herself upon them.—*Sir Thos. Browne, Works*, vol. iii. p. 317 (ed. Bohn).

Mr. Wilkin's note on this passage is "A *scrape*, or *scrap*, is a term used in Norfolk for a quantity of chaff, mixed with grain, frequently laid as a decoy

to attract small birds, for the purpose of shooting or netting them." So Worlidge, *Dict. Rusticum*, 1681.

A *scrap*, and *scrap-nets*, A place where small birds are fed, and lured to scrap about, till a net falls and catches them.—*Norfolk Words, Transactions of Philolog. Soc.* 1855, p. 36.

The original meaning was no doubt a snare, as we see by comparing Icelandic *skreppa*, a mouse-trap, from *skreppa*, to slip.

I beg you'll do me the honour to write, otherwise you draw me in, instead of Mr. —— drawing you into a *scrape*.—*Sterne, Letters*, xii. Aug. 3, 1760.

SCRATCH, in the expression "Old Scratch," a vulgar name for the Devil, Cleveland *Aud-scrat*, is doubtless the same word as O. Norse *skratti*, Swed. dialect *skratten*, the devil, *skrat*, *skrate*, O. H. Ger. *scrato*, M. H. Ger. *schrate*, *schratze*, a fiend, a ghost.

SCRATCH-CRADLE, a name sometimes given to the game of CAT'S-CRADLE (which see), is a corruption of *cratch-cradle*, the *crèche* or manger cradle.

SCRATCHINGS, a word used in the Midland counties for what is left behind when lard is melted and strained, the cellular substance of fat, seems to be the same word as A. Sax. *screadung*, a fragment, scrap, something left of food, used in the Northumbrian Gospels for the "fragments that remained."—*S. Matt.* xiv. 20; *screadian*, to shred, cut, M. H. Ger. *skreitan*, "screed," A. Sax. *sceard*. Compare *scrunchings*, scraps, leavings of food (Atkinson, *Cleveland Glossary*).

She'd take a big cullender to strain her lard wi', and then wonder as the *scratchings* run through.—*G. Eliot, Adam Bede*, ch. xviii.

SCREEN, a frame for sifting gravel, corn, &c. (Bailey), seems to be a distinct word from *screen*, a shelter (old Eng. *scrine*, Fr. *escrain*, a "shrine"). It is probably identical with Ger. *schranne*, a railing or grate, a trellis-work enclosure (O. H. Ger. *scranna*), whence also O. Fr. *escraigne*, a wattled hut, Mod. Fr. *écraigne*. There is no connexion with It. *sgranare*, to sever grain from the chaff, or with Lat. *secernere*, to separate.

SCREW, a sorry horse, is in Provincial German *schroes*, connected with *schrô*, *schrâ*, *schra*, lean, meagre, in the Westphalian dialect (*Archiv der Neueren Sprachen*, LV. ii. p. 157), rough coated, in bad condition, and Low Dutch *schrae*, poor, bare, Ger. *schroff*, rugged, rough. The original meaning is probably to be seen in Icelandic *skrá*, (1) dry shrivelled skin, (2) a scroll of parchment.

A curious verbal parallel is exhibited in Fr. *écrouelles*, the king's evil, =It. *scrofole*, and *écrou*, a screw, =It. *scrofola*. See CRUELS.

"Why, where the deuce did you get that beast from, Cardonnel?" . . . "Never saw such a *screw* in your stables."—*Miss Braddon, Dead Men's Shoes*, ch. xxx.

SCROOGE, } a vulgar word meaning
SCROUGE, } to crush, squeeze, press, or crowd (*e.g.* Evans, *Leicester Glossary*, E. D. S., Cleveland *skrudge*), made familiar in the language of literature by Dickens's Ebenezer Scrooge, popularly associated with *screw* (so Lye, Richardson;—it is pronounced *screwge*). Compare *screwdy*, to crowd.—*Bedford* (Wright).

It is the old Eng. *scruze*, to squeeze or crush (Spenser, Hall), and seems to have no native origin. It is perhaps from Sp. *estrujar*, to press, strain, or thrust, which is derived from Lat. *extorculare*, to press out (as wine from grapes), *torculum*, a press, from *torqueo*, to twist.

Then atweene her lilly handes twaine
Into his wound the juice thereof did *scruze*.
Spenser, F. Queene, III. v. 33.

"Ah, Oi wull," shay says, *scrowgin up*, "moy Obadoyer!"—*A. B. Evans, Leicestershire Glossary*, p. 35 (E.D.S.).

I recollect I was goin' down from Augusty some two years ago in the old stage that Sammy Tompkins druv, and we had one of the she-critters aboard—and she *was* a *scrouger* I tell ye.—*Orpheus C. Kerr Papers* (1862), p. 230.

De people all did stare and *scrouge*
As thick as any fair.
Tom Cladpole's Jurney to Lunnun, p. 26 (Sussex dialect).

Kit had hit a man on the head with the handkerchief of apples for "*scrowdging*" his parents with unnecessary violence.—*Dickens, Old Curiosity Shop*, ch. xxxix.

SCRUBBY-GRASS, a name for *scurvy-grass* in the Craven dialect, of which word it is a corruption. Another perversion is presented by the Icelandic

skarfa-kál (*skarfa-gras*), as if from *skarfr*, a cormorant (Shetland *scarf*).

SCULLERY, so spelt as if it denoted the place where dishes (O. Eng. *sculls*, Fr. *escuelles*) were washed, is a corruption of old Eng. *squelery*, *squylerey*, or *squillary*, a wash-house (compare *squeler*, *squyler*, *squiller*, a washer or scullion), from old Eng. *swyll*, *swyle*, or *squill*, to wash or rinse, near akin to Dan. *skylle*, to rinse or wash, Swed. *skölja*, Icel. *skola*, to wash, *skol*, washing water.

Ful wel kan ich dishes *swilen*.
Havelok, l. 919.

SEA-BOARD, the coast-line, would be more properly *sea-bord*, *i.e.* the sea-border, from Fr. *bord*, A. Sax. and Icel. *bord*, an edge.

SEA-CONNY, an Anglo-Indian name for a steersman, as if denoting one that is *conny* or *canny* about the *sea*, is the Hindustani *sukkānī*, a steersman, from *sukkān*, the helm.

Seapoy is an occasional American spelling of *sepoy* (*spahi*),—*e.g.* in *India*, by F. R. Feudge, 1880,—which is from Hind. *sipahi*, a soldier, one that uses *sip*, a bow and arrow.

SEAL, as applied in poetry to the closing up the eyes or eyelids of another, is a mis-spelling sometimes found of the old verb to *seel*, used to denote the cruel process of passing a thread through the eyelids of a hawk, in order to render her tractable by producing a temporary blindness. The analogous expression of "eyelids *sealed*," or closed in sleep, no doubt favoured the mis-spelling, but it is strange to find it in the pages of learned philologists like Mr. Wedgwood, *Etymolog. Dict.* vol. i, p. 314, 1859; compare also

Thine eye unhooded and *unsealed*.
Abp. Trench, The Falcon.

'Tis sorrow builds the shining ladder up, . . .
Whereon our firm feet planting, nearer God,
The spirit climbs, and hath it's eyes *unsealed*.
Lowell, On the Death of a Friend's Child.

O that the pinions of a clipping dove,
Would cut my passage through the empty air;
Mine eyes being *seal'd*, how would I mount above
The reach of danger and forgotten care.
Quarles, Emblems, iv. 2.

Seal not thy Eyes up from the poor, but give
Proportion to their Merits, and thy Purse.
H. Vaughan, Silex Scintillans, 1650.

I'le *seal* my eyes up, and to thy commands
Submit my wilde heart, and restrain my hands.
Id. The Hidden Treasure.

In time of service *seal up* both thine eies.
Geo. Herbert, The Church-Porch.

It is derived from Fr. *siller*, a less correct form of *ciller*, "to seele or sow up the eie-lids" (Cotgrave), from *cil*, Lat. *cilium*, the eye-lid. Compare It. *cigliare*, to seel a bird's eyes (Florio), old Eng. *to ensile*.

But when we in our viciousness grow hard
(O mercy on't!) the wise gods *seel* our eyes.
Antony and Cleop. iii. 11.

She that, so young, could give out such a seeming
To *seel* her father's eyes up close as oak.
Othello, iii. 3.

So God empal'd our Grandsires liuely look,
Through all his bones a deadly chilness strook,
Siel'd-vp his sparkling eyes with Iron bands.
Sylvester, Du Bartas, p. 137 (1621).

Come, *seeling* night,
Skarf up the tender eye of pitiful day.
Macbeth, iii. 1.

Sleep *sieles* his eyes vp with a gloomy clowd.
Sylvester, p. 318 (1621).

SEARCH, for *cerch* or *cherch* (Fr. *chercher*, Lat. *circare*, to go round about, go hither and thither), assimilated probably to the verb to *searce*, to examine by sifting, to choose out, to separate from what is worthless, to cleanse; compare

But before yt they were plonged in the ryuer
To *searche* theyr bodyes fayre & clere
Therof they had good sporte.
Cock Lorelles Bote, ll. 67-69.

Cernere, to sift, to *search*, also to chuse or cull out.—*Florio.*

Tamiser, to *searce*, to boult, to pass or strain through a *searce*.—*Cotgrave.*

Sasser, to sift, *searce*.—*Id.*

Let vs *search* deepe and trie our better parts.
Sir John Beaumont, Miserable State of Man.

Efter beging light of God, and *sersing* the Scripture by conference and reasoning discussit . . . . all with a voice, in a consent and unitie of mynd, determines and concludes.—*J. Melville, Diary*, 1579, p. 78.

SEAR-CLOTH, a corrupt spelling of *cere-cloth*, *i.e.* a cloth prepared with wax, Lat. *cera*, as if derived from *sear*, dry.

Linen, besmeared with gums, in the manner of *searcloth.*—*Bacon, Sylva Sylvarum, Works* (1803), vol. ix. p. 29.

SECT, Lat. *secta*, so spelt as if a derivative of *sectus* (*seco*), and meaning a *section* or part *cut off* from a larger body, *e.g.* the Church Catholic, just as *schism* means a rent, is really for *secuta* (from *sequor*), a following, *sequela*, or party attached to the same leader. Cf. *sector*, to follow, for *sec(u)tor*. *Secta* in classical Latin is frequently used as a cognate accusative after *sequor;* in Mid. Latin it denotes a series of things following one another in due order, a *suit* of clothes, a *suit* at law. Hence also a *set* of china, &c. See SET.

He berip þe sygne of pouerte,
And in þat *secte* oure sauyour · sauede al mankynde.
Langland, Vision of Piers the Plowman, Pass. xvii. l. 99, Text C.

And sitthe in oure *secte* · as hit semed, þow deydest,
On a fryday, in forme of man, feledest oure sorwe.
Id. Pass. viii. l. 130.
[Text B here has "in oure *sute*."]

SEERPAW, a name given in an English document, 1715, to a certain Oriental garment worn at Delhi (J. T. Wheeler, *Early Records of British India*, p. 171), is a corrupted form of *sir-o-pa*, lit. *cap-à-pie*, a garment covering the person from *head to foot*.

SELVAGE, a corrupt spelling (from false analogy to words like *bandage, cordage, plumage*) of *selwedge, i.e. self-edge*, that part of a material which makes an edge or border of its *self* without being hemmed (compare Dut. *self-ende, self-egge, self-kant.*—Wedgwood). See SMALLAGE.

þo ouer *seluage* he schalle replye
As towelle hit were fayrest in hye;
Browers he schalle cast þer-opon,
þat þe lorde schulle clense his fyngers [on].
The Babees Book, p. 321, l. 664 (E.E.T.S.).

SEPT, a clan (so spelt as if derived from Lat. *septus*, fenced off, enclosed), is a corruption of *sect* (Lat. *secta*, for *secuta*), a "tail" or following, which is also used for a clan. Compare Prov. *cepte*, a sect (Wedgwood).

There is a *Sept* of the Gerrots in Ireland, and they seeme forsooth by threatning kindnesse and kindred of the true Giraldins, to fetch their petit degrees from their ancestors. —*Stanihurst, Description of Ireland*, p. 33, in *Holinshed's Chron.* vol. i. 1587.

Every head of every *Sept*, and every cheif of every kinred or familye, should be answerable and bound to bring foorth every one of that kinred or *sept* under hym at all times to be justifyed.—*Spenser, View of Present State of Ireland*, p. 624 (Globe ed.).

SERAGLIO, It. *serraglio*, "a place shut in, locked, or inclosed as a cloister . . . also used for the great Turk's chief court or household" (Florio), an Italianized form of the Turkish *Sarayli*, a woman belonging to the Sultan's palace, *saray*, a palace, a mansion, as if from *serrare*, to bolt or lock in, *sera*, a bolt (Wedgwood), like Sp. *barras*, a prison, orig. bars. Cf. Hind. *saráe*, an inn, Eng. *caravan-serai*.

I passed by the Piazza Judea, where their *Seraglio* begins; for being inviron'd with walls, they are *lock'd* up every night.—*Evelyn, Diary*, Jan. 15, 1645.

SERENADE, Fr. *sérénade*, It. *serenata*, Provençal *serena*, properly an *evening* song; cf. *serein*, Sp. *sereno*, evening dew. There was probably a confusion between the words derived from *serenus* and *serus*, *e.g. sera* (sc. *hora*), It. and Prov. *sera*, evening, Fr. *soir*.

With "serenade" compare Provençal *alba*, morning-song, Fr. *aubade*.

SERVICE-TREE, a corruption of the Latin *cervisia*, beer, which formerly was brewed from its berries (Prior). It might well, however, be only a perversion of its Latin name *sorbus*.

Crato utterly forbids all manner of fruits, as peares, apples, plumns, cherries, strawberries, nuts, medlers, *serves*, etc.—*Burton, Democritus to Reader*, p. 69.

SET, a number of things or persons similar or suited to each other, a connected series or sequence,—as "a *set* of pearls," "a *set* of teeth," "a *set* of studs," "a *set* of tea-things," "a *set* of quadrilles," "a *set* of thieves,"—is generally understood to mean a number *set, i.e.* placed or arranged, together, a fixed or regular combination. It is really, I have no manner of doubt, the same word as *suit*, a regular sequence or series, as "a *suit* of clothes," a "*suit* of cards" (old Eng. *sywete*), Fr. *suite* (old Fr. *suitte, seute*), a following, sequel, or succession, a connected series or set, a retinue, or train of followers

(compare "a *suite* of rooms," *i.e.* a set), It. *setta*, a sect, a faction or companie of one opinion (Florio), all from Lat. *secta* (for *secuta*, following), a sect, a band or troop. Jamieson gives *sete* as an old Scot. word for a legal *suit* or prosecution. See SECT. In the following *sect* refers to a crowd of beggars:—

Ah, Jesu mercy! what man coud coniect
The mysery of suche a wretched *sect*.
The Hye Way to the Spyttel House, l. 276.

We'll wear out,
In a wall'd prison, packs and *sects* of great ones.
Shakespeare, K. Lear, v. 3, 17.

That is, political *sets* or parties.

If haply he the *sect* pursues,
That read and comment upon news;
He takes up their mysterious face;
He drinks his coffee without lace.
Prior, The Chameleon.

As sure a card as ever won the *set*.
Titus Andronicus, iv. 1, 100.

He'll watch the horologe a double *set*,
If drink rock not his cradle.
Othello, ii. 3, 135.

I was there
From college . . . with others of our *set*.
Tennyson, Princess, Prologue, l. 8.

O wretched *set* of sparrows, one and all,
Who pipe of nothing but of sparrow-hawks!
Id. Geraint and Enid, l. 278.

SETTER, a slang term for sevenpence, is a corruption of the Italian *sette* (= Lat. *septem*).

Many of the cant words of the London streets are of Italian origin, having been learned from the organ-grinders, image-carriers, &c., of that nationality, *e.g. saltee*, pence, = It. *soldi*, *chinker saltee*, fivepence, = *cinque soldi*.

It had rained kicks all day in lieu of *saltees*, and that is pennies.—*Reade, Cloister and Hearth*, ch. lv.

SETTLE, when used with the meaning to adjust or compose (a difference), to render quiet or clear, to defray an account, seems to be a distinct word from *settle*, a seat or setting, A. Sax. *sëtl*, *sëtlung*, a setting (from *set*, A. Sax. *settan*), and a corrupt form of old Eng. *sa3tle*, to appease or reconcile, to become calm, A. Sax. *sahtlian*, *sehtlian*, to reconcile (Ettmüller, p. 622), from *saht*, reconciled, *saht*, peace, Icel. *sátt*, an agreement, concord (see Wedgwood, s.v.). Compare Swed. *sakta* (vb.), to abate, moderate, subside, (adj.) gentle, soft; Ger. *sachte*, soft, gentle.

When a sawele is *sa3tled* & sakred to dry3tyn,
He holly haldes hit his & haue hit he wolde.
Alliterative Poems, p. 69, l. 1140.

Hit [the Ark] *sa tled* on a softe day synkande to grounde.
Id. p. 49, l. 445.

I salle hym surelye ensure, that *saghetylle* salle we neuer,
Are we sadlye assemble by oure selfene ones.
Morte Arthure, l. 331 (E.E.T.S.).

Muche sor3e þenne *satteled* vpon segge Jonas.
Alliterative Poems, p. 100, l. 409.
[Much sorrow then settled upon the man Jonah.]

Now lofe we, now hate, now *saghtel* [= reconciliation], now strife.
Hampole, Pricke of Conscience, l. 1470.

In the Cleveland dialect the old pronunciation and its old meaning of to satisfy (as well as to abate or subside) is still preserved, *e.g.*:—

Weel, it'll ha'e to be sae, Ah aims; but Ah's not *sattled* about 't [Well, it will have to be so, I suppose; but I am not satisfied].—*Atkinson, Glossary*, s.v. *Settle*.

Corn's *sattled* a vast sen last market.—*Id.*

Mahnd an' git him to *sattle* 't [Mind and get him to receipt it, *i.e.* a bill].—*Id.*

In Banffshire *to sattle* is to reduce a person to peace or silence by a beating, a scolding, &c., and anything that silences a person is a *sattler* (*i.e.* a pacifier, a "settler").

I ga' 'im a *sattler* at the ootset.—*Gregor, Banff Glossary*, p. 147.

þe comli quen of palerne · oft crist þonked,
þat hade hire sent of his sond · so moche ioye to haue,
& hade *settled* hire sorwe · so sone, þat was huge.
William of Palerne, l. 4562.

They [Northampton folk] have an odd phrase, not so usual in other places. They used to say when at cudgel play (such tame were far better than our wild battles) one gave his adversary such a sound blow as that he knew not whether to stand or to fall, that he *settled* him at a blow. . . . The relicts and stump (my pen dares write no worse) of the long Parliament pretended they would *settle* the Church and State, but surely had they continued, it had been done in the dialect of Northamptonshire; they would so have *settled* us we should neither have known how to have stood, or on which side to have fallen.—*T. Fuller, Mixt Contemplations*, xxvii. p. 44 (1660).

SETWALL, a popular name for the plant valerian, is a corruption of O.

Eng. *setewale*, *zedualle*, *zeduar*, from the Mid. Lat. *zedoar* (Prior).

Kanel and *satewale*.
Gy of Warwike.

Gyngyure, & *sedewale*, & þe gylofre.—*Böddeker, Alteng. Dicht.* p. 146, l. 40.

The form *seatwell* is quoted from an old Scotch MS. of the 14th century in Cosmos Innes, *Scotland in the Mid. Ages*, p. 237.

Zedoar, Fr. *zédoaire*, Sp. *zedoario*, Portg. *zeduaria*, are all derived from the Arab-Persian *zedwār*, or *jedwar* (Devic). A distinct corruption is It. *zettovario*.

He himself was swete as is the rote,
Of licoris, or any *setewale*.
Chaucer, Cant. Tales, l. 3207.

It hath beene had (and is to this day among the poore people of our northerne parts) in such veneration amongst them, that no brothes, pottage, or phisicall meates are woorth anything, if *Setwall* were not at one end: whereupon some woman poet or other hath made these verses -

They that will haue their heale,
Must put *Setwall* in their keale.
Gerarde, Herbal, p. 919.

SHAFTMAN, an old word for a measure of extent, viz. from the top of the thumb when spread out to the other side of the palm, about six inches, is a corruption of O. Eng. *schaftmonde* (*Morte Arthure*), A. Sax. *scœft-mund*, "spear-hand," from *mund*, a hand, or hand-breadth, prob. the breadth of the *right* hand. Bailey spells it *shaftment*, and so Cotgrave. In the Cleveland dialect *shaffment* is the circumference of the wrist.

The thrust mist her, and in a tree it strake,
And enterd in the same a *shaftman* deepe.
Harington, Transl. of Ariosto, xxxvi. 56.

Couldier, A dwarf, . . . one that's but a *shaftment* high.—*Cotgrave.*

The same wound was a *shaftmon* broad, and had cut atwo many veines and sinewes. —*Malory, Historie of K. Arthur*, 1634, vol. i. p. 274.

Lette youre bowe haue good byg bend, a *shaftemente* and ii. fyngers at the least.—*Ascham, Toxophilus*, p. 112 (ed. Arber).

SHAGEBUSHE, the name of a musical instrument mentioned in the following passage quoted by Nares from *Nichol's Progresses*:—

In which barge was shalines, *shagebushes*, and divers other instruments of musicke which played continually.—*Cor. of Anne B.* p. 2.

is the Spanish *sacabuche*, a *sackbut* (q.v.).

May 3 (1495) To four *shakbusshes* for their wages, £7.—*Privy Purse Expenses of Henry VII.*

SHAKEBUTT, an old mis-spelling of *sackbut*.

Then shalmes and *shakebutts* sounded in the ayre,
But shrilst of all, the trumpet of renowne.
G. Peele, Honor of the Order of the Garter, 1593.

SHAKES, in the slang and colloquial phrase "It is no great shakes," meaning it is nothing to boast of, not worth much, of inferior excellence (it occurs in Byron), has never, I believe, been satisfactorily explained.

It is probable that *shakes* here is identical with the provincial word *shake*, to brag (Wright), which must be of ancient usage, as we find "*Schakare*, or craker, or booste maker, Iactator, philocompus," in the *Promptorium Parvulorum*, about 1440. These words are near akin to Dan. *skogger-*, noisy, roaring (in *skogger-latter*, roar of laughter, &c.), Icel. *skak*, *skakr*, a noise. For the change of meaning from "making a noise," to "boasting," compare *crack*, O. Eng. *crake*, (1) any loud noise, even a thunder-peal (so Shakespeare, cf. "crack of doom"), (2) a boast, a brag (cf. "a *crack* regiment," one to boast of); *brag*, (1) to make a loud noise (akin to *bray*, Lat. *fragor*), (2) to boast. Thus "no great shakes" would mean nothing to make a noise, or brag, about. Otherwise we may look for the origin in the provincial word *shakes*, a bargain (Wright), comparing Dan. *skakkre*, to peddle or huxter, Icel. *skakka*, to balance. Hotten asserts that in America "a fair shake" is "a good bargain" (*Slang Dict.* s.v.). These latter words seem to be cognate with A. Sax. *scacan*, Icel. *skaka*, to shake or wave (of the balance), just as *weigh* and *wag* are related.

Will Douglas, *no great shakes* at metre, did write these lines.—*T. Carlyle, Cromwell's Letters*, vol. ii. cvii. (note).

I saw mun stand on the poop, so plain as I see you, *no great shakes* of a man to look to nether; there's a sight better here to plase me.—*Kingsley, Westward Ho*, ch. xxx.

He's nae great *shake* (*i.e.* he is of low character).—*Gregor, Banff. Glossary.*

SHAMBROGUE, a curious assimilation of *shamrock* to the word for the Irish accent.

I could easily observe . . . . the Spanish myrtle, the English oak, the Scotch thistle, the Irish *shambrogue*. — *Spectator*, No. 455 (1712), vol. vi. p. 223 (ed. 1816).

SHAMEFACED and SHAMEFACEDNESS (A. V. 1 Tim. ii. 9) are modern corruptions of the good old English *shamefast*, *shamefastness*, A. Sax. *sceam-fæst*, *sceam-fæstnes*, *i.e. fast* or firm in modesty (comp. "sooth-fast," A. Sax. *soð-fæst*).

Sylvester presents a transitional form when he speaks of

Lust whose wanton flashes
A tender brest rak't-vp in *shamefac't* ashes.
Du Bartas, p. 20 (1621).

Wise, *shamefast*, and bringing forth goodly children.—*North's Plutarch, Life of Lycurgus.*

The following passage will show how naturally this perversion was likely to arise:—

There is no man so farre from brave and Courtly behaviour, as a *blusher;* those that have *shamefast* affections, those that have a divine touch and tincture of holinesse *in their face*. — *Martin Day, Doomes-Day*, 1636, p. 182.

Also wymmen in couenable abite, with *schamfastnesse* and sobirnesse. — *Wycliffe*, 1 Tim. ii. 9.

In this passage Tyndale has *shamfastnes*, the Geneva version *shamefastnes*, the A. V. 1611 *shamefastnesse*.

Schamefast sche was in maydenes *schamefastnesse*..
Chaucer, Doctor of Physic's Tale, 13470.

She is the fountaine of your modestee;
You *shamfast* are, but *shamefastnes* it selfe is shee.
Spenser, F. Queene, II. ix. 43.

In stede of the feruente desyre, which prouoketh a chylde to be better than hys felowe, lette a man be as muche stirred vp with *shamefastnes* to be worse than all other.—*Ascham, Toxophilus*, p. 141 (ed. Arber).

Be a certean *schamfastnes* of a bashfull nature, quhilk he pat in me, [God] sa keipit me that I was nocht overcome nor miscaried be na woman.—*J. Melville, Diary*, 1579, p. 79.

The *shamefac't* birds with one wing faine to fly
Did hold their other fanne before their eye
For feare they should such filthinesse espie.
Fuller, Davids Heavie Punishment, st. 32.

SHAM-ROOT, a corrupt form of *shamrock*, Irish *seamrog*.

And for my cloathing in a mantle goe
And feed on *Sham-roots*, as the Irish doe.
Withers, Abuses Stript and Whipt, 1613, p. 71.

See also Crofton Croker's *Ballads of Ireland*, p. 35. *Shamrotes* occurs in Campion's *Historie of Ireland*, 1571 (Reprint, p. 25).

Taylor the Water Poet spells it *shame-rags*.

Master Oscabath [= *Uisge beatha*] the Irishman, and Master *Shamrough* his lackey.—*Sharpham, The Fleire*, 1610, act iii.

SHANKER, a sore or botch in the groin, &c. (Bailey), so spelt as if originally a sore on the *shank* or leg, is an Anglicized form of Fr. *chancre*, from Lat. *cancer*, a crab, apparently so called from its flesh-devouring malignity.

Helkiah Crooke, physician to James I., in his *Practise of Chirurgery*, 1631, says:—

The *Cancer* aboue all Tumors hath most need of the actuall Cautery, . . . and because the fashion of a *Crab* doth represent the horrid forme of that Vlcer, whence also it hath his name; you haue here a Crab figured to make vnto you (as it were) a representation of a *Cancer*.—p. 6.

And thereupon the worthy old chirurgeon subjoins the effigy of the crustacean, claws and all complete, which must have been very helpful in their diagnostics to "the younger sort of the Barber-Chirurgians," for whom he wrote.

With gentlest touch, she next explores,
Her *shankers*, issues, running sores.
Swift, Young Nymph going to bed.

For the initial change, compare *shanty*, a wooden hut, from Fr. *chantier*, a pile of logs.

SHARK, a sharper, rogue, or cheat, as when a pettifogging attorney is termed a "landshark," is generally regarded as a figurative use of the word *shark*, the voracious sea-monster. It is really a slightly disguised form of Ger. *schurke*, a cheat or knave, Dutch *schurk*, "a shark, rascal" (Sewel, 1708), Dan. *skurk*. The radical idea seems to be scratching, scraping, or clutching, cf. Dut. *schurken*, to scratch (Wedgwood), *schrok*, a covetous fellow. Of the same origin are Fr. *escroc*, a swindler (Diez), It. *scrocco*, "a wilie shift namely

for bellie-cheere," *scroccare*, "to shift shamelessly for victuals at other mens tables."—Florio.

To shark up and down, to go shifting and shuffling about.—*Bailey, Dict.* s.v.

Shark, a kind of Sea Wolf, the most ravenous of Fishes, which will chop a Man in two at a Bite: Whence it is commonly used for a sharping Fellow, who lies upon the Catch. —*Id.*

The name of the fish, however, a distinct word, is from Lat. *carcharus*.

Then Citizens, were *sharkt*, and prey'd upon,
In recompence of wrongs before time done
To silly Countrimen.
G. Wither, Britains Remembrancer, 1628, p. 116.

Two hungry *sharkes* did travaile Pauls,
Untill their guts cride out,
And knew not how with both theit wits,
To bring one meal about.
S. Rowlands, The Four Knaves (1611), p. 9 (Percy Soc.).

And carelesse knaves to spend their thrift:
And roaguish knaves to *sharke* and shift.
Id. p. 41.

But think not, gentle Madam, that I *shark*
Or cheat him in it.
May, The Old Couple, v. 1.

And in the steed of such good-fellow sprites,
We meet with Robin-bad-fellow a nights,
That enters houses secret in the darke,
And only comes to pilfer, steale and *sharke*.
S. Rowlands, The Four Knaves (1611), p. 115.

Pander, Gull and Whore,
The doting Father, *Shark* and many more
Thy scene represent unto the life.
E. Fraunces, Dedicatory Verses, Randolph's Works, p. 63 (ed. Hazlitt).

I will not have you henceforth sneak to taverns
And peep like fiddlers into gentlemen's rooms,
To *shark* for wine and radishes.
Randolph, The Jealous Lovers, act iii. sc. 5.

Some Orders of Mendicant Friers wander about and present themselves to the eyes of men, but say not a word for an Alms. . . . This is rather *sharking* than begging for benevolence.—*Bp. Hacket, Century of Sermons*, p. 560 (1675).

SHARPS, a name given to flour with the bran in it, with a supposed reference probably to the *sharp* silicious nature of the husky ingredient, is the same word as North Eng. *shaps*, oats without the grain, *i.e.* husks, Scot. *shaups*, husks, weak corn (*shaupit*, podded), and probably Icel. *skálpr*, a sheath, the hull or husk of corn being regarded as its sheath. See Ferguson, *Cumberland Glossary*, s.v.

Compare Prov. Dan. *skalp*, the pod or shell of peas, beans, &c.; and *scaup*, the Cleveland form of *scalp*. The *r* is intrusive as in *treasure*, *partridge*, *pursy*, *hoarse*, *shrill*, *lark* (= frolic), *pimpernel*, *vagrant*.

SHAVER, a slang term for a fellow, boy, or man, is from the Gipsy *shavie*, *chavy*, or *chavo*, a child or son. Vid. Simpson, *Account of Gypsies*, p. 334, and Smart in *Philolog. Soc. Trans.* p. 28, 1862-3.

To try the courage of so young a *shaver*.
Cranley, Amanda, 1635.

No one has ever given him credit for being a cunning *shaver*. (Be it here observed in a parenthesis that I suppose the word *shaver* in this so common expression to have been corrupted from *shaveling*, the old contemptuous word for a priest.)—*Southey, The Doctor*, ch. cliv.

And yet, wi' funny queer Sir John,
He was an unco' *shaver*,
For monie a day.
Burns, A Dream, p. 37 (Globe ed).

We have a long way to go and the *chaves* [= children] are by themselves.—*F. H. Groome, In Gipsy Tents*, p. 81.

SHEAF, } the truckle or wheel of a
SHEAVE, } pulley, is properly the *shive*, slice, or disc of wood, on which the rope revolves; other forms of the word being Scot. *schav*, *shave*, Dut. *schijve*, Ger. *scheibe*, Dan. *skive*, Swed. *skifwa*, a slice.

SHED, in *Water-shed*, which is defined to be "a range of high land from which *water* is *shed* or made to flow in opposite directions" (Chambers, *Etymolog. Dictionary*), is popularly regarded as the same word with *shed*, to spill, pour out, effuse (of liquids, *e.g.* tears, blood, &c.), A. Sax. *sceddan*, to pour out.

It is really a distinct word identical with Prov. and old Eng. *shed*, *sced*, to part or divide, *shedding* (*sced*), the division or parting of the hair, A. Sax. *sceádan*, Dan. *skede*, Dut. and Ger. *scheiden*, Goth. *skaidan*, all meaning to divide, sever, or separate (Diefenbach, ii. 229). Compare Lat. *sci(n)do*, Sansk. *chhid*, to cut (Benfey).

Water-shed (Ger. *wasser-scheide*) is therefore properly the parting of the

waters, a ridge that makes rivers to flow this way and that.

The sonne to *schede* þe day fra þe nyght
And þe mone and þe sternes to tak þaire lyghte.
Religious Pieces (E.E.T.S.), p. 60, l. 45.

They hezn't *shed* tha' hair straight, bairn.—*Atkinson, Cleveland Glossary*, p. 443.

This third chapter, which by the will of God we are entered upon, treateth in general of the mercy of God towards Nineveh, and *sheddeth* itself orderly into four parts.—*Bp. John King, On Jonah* (1594), p. 200 (ed. Grosart).

SHEER-THURSDAY, an old popular name for Maundy Thursday, the day before Good Friday. Other spellings were *shere-*, *schere-*, or *schir-*, *Thursday*.

Ande cause whi it is called *Schir Thursday* is this: for faders in olde dayes had in custome or vse for to *scheer* the heer that day . . . and to make them honest withoute, forthe ageynes Estyrne Day (*Harl. MSS.*).—*Hampson, Medii Aevi Kalendarium*, vol. i. p. 185.

Hit is also in Englis tong *schere þursday* for in owre elde fadur dayes men woldon þt day makon *scheron* hem honest & dode here hedes & clypon here hedes.—*Mirk, Festival of Sermons* (*Hampson*, ii. 351). See also *Dyer, Brit. Pop. Customs*, p. 145.

The word, however, has nothing to do with *to shear*, but is the old Eng. *scír*, pure, clean (Mod. Eng. *sheer* = utter, mere), as we see by comparing Icel. *skír-dagr*, *skíri-þórsdagr*, Maundy-Thursday, from *skírr*, pure, cleansed from guilt, *skíra*, to purify. It seems to mean the day when men went to confession and were absolved or cleansed from their sins (cf. Icel. *skíra*, to baptize). In the Lutheran Church it is called *ablasstag*, absolution day; Fr. *Jeudy absolut*, Sheer Thursday (Cotgrave). Similarly the first week of Lent used to be called "cleansing week," "chaste week," A. Sax. *cyswuce*, pure week.

A-non after *schere þursday*,
Thow moste chawnge þyn byle also,
þat þey mowe be newed bo,
Myrc, Instructions for Parish Priests, p. 20, l. 642.

Lenton Stuff ys cum to the towne,
The *clensynge weeke* cums quicklye.
Old Ballad (see *Marriage of Wit and Wisdom*, p. 105, Shaks. Soc.).

The ancient Germans called Ash-Wednesday *Schuertag*, *i.e.* day of absolution (Hampson, ii. 358).

On *Sher Thursday* a man sholde do poll his here, and clyppe his berde, and a preest sholde shave his crowne, soo that there sholde nothynge be bytwene God and hym; and thenne shryve theym, and make them clene within his soule as without.—*Festival*, fol. 31, quoted in *Wordsworth, Eccles. Biography*, vol. i. p. 296.

The same authority says it "is called *sher thoursday* for the people wolde that daye *shere* theyr hedes."

SHEET-ANCHOR, another form of *shoot-anchor*, which occurs in Udall's *Roister Doister* (cir. 1553), p. 11 (Arber reprint). In the Cleveland dialect *shot-ice* is sheet-ice (Atkinson).

Compare—

For a fistela or for a Canker,
Thys oyntement is even *shot anker*.
The Four P's (Dodsley, vol. i. p. 82).

For truely of all men he is my chief banker
Both for meate and money, and my chiefe *shootanker*.
N. Udall, Roister Doister, i. 1 (p. 11, ed. Arber).

The cheefest hold and *shoot-anchor*, that godly Jonas found in the surges of distresse was to aduance both heart and hands to God alone.—*Howard, Defensative against Poyson of Supposed Prophecies*, 1620, p. 8.

SHELDAPPLE, an old name for the chaffinch (*Nomenclator*, 1585), it has been suggested is for *sheld-alpe* (Wedgwood), *alpe* being an old word for a bullfinch (? or any finch), and *sheld*, as in *sheldrake*, meaning variegated, particoloured (Ray). Icel. *skjoldungr*, the sheldrake, is so called, says Cleasby, from the *shield-*(Icel. *skjöldr*)-like band across his breast. *Skjöldr* is also used for shield-like spots on cattle, &c. Compare Ger. *schildfink* and *schildern*, to paint or mark. The form *shell-apple* is also given (Mahn in Webster); Cumberland *shillapple* (Ferguson).

SHELL, with the meaning to remove the husk of leguminous vegetables, *e.g.* "to *shell* pease," as if to remove their *shell*, has only an indirect connexion with this latter word, the older form being to *sheal*, or *shale*, or *scale*, Prov. Eng. *shill* and *skill*, to hull oats, A. Sax. *scelian*, to decorticate, to separate the skin, near akin to Dan. *skille*, Icel. *skilja*, to part or divide. Cf. Goth. *skilja*, a butcher, Greek *skullō*, to flay. *Scale* and *shell* are of similar origin. W. Cornwall "to *shale* peas" (M. A. Courtney).

Sheal, to uncover, as the *shealing* of beans, pease, &c.

Sheal, to *shel* or *sheal* milk is to curdle it, or separate the parts.—*Kennett, Parochial Antiquities*, 1695 (E. D. Soc. ed.).

Fore Venus, Faune, I have beene *shaling* of peascods.—*Marston, The Fawne*, act iv.

Escailler des noix, to pill, or *shale*, Walnuts. —*Cotgrave.*

Schale notys, and oþer schelle frute (*schalyn* or schelle frute, scalyn or shillyn nottis). Enuclio.

Schyllyn owte of coddys, Exsiliquo.—*Prompt. Parvulorum.*

Take smalle notes, *schale* not kurnele,
As þou dose of almondes, fayre and wele.
Liber Cure Cocorum (1440), p. 25.

I saw him carry a wind-mell,
Under a walnote *shale*.
Chaucer, House of Fame, bk. iii. l. 191.

Faggiolata, a tittle tattle or flim flam tale without rime or reason, head or foot, as women tell when they *shale* peason.—*Florio, New World of Words*, 1611.

Speak, *unshale* him quick.—*Webster, The Malcontent*, act i. sc. 1.

SHILLING SEEDS, a prov. word for the husks of oats (Antrim and Down, Patterson), is from *shell* or *shale*, to remove the husk. See SHELL.

SHIP-WRECK seems to have been formed out of the older form *ship-break*, old Eng. *shipbreche* (Wycliffe), A. Sax. *ship-gebroc*, the *b* being merged and lost in the preceding labial; just as we find *exult*, *exert*, *expatiate*, for *exsult*, *exsert*, *exspatiate*, the *s* being swallowed up by the preceding sibilant. Compare Lat. *naufragium*. The old phrase was "to break a ship" (Lat. *navem frangere*), and no verb to *wreck* seems to exist in old English.

Scipbreging he suffurd thrise [al. lec. *shipbrekinge*].
Cursor Mundi (14th cent.), vol. iv. l. 20973 (E.E.T.S. ed.).

Mr. Oliphant connects *wreck* with Scandinavian *rek*, something drifted on shore (*Early and Mid. English*, p. 211).

A close parallel is seen in O. Eng. *bregirdle*, a waist-band, used by Wycliffe (Jer. xiii. 1, 2, 4, 6), which is for *brekegirdle*, breeches-girdle, *breke* being the old form of breeches, cf. "*Breche* or *breke*, *Braccæ*" (*Prompt. Parv.*).

His sad *wreak*,
Both of Ulysses' ship and men,
His own head 'scaping scarce the pain.
Chapman, Odysseys, bk. xii. *Argument.*

And must I here my *shipwracked* arts bemoan?
Dryden, Poems, p. 157, l. 198 (Globe ed.).

To tempt the second hazard of a *wrack*.
Id. Aurengzebe, act iv. sc. 1.

SHOES, ANOTHER PAIR OF, a slang phrase for something altogether different, is said to be a corruption of the French phrase, *C'est autre chose*, *chose* being perhaps confounded with *chaussure*, *chausser*, &c.

"That, sir," replied Mr. Wegg, cheering up bravely, "is quite *another pair of shoes*."—*Dickens, Our Mutual Friend*, vol. i. p. 142.

We'll show 'em *another pair of shoes* than that, Pip, won't us?—*Dickens, Great Expectations*, ch. xl.

SHOE-GOOSE is the transformation that the word *siya-gosh*, *i.e.* black-ear, the Persian name of the lynx, undergoes in A. Hamilton's *E. Indies*, i. 125 (vid. Yule, *Marco Polo*, i. 354).

SHOOT, or *shute*, a spout through which the water *falls* from the roof of a house, is corrupted from Fr. *chute*, a fall.

SHORE, a vulgar corruption of *sewer*.

Hear, ye foul speakers, that pronounce the air
Of stews and *shores*, I will inform you where, &c.
Lovelace, To Fletcher Revived, 1649.

Thus weary of my life, at length
I yielded up my vital strength,
Within a ditch of loathsome scent,
Where carrion dogs do much frequent:
The which now since my dying day,
Is *Shoreditch* call'd, as writers say.
Ballad of Jane Shore, ll. 129-134.

On this Bp. Percy observes that "it had this name long before, being so called from its being a common *sewer* (vulgarly *shore*) or drain."—Child's *Eng. and Scottish Ballads*, vol. vii. p. 199.

Shoreditch, however, more probably owes its appellation to the *Soredich* family, who possessed the manor from an early date.—*Jesse, London*, vol. ii. p. 419.

Stow, writing in 1603, spells it *Sewers ditch*, *Sowers ditch*, and *Soersditch*, and notes that it was called *Soerditch* "more than four hundred yeares since as I can prove by record."

From Holywell in the high street is a continual building of tenements to *Sewers ditch*. —*Survay of London*, p. 158 (ed. Thoms).

Bird. Dear heart, what a foul sink of sins runs here!
Mis. Flo. In sooth, it is the common *shore* of lewdness.
Randolph, The Muse's Looking-Glass, act ii. sc. 3.

Then leaning o'er the rails, he musing stood,
And view'd below the black canal of mud,
Where common *shores* a sullen murmur keep,
Whose torrents rush from Holborn's fatal steep.
Gay, Trivia, bk. ii. l. 171-174.

Cloacina was a goddess whose image Tatius (a king of the Sabines) found in the common *shore.*—*Note to Id.* l. 115.

The origin of the word *sewer* has not been elucidated. It may be demonstrated, I think, that it is identical with Fr. *évier*, a sink. That word is not (as Scheler gives it) a direct derivative of old Fr. *éve*, water, but the mod. form of *esvier*, a sinke, or channel, to void water by (Cotgrave), old Fr. *seuwière*, *esewière*, a channel, conduit, or drain; Liège patois *saiweu*, a sink that discharges water, from *saiwé*, to discharge water; Wallons de Mons *saiwé*, to drain, make trenches (see Sigart, *Glossaire*, s.v.). All these words are compounded of *s* or *es* from Lat. *ex*, and old Fr. *aiwe*, *eve*, *eave*, *eaue* (derived through a form *aigue* from Lat. *aqua*), Liège *aiwe*, water. Hence Mod. Fr. *eau*, and our *ewer*, a water-jug (old Fr. *aiguiere*). Thus *sewer* is literally *ex-ewer* (Lat. *ex-aquaria*), a pourer out of water, like *égout*, a sewer, from *ex* and *gutta*, a pourer out of drops.

Compare Languedoc *ayguer*, a gutter, sink, or sewer, from *aygue*, water (Cotgrave); old Fr. *esseuoüere*, a common sinke or Sewer, also *eauïer*, a gutter for the voiding of foul water (*Id.*).

Sewer was popularly regarded as meaning "that which *sews*," hence the Prov. Eng. verb *to sew*, to drain land, carry off water (Worlidge, *Dict. Rusticum*, 1681; Parish, *Sussex Glossary*). Compare Suffolk *sew*, to ooze out or exude. For the form of the word compare *sample* for *example*, *square* from Lat. *ex-quadra*, *spend* for *expend*, &c.

Prov. Eng. *sew*, to dry up, is, I think, a distinct verb, from old Fr. *esuer*, *essuier* (Mod. Fr. *essuyer*), Prov. *es-sugar*, Lat. *ex-sucare*, to draw off moisture (*sucus*, *succus*).

Worth comparing with this is the contrasted word—not registered in the dictionaries—*enew* or *eneaw*, an old term in aquatic falconry, used when the hawk drove the heron or other fowl into the water (*en eau*). Compare old Fr. *eneauer*, to turn into water (Cotgrave). See *Edinburgh Review*, vol. cxxxvi. p. 353.

He went forth . . . unto the river, where finding of a mallard, he whistled off his faulcon . . . shee came down like a stone and *enewed* it, and suddenly got up againe.—*Nash, Quaternio.*

To make your hawke fly at fowle, which is called the flight at the river . . . let her *enew* the fowle so long till she bring it to the plunge.—*Markham, Treatise on Hawking.*

[When] the sharp cruel hawks they at their back do view,
Themselves for very fear they instantly *eneaw.*
[Margin: "Lay the fowls again in the water."]
Drayton, Song 20.

For best advantage to *eneaw* the springing fowle again.
Turbervile, In Commendation of Hawking.

SHORN BUD, an old name for the common dung beetle, "Blatta, or *shorn bud*, or painted beetle."—R. Holmes. It is a corruption of the word *sharnbode* (*sharnbude.*—Gower), from A. Sax. *scearn*, dung, and *bowd* or *budde*, a weevil, like *scearn-wifel*, a dung-beetle.

þet byeþ þe *ssarnboddes* þet beuleþ þe floures. and louieþ þet dong [These are the dung-beetles that avoid the flowers, and love the dung].—*Ayenbite of Inwyt*, p. 61.

SHORN-BUG, a provincial word for a beetle, from A. Sax. *scearn*, dung.

SHORT, when applied to pastry, which is said to "eat short" when crisp, friable, or crumbling, *e.g. short-bread*, is the same as *short*, a technical word meaning brittle (iron), otherwise *shear*, Swed. *skör*, Dan. *skør* or *skiør*, brittle, friable; compare A. Sax. *sceard*, broken, shreaded, *sceard*, a sheard or fragment, Icel. *skarð*, a notch, Ger. *schart*, A. Sax. *sceran*, to cut or share (cf. Prov. Eng. *shorts*, refuse of corn).

Hence *short-tempered*, said of one whose composure is easily broken, Prov. Eng. *short*, peevish, easily provoked, and probably the slang *shirty*, ill-tempered, cross. Iron is said to be *red-sheer* or *red-short* which is brittle when red hot.

SHOULDARYE, a ludicrous corruption in the Chester Mystery Plays of the word *sudary*, Lat. *sudarium*, Gk. *soudarion*, the word in the original Gospels for the napkin which was used as one of the Lord's grave-clothes.

> A ! Petter, brother, in good faye,
> My Lorde Jesu is awaye !
> But his *shouldarye*, south to saye,
> Lyinge here I fynde.
> *The Resurrection* (Shaks. Soc.), vol. ii. p. 98.

> In this cornere the shete is fownde,
> And here we fynde the *sudary*,
> In the whiche his hed was wounde,
> Whan he was take from Calvary.
> *Coventry Mysteries, The Three Maries*, p. 358 (Shaks. Soc.).

Shuddery seems to be another corruption of the same word.

> A small, thin but fine *Shuddery* or Veil of Lawn they draw afore their secret parts.—*Sir Thos. Herbert, Travels*, 1665, p. 361.

SHOW-FULL, or *shoful*, bad money or sham jewellery, is a cant term which originated among the Jews, and is the Hebrew *shâfâl* (or *shâphâl*), low, base, vile, the word which David applied to himself when he danced before the ark, 2 Sam. vi. 22. Mayhew quotes *showfulls*, bad money, as a piece of costermongers' slang.—*London Labour and London Poor*, vol. i. p. 26.

It is curious to find the word once used by the King of Israel still living in the vocabulary of a London costermonger. Compare *showful* = showy.

> The Torch-bearers habits were likewise of the Indian garb, but more strauagant than those of the Maskers; all *showfully* garnisht with seueral-hewd fethers.—*Chapman, Masque of the Mid Temple.*

SHREW-MOUSE is not the *shrewd mouse*, the baneful or injurious mouse, as generally regarded (Wedgwood, Marsh, comparing "wel *schrewed* mys." —*Trevisa's Higden, i.e.* mischievous mice."—*Philolog. Soc. Trans.* 1866, p. 194), but the modern form of old Eng. *screáwa* (*Ælfric Gloss.*), the field mouse, W. Cornwall *screw*, Antrim *screw mouse* (cf. Somerset *shrew* for *screw*), apparently the same word as Prov. Eng. *sheer-mouse*, the shrew mouse (Kent, Sussex), A. Sax. *scerfemûs*, a rat or field mouse, lit. a rodent, from *sceorfan*, to gnaw (Ettmüller). Pictet compares Ger. *scher, schermaus*, the mole, old Ger. *scero;* and Topsell says, "The Hollanders call it *Moll musse*, because it resembleth a Mole" (*Historie of Foure-footed Beasts*, p. 534, 1608).

"From the venomous biting of this beast," says W. Turner, "we have an english proverb or imprecation, I *be shrow* thee, when we curse or wish harm unto any man, that is, that some such euil as the biting of this Mouse may come upon him" (Topsell, p. 535). A horse suddenly seized with numbness in his legs "was immediately judged by the old persons to be *shrew-struck*."—*Bingley*, see White, *Selborne*, p. 145 (ed. 1853).

It is a curious coincidence that in the Wallon de Mons patois *piqueruelle* denotes a sharp-tongued woman and also the shrew-mouse (see Sigart, *Glossaire*, s.v.).

> When my vather's cows was *shrew-struck* she made un be draed under a brimble as growed together at the both ends, she a praying like mad all the time.—*C. Kingsley, Alton Locke*, ch. xxi.

SHRUB, a word formerly in use for a kind of beverage resembling punch, is a contracted form (*sirub, s'rub*) of *sirup* or *syrup*, Fr. *sirop*, old Fr. *ysserop*, It. *siroppo, sciroppo*, Sp. *xarabe*, all from Arab. *sharâb*, drink, beverage, a derivative of *sharib*, to drink. Of the same origin are *sherbet*, Fr. *sorbet*, It. *sorbetto*, Arab. *shorba*, in Turkish pronounced *shorbet* (Devic).

> "I smoke on *srub* and water, myself," said Mr. Omer.—*Dickens, David Copperfield*, ch. xxx.

SHUT, in the phrase "*To get shut of a thing*, to get rid of, to clear one's self of a thing" (Bailey), still colloquially used in Ireland and in provincial English, seems to be corrupted from an older expression "to get *shot* of," *i.e.* to get cast off, delivered, quit, or free from a clinging encumbrance, from A. Sax. *scêótan, scyttan* (Icel. *skjota*), to shoot. *Shot* and *shut* indeed are in old Eng. identical (*y-shote, y-scheot*).

> His voice had a twang in it—in the dialect I mean,—reminded me of a little tongue, which I think sweeter—sweeter than the last toll of St. Dunstan's will sound, on the day that I am *shot* of my indentures.—*Sir W. Scott, The Fortunes of Nigel*, ch. ii.

And thin 'e coom'd to the parish wi' lots o' Varsity debt
Stook to his taail they did, an' 'e 'ant *got shut on 'em* yet.
Tennyson, Northern Farmer, New Style, viii.

In the Cleveland dialect the phrase is "to get *shot* of" or "on."

Ah's noo getten fairly *shot* on 'em.
Willy caan't get *shot* ov 'is mecar, nae ways.—*Atkinson, Cleveland Glossary*, p. 448.

So if you would be *shut* of these moorish briers, the course is to destroy their nests.—*T. Adams, Sermons*, vol. ii. p. 480.

Compare Lancashire *shoot*, to get rid of, reject, eliminate.

I'll gie ya fifteen shillin a-piece for thore hundred cows, an ya'll let ma *shoot* ten on 'em.—*R. B. Peacock, Lonsdale Glossary*, p. 73.

SHUTTLE-COCK is said to be a corruption of *shuttle-cork*, a cork *shot* backwards and forwards, like a *shuttle* (Skeat).

I trow all wyll be nought,
Nat worth a *shyttel-cocke*.
Skelton, Why Come ye Nat to Court, l. 351.

SIDLE, To, in such phrases as *to sidle along*, or *up to a person*, *i.e.* to move in an oblique or *side-long* direction, seems to be a modern verb manufactured out of the old adverb *sidling* (= sidelong), which owing to its form was misunderstood to be a present participle. So *to headle* might have been evolved out of old Eng. *headling*, *i.e.* headlong, or *to middle* out of *middling*, and so *to grovel* actually has been formed out of the adverb *groveling* (along the belly), which see, and *to darkle* out of *darkling*. The learned Southey, I observe, writes the word correctly as a compound:—

I am not, however, *side-ling* toward my object crab-like.
The Doctor, p. 304 (ed. 1848).

Sideling, old Eng. *sydelynge*, Scot. *sydlyngis*, is our modern *side-long*. See an excellent paper by Dr. Morris in *Philolog. Soc. Trans.* 1862, p. 104.

Some beame . . . passeth not forth ryghte, but *sydelynge* and blenchynge. — *Trevisa, Glanvilla*, f. cxxvii.

The horse wil halt and in his going he wil go *sideling*.—*Topsell, Hist. of Foure-footed Beasts*, 1608, p. 404.

Sgualembrato, a *sidelin* right-hand blow.—*Florio*.

Sidelin to the fight they both came on.
Davidson's Seasons, p. 45.

Presently a little demon came *sidling* up.—*Ralston, Russian Folk Tales*, p. 273.

Dick heard, and tweedling, ogling, bridling,
Turning short round, strutting, and *sidling*,
Attested, glad, his approbation.
Cowper, Pairing Time Anticipated.

Such as retire from the Princes presence, do not by and by turne tayle to them as we do, but go backward or *sideling* for a reasonable space, til they be at the wal or chamber doore passing out of sight.—*Puttenham, Arte of Eng. Poesie*, 1589, p. 300 (ed. Arber).

I sud be laith to think ye hinted,
Ironic satire, *sidelins* sklented.
On my poor Musie.
Burns, To W. Simpson, p. 78 (Globe ed.).

The main and great East light in the Chancel, Sir Edward Barkham himself undertook, and effected it at his own Charge, as the expression testifieth in the same Window. The other *sideling* by it; but inclining more southerly, Mr. George Whitmore, and Mr. Nicholas Rainton, performed.—*J. Howell, Londinopolis*, p. 55.

Now I was assailed right and left, till in my own defence I was obliged to walk *sideling* and wary, and look about me, as you guard your eyes in London streets, for the horns thickened, and came at me like the ends of umbrellas poking in one's face.—*C. Lamb, Works* (ed. Routledge), p. 668.

Affery still remaining behind her apron, he came stumbling down the kitchen stairs candle in hand, *sidled* up to her, twitched her apron off, and roused her.—*Dickens, Little Dorrit*, ch. xv.

I myself ventured to *sidle up* to the group, and put in a little word now and then.—*Russell's Memoirs of Thomas Moore*, vol. i. p. 42.

Nothing seemed to move but a few dervishes, who, censer in hand, *sidled* through the rows.—*Burton, Pilgrimage to Mecca and Medineh*, 1856.

SIEVES, an old spelling of *chives*, Fr. *cives*, Lat. *cepa* (Prior, s.v. *Siethes*).

SIGHT, frequently used in prov. and old English in the sense of a crowd or multitude, a great quantity, *e.g.* "a *sight* of people," "a *sight* of money" (Palsgrave), as if a spectacle, something worth looking at, Scot. *sicht*, *sichter*, a large number, "What a *sicht* of cows!" Berwick *swecht*, a multitude, is perhaps the same word as A. Sax. *sweót*, or *swit* (implied by *swital*), a crowd or multitude, for *swihot* from *swihan*, to be joined or gathered together (Ettmüller, p. 760), the *w* being slurred as in *sister*, A. Sax. *sweostor*; *sultry* for *sweltry*; *soun-d*, to *swoon*,

&c. Compare Icel. *sveit*, a company, party, or bevy; Prov. Eng. *swat*, a quantity (Lincoln, Cleveland), *swither*, the same (Warwick).

Sight, a multitude, is found in the prose *Morte d'Arthur*; and Juliana Berners uses "a bomynable *syght* of monkes" for a large company of friars (*Marsh, Lectures on Eng. Language*, p. 125, ed. Smith).

Ye are come vnto the Mounte Sion, . . . and to an innumerable *sight* of angels.—*Tyndale, Heb.* xii. 22 (1534).

SILVER TYPE, with which certain books are supposed to have been printed, is said to be a mere misunderstanding of *Elzevir type* (Chambers, *Book of Days*, vol. i. p. 40).

I remember to have read, however, in some old author, that Sir Henry Savile in his splendid edition of Chrysostom, had honoured the golden-mouthed orator with silver type.

SIMPKIN, the Indianized form of Eng. "champagne."

SIMSON, } a provincial name for the
SIMPSON, } common groundsel, evidently for *sencion*, which is also found, its botanical name being *senecio*, Fr. *seneçon*, as it were "old man" (*senex*), from its hoary head when covered with seed.

So in Latin *pappus* denoted (1) an old man, a grandfather, (2) downy seed, (3) groundsel.

There is an herb called Groundswel, which the Greeks name *Erigeron*, and we the Latines *Senecio*. . . . The Greekes imposed that name *Erigeron* because in the spring it looketh hoarie, like an old gray beard.—*P. Holland, Plinies Nat. Hist.* (1634), vol. ii. p. 238.

Simpson, Groundsel, *Senecio*: Ess. Suff.—*Ray, South and East Country Words.*

SINFULLE, an old English word for houseleek, five-leaved grass, or *cinquefoil*, of which latter word it is evidently a corruption, Lat. *quinquefolium*. Ettmüller ranges it among the compounds of *sin*, ever, always, and defines it "semper-vivum" (*Lex. Anglo-Saxonicum*, s.v.)!

Another corruption is *sink-field*.

Pentaphylle, Cinkfoile, *Sinkefield*, Fivefingergrasse.—*Cotgrave.*

SINGULF, in Spenser (ed. 1590), a sigh or sobbing, perhaps with some reference to *gulping* in spasmodic respiration, is a corrupt form of *singult* (in later editions), Lat. *singultus*, a sigh.

There an huge heape of *singulfes* did oppresse
His struggling soule, and swelling throbs empeach
His foltering toung with pangs of drerinesse.
Faerie Queene, III. xi. 11.

SINK, a drain, a receptacle in connexion with a sewer, apparently that through which slops when poured out *sink* or subside, has probably no immediate connexion with the verb *sink*, A. Sax. *sincan*. It seems to be a nasalized form of Prov. Eng. *sike* or *syke*, a drain or watercourse (Cumberland, Cleveland), Scot. *syk*, *sike*, a rill, A. Sax. *sic*, a trench or watercourse (connected with *sihan*, to ooze or percolate, to *sye*.—Ettmüller, p. 666), Icel. *sik*, a ditch or trench, Prov. Dan. *sige*, a low place where water collects, O. H. Ger. *gesich*. Compare also Prov. Eng. *sigger*, to leak, *sig*, urine, *sock*, drainage, *socky*, *soggy*, wet, swampy; Icel. *söggr*, wet; Welsh *soch*, a drain; "soak," &c. (Diefenbach, ii. 204).

A *sinke*, cloaca, sentina.—*Levins, Manipulus*, 1570, 138.

Bedowin in donkis depe was euery *sike*.
G. Douglas, Bukes of Eneados, p. 201, l. 10.

The Ureters, as two common Sewers, convey the same to the *Sinke*, or greater Vault the Bladder, thence to be exonerated.—*S. Purchas, Microcosmus*, 1619, p. 43.

SINK-A-PACE, the name of an old dance in Shakespeare (*Twelfth Night*, i. 3), also written *sinque pace*, and *cinque pace*, is a corruption of Fr. *cinq pas*.

Il est vray qu'on ne dansa pas
La *pavanne* ny les *cinq pas*.
Loret, Muse historique (in *Génin, Recréations Philolog.* i. 395).

Or of his daunce observed *cinquopas*,
Save playne and simplie leaped for his joye,
His wyfe Mycholl ne liked of the grace,
Resembling him to a light head boye.
F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 52 (Shaks. Soc.).

Yet I can beare with Curios nimble feete,
Saluting me with capers in the streete,
Although in open view and peoples face,
He fronts me with some, spruce, neat, *sinque-puce*.
Marston, Satyres, i. (vol. iii. p. 217, ed. Halliwell).

France and Italy are like a die, which hath no points between *sink* and ace, Nobility and Pesantry.—*Fuller, Holy State*, p. 105 (1648).

SINKFIELD, a popular name for the plant *potentilla*, a corruption of *cinquefoil*. See SINFULLE.

There be very many bastard names, wherewith I will not trouble your eares: in high Dutch *Junff fingerkrautt* . . . in Italian *Cinque-foglio:* in French *Quinte fueille:* in Spanish *Cinco en rama*, in English Cinkfoile, Fiue finger grasse, Fiue leafed grasse, and *Sinkfield*.—*Gerarde, Herbal*, p. 839.

SIRLOIN, a mis-spelling of *surloin*, Fr. *surlonge*, the part *above* the loin (*superlumbare*), which has given rise to the absurdly mythical story of this favourite roast having been knighted by the Merry Monarch. The joint was known as a *surloyn* some centuries before Charles II. was born. To stereotype the mistake a double "sirloin" has been styled a *baron of beef*, just as the title of *My Lord* has been bestowed by the Scotch on their favourite dish, the haggis.

Be not puffed up with knighthood, friend of mine,
A merry prince once knighted a *Sir-loin*.
Tom Brown, Epigram on the Knighting of Sir R. Blackmore.

Nev. But pray, why is it called a *sirloyn?*
Lord Sp. Why, you must know that our King James I. who loved good eating, being invited to dinner by one of his nobles, and seeing a large loyn of beef at his table, he drew out his sword and knighted it. Few people know the secret of this.—*Swift, Polite Conversation* (Conv. ii.) [Davies].

No, let me return again to onions and pease-porridge then, and never be acquainted with the happiness of a *sirloin* of roast-beef. —*Randolph, Hey for Honesty*, act ii. sc. 2.

Love probably may, in your opinion, very greatly resemble a dish of soup or a *sirloin* of roast-beef.—*Fielding, Hist. of a Foundling*, bk. vi. ch. 1.

SIR-NAME, *Sire-name* (Wycliffe, Gen. xxxv. 6), a mistaken spelling of *surname, i.e.* the name, *over* and *above* one's baptismal name' as if that inherited from one's *sires*, is Fr. *surnom*, It. *sopranome*, Sp. *sobre nombre*, Lat. *super-nomen*.

In the following extract from Bp. Nicholson, while explaining the word correctly he confounds it with the Christian name:—

Every Christian bearing two names; the one of nature, which is the name of his house, family, or kindred, and this he brings into the world with him; the other of grace, of favour, being his *Sirname, that is over and above added unto him* (*sobre nombre*, superior name).—*Exposition of the Catechism*, 1661.

Where the Authorized Version mentions the super-added names of the disciples, it speaks of "Simon whose *surname* is Peter" (Acts x. 5), and "John whose *surname* was Mark" (Acts xii. 12); we would now call these Christian names. Perhaps *surname* meant originally the baptismal name. At all events, these instances render the following statement somewhat doubtful:—

The *surname*, the name expressing a man's relation, not to the kingdom of God, but to the worldly society in which he lives, is only of a much later growth, an addition to the other, as the word itself declares.—*Abp. Trench, Study of Words*, Lect. vii.

Cranmer's Bible (1539) presents the form *syrname* in both the passages cited above. Camden, however, spells the word correctly, and explains it in accordance with modern usage:—

Surnames giuen for difference of families and continued as hereditary in families were used in no nation anciently but among the Romans. . . . The French and we termed them *surnames*, not because they are names of the *sire* or the father, but because they are super-added to Christian names, as the Spaniards call them *Renombres*, as *Renames*.—*Remaines Concerning Britaine*, p. 106 (1637).

Sirname, the Name of a *Sire* or Master of a Family and Name.—*Bailey, Dict.*

It was fashionable for the Clergy (especially if Regulars, Monks, and Friers) to have their *Surnames* (for *Syr-names* they were not) or *upper-names*, because superadded to those given at the Font, from the places of their Nativity; . . . Hence it is that in such cases we seldome charge our margin with other Authors, their *Sirname* being Author enough to avow their births therein.—*T. Fuller, Worthies of England*, vol. i. p. 53.

Nor is it proved, or probable, that Sergius changed the name of Bocca di Porco, for this was his *surname*, or gentilitious appelation.—*Sir T. Browne, Works*, vol. ii. p. 264 (ed. Bohn).

It might bee his *sirename:* but doubtless it was first a nicname fastened on some of his progenitors.—*Dean Wrenne, Note in loc. cit.*

þat is [noȝt] reisonable ne rect · to refusy my syres *sorname*.
Langland, Vision of Piers the Plowman, Pass. iv. l. 369, Text C

The ancestors of all such now a dayes in our Country whose names doe end in *son*, or whose *Sirnames* come from proper names, have had other *sirnames*, and by some occasion or other have lost them.—*Verstegan*,

Restitution of Decayed Intelligence, 1634, p. 308.

Tis not my person nor my play,
But my *sirname* Holliday
That doth offend thee.
Verses upon C[hrist] C[hurch] play, made by Mr. Holliday, 1638.

My christian and *sir-name* begin and end with the same letters.—*The Spectator*, No. 595 (1712).

Ally *sirnamed* Aben-hassen had no issue. —*Sir T. Herbert, Travels*, p. 143 (1665),

He [Gildas] was also otherwise *sur-stiled* Querulus, because the little we have of his Writing is only "a Complaint."—*T. Fuller, Worthies of England*, vol. ii. p. 286 (ed. 1811).

SIR-REVERENCE, in old writers a common corruption of *save-reverence* or *saving your reverence*, an apologetic phrase used when mentioning anything deemed improper or unseemly, and especially a euphemism for *stercus humanum*. "*Cagada*, a *surreverence*." —Stevens, *Sp. Dict.* 1706.

He has (*sir reverence*) kick'd me three or four times about the tiring-house.—*Ben Jonson, Bartholomew Fair, Induction.*

His wife, *sir-reverence*, cannot get him . . . . shift his shirt without his warrant.—*Id.* act iv. sc. 1.

Siege, stool, *sir-reverence*, excrement.—*Bp. Wilkins, Essay towards a Philosophical Language*, 1668, p. 241.

Thoo grins like a dog eeatin *Sir Reverence.* —*Holderness Glossary*, Eng. Dialect Soc.

Compare Span. *salvonor* = anus (Stevens).

Whereas thou sayest, that in thy presence,
I am of no regard ne countenaunce,
That is a lye, *saving your reverence.*
F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 14 (Shaks. Soc.).

A pleasant ghest that kept his words in mind,
And heard him sneeze, in scorn said, keep behind,
At which the Lawyer taking great offence,
Said, Sir, you might have us'd *save-reverence.*
Harington, Epigrams, bk. i. 82.

SKEWER. It is absurd to suppose that this is merely another form of *secure*, as if the splinter of wood which *secures* the meat from falling asunder (so Blackley, *Word-Gossip*, p. 32), though it is possible that with educated people that word may have exercised a reflex influence, the usual form of *skewer* in the provincial dialects being *skiver*, which seems to be identical with *shiver*, a splinter, from *shive* or *skive*, to slice, Dan. *skive*, Icel. *skífa*, to slice. Compare Ger. *schiefer*, a flake or splinter.

SKIN-THE-LAMB, a game at cards, a corruption of *lansquenet*. See LAMB-SKIN-IT.

SKULL. The once generally received notion that our northern ancestors used to drink at their banquets out of the skulls of their enemies, appears to have arisen from not understanding that *skull* was a genuine old Teutonic word for a *cup*. The belief that the heroes of Valhalla drank their ale out of literal skulls, or as Southey puts it—

Thought
One day from Ella's skull to quaff the mead
Their valour's guerdon—

is equally erroneous. In the death-song of King Ragnar Lodbrok, he consoles himself with the prospect of drinking beer in Odin's palace "*out of curved horns.*" This Professor Rask has shown to be the true rendering, and not "out of the skulls of our enemies," as it used formerly to be translated (Mallet, *N. Antiq.* p. 105). *Skull*, old Eng. *scole* and *schal*, a cup or bowl, Scot. *skul*, *skull*, is the same word as Icel. *skál*, a bowl, Swed. *skål*, Dan. *skaal*, Irish *sgala* (which latter Pictet equates with Sansk. *ćaluka*, a small vessel.—*Langues Celtiques*, p. 43), and ultimately identical with *scale* (of a balance) and *skull*, the brain-pan, the "golden *bowl*" of Eccles. xii. 6. Compare Goth. *skalja*, a tile (Diefenbach, ii. 233); and Fr. *tête*, from Lat. *testa*, an earthen vessel.

Fick was led into the same incorrect fancy that skulls of slaughtered foes were used as beakers by the fact that Indo-Europ. *kumbha* signifies a pot as well as the head (Wilkins, *Owen Coll. Lectures*, p. 314).

The original and extraordinary blunder lies with Olaus Wormius, the great Danish antiquary, to whose authority poets and historians bowed without looking further. . . . It became universal, and a century passed away without its being detected. It was so familiar that Peter Pindar once said that the booksellers, like the heroes of Valhalla, drank their wine out of the *skulls* of authors. —*I. Disraeli, Amenities of Literature*, vol. i. p. 32 (ed. 1863).

And seruanz war at this bridale,
That birled win in cupp and *schal*,

And Mary bad that thai suld do
Al that Jesus said thaim to.
Eng. Metrical Homilies, p. 120 (ed. Small).

For thir tithings in flakoun and in *skull*
Thay skynk the wyne, and wauchtis cowpys full.
G. Douglas, Bukes of Eneados, p. 210, l. 6.

On we kest of warme milk mony a *skul*.
Id. p. 69, l. 20.

. . . His wrath is achaufed,
For þat þat ones waȝ his schulde efte be vnclene
þaȝ hit be bot a bassyn, a bolle, oþer a *scole*.

[His wrath is kindled that a thing which once was His should afterwards be unclean, though it be but a basin, a bowl, or a cup.]—*Alliterative Poems*, p. 69, l. 1145.

SKY-LARKING, boisterous horse-play, a stronger form of *larking*. See LARK.

I had become from habit so extremely active, and so fond of displaying my newly acquired gymnastics, called by the sailors "*sky-larking*," that my speedy exit was often prognosticated.—*Marryat, Fr. Mildmay*, ch. iv. [Davies].

SLEEPER, a beam of timber used as a support to railway metals, perhaps from the French *sommier*, from a notion that that word was connected with *sommeil*, sleep (Blackley). But *dormer* or *dormant* is a provincial term for a beam in England, "*Dormawnte tre*, Trabes" (*Prompt. Parv.*), "*Dormant tree*, a great beam which lies across an house, a sumner" (Bailey), "*Dormaunt*, never removed" (*Id.*).

His table *dormant* in his halle alway
Stode redy covered alle the longe day.
Chaucer, Prologue Cant. Tales, l. 355.

SLEEVELESS, in the phrase *a sleeveless errand*, *i.e.* useless, unprofitable, is beyond doubt a corrupted form of some other word now no longer in use. Allan Ramsay (Chamber's *Pop. Ed.* p. 7) has the phrase "a *thieveless* errand," so that *sleeveless* not improbably may be a corruption of the Scottish *thieveless*, or *thewless*, devoid of *thew* or service, akin to A. Sax. *þeón*, to thrive, "thee," or profit, *þeow*, a servant. The phrase occurs in Shakespeare, *Troilus and Cress.* v. 4, and is punned upon by Ben Jonson:—

It [the coat] did play me such a *sleeveless errand*
As I had nothing where to put mine arms in,
And then I threw it off.
Tale of a Tub, iv. 4.

She cam wi' a right *thieveless* errand back.
Ramsay, Gentle Shepherd, i. 1.

Wi' *thieveless* sneer to see his modish mien,
He, down the water, gies him this guid-een.
Burns, Poems, p. 26 (Globe ed.).

Thieveless might become *sieveless* (cf. *sow-thistle* and O. Eng. *thow-thistle*, *has* and *hath*, *loves loveth*, &c.), which for the sake of euphony and sense would become *sleeveless*.

She can make twentie *sleevelesse errands* in hope of a good turne.—*Whimzies, or A New Cast of Characters*, p. 83 (1631).

The phrase occurs also in Heywood's *Works* (1566), and *The Spectator* (1711). Bp. Hall has "*sleeveless* rhymes" (*Satires*, b. iv. sat. 1), vid. Brand, *Pop. Antiq.* vol. i. p. 132 (ed. Bohn). Chaucer, *Testament of Love*, ii. 334, has "*slevelesse* words;" Taylor the Water-poet (1630), "a *sleevelesse* message."

Shee had dealt better if shee had sent himselfe away with a crabbed answere, then so vnmannerly to vse him by *sleeueles* excuses.—*The Passionate Morrice*, 1593, p. 65 (Shaks. Soc.).

My men came back as from a *sleeveless* Arrant.
Harington, Epigrams, bk. iii. 9.

That same young Trojan ass, that loves the whore there, might send that Greekish whoremasterly villain, with the sleeve, back to the dissembling luxurious drab, of a *sleeveless* errand.—*Shakespeare, Troilus and Cressida*, v. 4, 10.

SLO-FAIR, a winter fair held in Chichester in October, so called from the verb *sloh*, *sleah*, *slagen*, to slay, being the fair when the slain beasts were sold to be pickled down for winter stores, no live cattle being brought to market till the following spring.—*Notes and Queries*, 5th S. vii. p. 116.

SLOUGH-HEAL, a popular name for the prunella plant, is a corruption of its older name *self-heal* (Prior).

SLOW-WORM is the Norse *sleva*, Icel. *slefa*, akin to Icel. *slefa*, *slafra*, to lick, Norse *sleve*, slime (Morris and Skeat, *Specimens*, p. 309). Dr. Adams regards *slow-worm* as another form of *slug-worm*, *lug-worm* (*Transactions of Philolog. Soc.* 1860-1, p. 9).

SLUG, heavy shot, is from A. Sax. (*ge-*)*slagan*, "to slay" or strike, akin to *slaugh-ter*, Ger. *schlagen*, and *slog*, to strike hard at cricket.

This message he sent in a *slugg*-bullet, being writ in cipher, and wrapped up in lead and sealed.—*Pepys, Diary*, Feb. 4th, 1664-5.

SLUG-HORN, as used by Browning,

Dauntless the *slug-horn* to my lips I set.
Childe Roland, sub fin.

is evidently the same word as the Scotch *slughorne*, the watchword of an army, derived, according to Jamieson, from Keltic *sluagh*, an army, and *corn*, a horn.

The *slughorne*, ensenze, or the wache cry
Went for the battall all suld be reddy.
G. Douglas, Bukes of Eneados, p. 230, l. 37.

SMALLAGE, an old popular name for water-parsley (*Apium graveolens*), apparently a simple word like *herbage, foliage, plumage*, &c., is really a mongrel compound *small-ache*, the latter part being Fr. *ache*, parsley, from Lat. *apium*. It was so called in contradistinction to the larger horse-parsley.

Smallage, as Pliny writeth, hath a peculiar vertue against the biting of venemous spiders. —*Gerarde, Herbal*, p. 863.

The leaves of this plant, which they termed by the name of Maspetum, came very near in all respects to those of *smallach* or persely. —*Holland, Plinies Nat. Hist.* vol. ii. p. 8.

SMITER, an old corruption of *scimetar*, Fr. *cimeterre*, It. *cimitarra*, more probably perhaps from Pers. *shemshir*, or *shimshir*, than from Basque *cime-tarra*, "sharp-pointed." *Smiter* is found in Lilly's *Dramatic Works*, vol. i. p. 15 (Lib. Old Authors); *smeeter* in Dekker; "*Cimeterre*, A Scymitar, or *smyter*, a kind of short and crooked sword, much in use among the Turks."—Cotgrave. An old French form is *sanneterre* (Devic). Hall (*Chron.* p. 543) speaks of "swordes like *semitaries* of Turkey."

Sam. But what is this, call you it your sword?

Top. No, it is my *simiter*; which I by construction often studying to bee compendious, call my *smiter*.—*Lilly, Endimion*, act i. sc. 3 (vol. i. p. 15, ed. Fairholt).

SMOKE, in the colloquial sense of "to discover a secret, to find out, twig, or understand one's meaning," has nothing to do with *smoke* (A. Sax. *smeóc*), *fumus*, but is a perverted form of A. Sax. *smeágen*, to seek out, investigate, or examine a matter (*e.g.* A. Sax. Vers. Luke xxii. 23; John xvi. 19), Bavarian *schmecken*, to sniff or smell out, Swiss *erschmekkern*, to smell out, discover (Wedgwood). Compare A. Sax. *smeógan*, to penetrate, *smeág*, subtle (Ettmüller, p. 707).

Groom. . . . What are you? you have been hang'd in the smoke sufficiently, that is, smelt out already.

Notch. Sir, we do come from among the brewhouses in St. Katherine's, that's true, there you have *smoked* us; the dock comfort your nostrils!—*Ben Jonson, The Masque of Augurs, Works*, p. 930, 1622 (ed. Moxon).

The two free-booters, seeing themselves *smoakd*, told their third brother.—*Dekker, Lanthorne and Candlelight*, 1620.

All's come out, sir.
We are *smok'd* for being coney-catchers: my master
Is put in prison; his she-customer
Is under guard too.
Massinger, The Renegado, act iv. sc. 1.

He was first *smoked* by the old lord Lafeu.
Shakespeare, All's Well that Ends Well, iii. 6.

And yet through all this difference, I alone
Smoked his true person.
G. Chapman, Odysseys of Homer, bk. iv. l. 337.

Who the devil could think that he would *smoke* us in this disguise?—*Kelly, The School for Wives*, act iii. sc. 5.

Besides, Sir, in this town, people are more *smoky* and suspicious.—*Foote, The Liar*, act i. sc. 1.

The orator grew urgent; wits began to *smoke* the case, as active verbs—the advocate *to smoke*, as a neuter verb.—*De Quincey, Works*, vol. xi. p. 86.

May not the word be from A. Sax. *smeccan*, to taste (? or touch), past partc. *i-smoked*, from *smäc*, a taste, flavour, or "smack" (Ettmüller, 705), then to discover by tasting, to find out? Compare—

Schrift ȝet schal beon naked; þet is nakedliche imaked, and nout bisaumpled feire, ne hendeliche *ismoked* [al. *ismacked*].—*Ancren Riwle*, p. 316.

[Confession must be naked, that is made nakedly, not speciously palliated nor gently touched on.]

Smoaky is found in the sense of suspicious. Davies, *Supp. Eng. Glossary*, quotes the following:—

I' gad, I don't like his looks, he seems a little *smoaky*; I believe I had as good brush off.—*Cibber, Prov. Husband*, act ii.

A *smoaky* fellow this Classic, but if Lucinda plays her cards well, we have not much to fear from that quarter.—*Foote, Englishman in Paris*, act i.

SNAILS! a common expletive in the old drama, should be written *'snails!* or *'s nails! i.e. His nails*, or *God's nails*. Compare the following:—

Maria. Though man that frayle is,
Swere armes and *nales*,
Brane, blode, sydes, passyon;
Swete Sonne, regarde,
Your paynes harde,
Ye dyded for hym alone.
New Notbroune Mayd vpon the Passion of Cryste, l. 251.

His nayles, I would plague them one way or another,
I would not misse him, no, if hee were mine own brother.
New Custome (1573), act ii. sc. 3.

Snails! wherefore come all these? Master, here's not fish enough for us.—*Patient Grissil* (1603), act i. sc. 1.

'Snails, my shoes are pale as the cheek of a stew'd pander.—*Rowley, A Match at Midnight*, act i. sc. 1.

SNAP-SACK, a corruption of knap-sack (from Dut. *knap-zak*, a provision-bag, from Dut. *knap*, eating).

Nor will it suffice to have raked up a few Notions . . . any more than a Soldier who had filled his *Snap-sack* should thereupon set up for Keeping House.—*Memoirs of Dr. Robt. South*, 1717, p. 14.

SNOW, a small sea-vessel, is from the Low Ger. *snau*, or *snauschip*, a boat with a sharp prow or snout, *snau*; as Dutch *sneb* (*navis rostrata*) is from *sneb*, a beak. (See Wedgwood, s.v. *Smack*.)

Far other craft our prouder river shows,
Hoys, pinks, and sloops; brigs, brigantines, and *snows*.
Crabbe, The Borough, Letter I. (*Works*, p. 176, ed. 1866).

I broke with them at last for what they did on board of a bit of a *snow*.—*Scott, Redgauntlet*, ii. 156.

SOAR-FALCON, a term in falconry for a young hawk that not having yet moulted retains the *red* plumage of its first year, is a corruption of the French *saure*, and has nothing to do with its *soaring* flight.

Of the *soare faulcon* so I learne to fly,
That flags awhile her fluttering wings beneath,
Till she her selfe for stronger flight can breath.
Spenser, Hymn of Heavenly Beautie, l. 26.

SOAR-HAWK is not, as one might naturally suppose, a hawk that *soars*, but a young hawk in its first year "from the first taking her from the eyrie, till she has mew'd or cast her feathers" (Bailey), and is so called from the reddish tint of its first plumage. Thus Cotgrave gives not only *faulcon sor*, "a soar Hawke," but *harenc sor*, "a red Herring." *Soar* therefore is the same word as Fr. *sor*, *saur*, "sorrel," *saurir*, *sorer*, to redden, It. *sauro*, perhaps from a Latin *ex-aureus*.

SODDEN, applied to bread or pastry, which is said to be *sodden* when close and heavy, the dough not having risen properly, as if another usage of *sodden*, the past partc. of *seethe*, to boil, with an oblique reference probably to the heavy indigestible nature of boiled paste, is a corruption of *sadden* or *sad*, which is the ordinary word in the prov. dialects for heavy, solid, ill-baked (bread). Compare *soddy*, sad, heavy, *North.* (Wright), *sadaen*, to harden, to make solid, *Lincoln.* (*Id.*), old Eng. *sad*, hard, solid (*Prompt. Parv.*), in Elizabethan English serious, sedate, in modern English downcast, sorrowful. The original meaning was full, satiated, A. Sax. *säd*, sated (*sadian*, to be full, be weary (Ettmüller, p. 627), Icel. *saddr* (and *saðr*), sated, O. H. Ger. *sat*, Lat. *satur*, full, Goth. *saþs*, *sads*, full (see Diefenbach, *Goth. Sprache*, ii. 179). Compare Welsh *sad*, firm, *sadio*, to make firm. The transition from fulness, satiety, to material heaviness (as of bread) and mental heaviness (of a man's mood) is easily understood.

SOIL, to feed cattle in the stall, seems to be a corrupted form of Prov. Eng. *soul*, to satisfy with food, Fr. *saoul*, satiated, *saouler*, Prov. *sadollar*, Lat. *satullare*, to sate, from Latin *satullus*, *satur*, *satis*.

If the Horsse goe to *Soile* in Aprill after fiue daies bring him forth.—*Topsell, Hist. of Foure-footed Beasts*, 1608, p. 330.

SOLAR TOPEES, the name given to the *pith* hats worn in the East, as if "sun hats," is said to be more properly *sola topees*, so called from the material of which the headdress is composed, Hind. *sholá*, the pith of the plant *Æschynomene aspera*. Compare SEERPAW, for another corruption of an Oriental word.

SORRY, so spelled as if the adjectival form of *sorrow* (with which it has no real connexion) would more properly be *sorey* or *sory*; compare O. Eng. and A. Sax. *sârig*, sad, Scot. *sary*, A. Sax. *sâr*, a sore, O. N. *sár*. *Sorrow* is A. Sax. *sorg*, mourning, grief, *sorgian*, to grieve, Goth. *saúrga*. The two words are often brought together, *e.g. sorga sârôst*, "sorest sorrow."—*Cædmon*, 122, 19.

SOUND, a false orthography of old Eng. *soun*, Fr. *son*, Lat. *son-us*, the *d* having originally been added on by ignorant speakers, as in *gownd*, *swoond* or *swound*, *pound*, to beat, for old Eng. *poun* or *pun*; *bound*, ready, for *boun*. I have also noted in old writers *chapland* for *chaplain*; *gammond*; *salmond*; *anveld* for *anvil*; *lawnd* for *lawn*; *cynamond* (Florio); *sarmond* for *sermon*; *schollard*; *sold* (Holland) for *sole* (fish); to *scand* (Norden). See ROUND (vb.).

He se3 þer ydel men ful stronge
& sa[y]de to hem with sobre *soun*,
"Wy stonde 3e ydel þise daye3 longe."
Alliterative Poems, p. 16, l. 533.

Sonans is short, yeet *sowning* in English must bee long; and much more yf yt were *sounding* as thee ignorant generaly but falslye dooe wryte; nay that where at I woonder more, thee learned trip theyre pennes at this stoane, in so much as M. Phaer in thee verye first verse of Virgil mistaketh thee woorde, yeet *sound* and *sowne* differ as much in English as *solidus* and *sonus* in Latin.—*Stanyhurst*, *Ænead*, *Preface* [Davies].

SOUND, a corrupt form of *swoon* or *swound*, old Eng. *swowne*, A. Sax. *aswunan*, to swoon (see Atkinson, *Cleveland Glossary*, s.v.).

I warrant your master is only in a *sound*; and I've a bottle of stuff in my pocket, that will fetch him in a whiff.—*Bickerstaffe and Foote*, *Dr. Last in his Chariot*, act iii.

Upon whose departure, with the paune left of his resolution, my minion fel into a *sound*.—*The Passionate Morrice* (1593), p. 79 (Shaks. Soc.).

SOUNDER, an old word for a wild-boar, is, I take it, for *sunder*, and means the animal that lives apart, separate, or *a-sunder* (A. Sax. *sundar*, Icel. *sundr*, Dut. *sonder*, Goth. *sundro*, a-sunder). Compare old Eng. *synglere*, a wild-boar, Fr. *sanglier*, from Lat. *singularis*, dwelling alone; Greek *monios* (*i.e.* lonely, solitary), the wild-boar; Sard. *sulone*, the same, from Lat. *solus*, alone.

It had so happened that a *sounder* (*i.e.* in the language of the period, a boar of only two years old) had crossed the track of the proper object of the chase.—*Scott*, *Quentin Durward*, i. 130.

A boor of the wode distriede it; and a *singuler* wielde beeste deuouride it.—*Wycliffe*, Ps. lxxix. 14.

Sounder was also used for a herd of swine.

When he is foure yere, a boar shall he be,
From the *sounder* of the swyne thenne departyth he;
A *synguler* is he soo, for alone he woll go.
Book of St. Albans, ed. 1496, sig. d. i.

SOUTHDENES, a curious old corruption in the *Vision of Piers the Plowman*, Pass. iii. l. 187, Text C., "some noures and *Southdenes*," where other MSS. read *soþdenes* and *sodenes*. It is for *suddenes*, *i.e. sub-deans*, which seems to have been interpreted by the scribe as *south-denes*. Prof. Skeat (*Notes in loc.*) quotes *south-bailys*, for *sub-bailiffs*, from a *Poem on the Evil Times of Edward II.*

SOVEREIGN, a corrupt spelling of *sovran* (Milton, *Par. Lost*, i. l. 246), from a false analogy to *reign*. Cf. Fr. *souverain*, It. *sovrano*, *soprano*, supreme, from *supra*, above, Lat. *superanus*.

For Jupiter aboven alle,
Which is of goddes *soverain*,
Hath in his celler, as men sain,
Two tonnes full of love drinke.
Gower, *Conf. Amantis*, vol. iii. p. 12.

SOW-THISTLE, O. Eng. *suwe-distel*, a corruption of its older form *thowthystil* (*Pr. Parv.*), A. Sax. *þufeþistel*, or *þuþistel*, O. Ger. *du-tistel*, "sprout-thistle," from *þufe*, a sprout (Prior). Mr. Atkinson questions this, adducing the Cleveland *swine-thistle*, Swed. *svin-tistel*, Dan. *svinetidsel*, *svinedild*, Ger. *sau-distel*.

Sowthystylle, or thowthystylle, Rostrum porcinum.—*Prompt. Parvulorum*.

In a 15th century MS. (quoted in Wright's *Homes of other Days*, p. 312) the word is spelt *ffoothestylle*. Cf. *farborough*, *fursty*, &c., for *tharborough*, *thirsty*, &c.

SPADE-BONE, an old word for the blade or shoulder bone, is connected with Prov. *espatta*, Portg. *espádra*, Sp. *espalda*, It. *spatola*, Lat. *spatula*, Greek *spathē*, a flat blade. "Spade" is of the same origin.

SPANISH BEEFEATER. This expression is quoted without explanation in *Philolog. Soc. Proc.* vol. v. p. 140, and said to be a corruption of "*Spina bifida* (a disease)."

SPARK, as a name for a self-sufficient fop or conceited coxcomb, has probably no direct connexion with the glittering particle of fire which we call a *spark*, any more than *flunkey* has to do with Ger. *flunke*, a spark. Mr. Wedgwood connects the word with Prov. Eng. *sprag*, *sprack*, quick, brisk, as if a lively young man (compare Ir. *spraic*, vigour, sprightliness), and Cleasby further points out a connexion with Icelandic *sparkr*, *sprakki*, lively, sprightly, also a dandy. See also Prof. Skeat's *Notes to Piers Plowman*, p. 398.

Oft has it been my lot to mark
A proud conceited talking *spark*.
J. Merrick, The Chamæleon.

Other connected words seem to be *spry*, nimble, brisk, Cumberland *sproag*, a pleasure excursion, *spree*, and perhaps *spruce*. In the following quotation two MSS. have *sparklich* for *sprakliche*, which here has the meaning of spruce, dandified:—

Barfot on an asse bak · bootless cam prykye,
With-oute spores oþer spere · and *sprakliche* he lokede,
As is þe kynde of a knyght · þat comeþ to be doubed,
To geten hus gilte spores · and galoches y-couped.
Vision of Piers Plowman, C. xxi. l. 12 (ed. Skeat).

Save you, boon *sparks!* Will't please you to admit me?
Cartwright, The Ordinary, act iii. sc. 5.

I will wed thee,
To my great widdowes daughter and sole heire,
The lonely *sparke*, the bright Laodice.
Chapman, Widdowes Teares, act i.

Hitherto will our *sparkfull* youth laugh at their great grandfather's English, who had more care to do well, than to speake minion like.—*Camden, Remaines*, p. 25 (1637).

Your persuasion,
Chid us into these courses, oft repeating,
Shew yourselves city-*sparks*, and hang up money.
Massinger, The City Madam, act iv. sc. 2.

Let those heroike *sparks* whose learned braine
Doth merit chapletts of victorious bayes,
Make kings the subject of their lofty layes,
Thy worthlesse praysing doth their worth dispraise.
Fuller, Davids Heavie Punishment, st. 64.

Draw near, brave *sparks*, whose spirits scorn to light
Your hollow tapers but at honour's flame.
Quarles, Emblems, bk. i. emb. 9 (1635).

The true-bred *spark*, to hoise his name,
Upon the waxen wings of fame,
Will fight undaunted in a flood,
That's rais'd with brackish drops and blood.
Quarles, Emblems. ii. 11.

Here I also saw Madam Castlemaine, and, which pleased me most, Mr. Crofts, the King's bastard, a most pretty *sparke* of about 15 years old, who, I perceive, do hang much upon my Lady Castlemaine, and is always with her.—*Pepys, Diary*, Sept. 7th, 1662.

No *double entendres*, which you *sparks* allow,
To make the ladies look—they know not how.
Dryden, Love Triumphant, 1693, *Prologue*, l. 24.

For matter o' that, I had rather have the soldiers than officers: for nothing is ever good enough for those *sparks*.—*Fielding, Hist. of a Foundling*, bk. viii. ch. 2.

He comes i' th' middle of their Sport,
And, like a cunning old Trepanner,
Took the poor Lovers in the Manner,
And there, as one would take a Lark,
Trapp'd the fair Madam and her *Spark*.
Cotton, Burlesque upon Burlesque, Poems, p. 239.

Cowper seems to have identified this word with that for a luminous particle:—

So, when a child, as playful children use,
Has burnt to tinder a stale last year's news,
The flame extinct, he views the roving fire,—
There goes my lady, and there goes the squire,
There goes the parson, oh! illustrious *spark*,
And there, scarce less illustrious, goes the clerk.
On some Names in the Biographia Britannica.

And so Ben Jonson:—

Thy son's a gallant *spark* and must not be put out of a sudden.
The Poetaster, i. 1 (*Works*, p. 108).

SPARROW-BALLS, } shoemakers' nails
SPARROW-BILLS, } (provincial Eng.), is perhaps a corruption of *sparables*, or *sperrables* (Herrick), dimin. form of *spur*, which is a derivative of *sperr* or *spar*, to make fast, according to Kennett, *Paroch. Antiq.* 1695. In Cornwall *sparrows*, *sparras*, or *spars*, are wooden skewers used in thatching (T. Q. Couch).

Cob clouts his shooes, and as the story tells,
His thumb-nailes-par'd, afford him *sperrables*.
Herrick, Hesperides, Poems, p. 242.

SPARROW GRASS, a vulgar corruption of *asparagus*, and widely prevalent. Mr. S. R. Holes states that upon one occasion being asked to adjudicate at a rustic flower-show on the merits of certain classes of wild ferns and grasses, amongst the latter he observed three cases of asparagus being exhibited. Upon his saying to the exhibitors that this was not contemplated by the schedule, his ignorance was at once enlightened,—"Please, sir, it says ferns and grasses, and this is *sparrow grass*."—*Book about Roses*, p. 30.

The Lincolnshire folk shorten the corrupted word, and will politely invite a guest to have a "little more grass" (Peacock, *Glossary of Manley*, &c.).

Steele, in *The Tatler*, No. 150, has *sparagrass*. Other old forms are *sparagus*, *sparage*, and *sperage*.

SPATCH-COCK, a name in cookery for a chicken grilled in a particular manner, as if an abbreviation of "despatch cock" because it was hastily prepared, was originally "*spitchcock*," a corrupted form of "*spitstuck*," *i.e. en brochette*. A *spatch-cock* fowl is one spread on a skewer after having been split open at the back, just as a broiled eel done on a skewer is called a *spitch-cocked* eel (Kettner, *Book of the Table*, s.v. p. 119).

We had a good deal of laughing at an Irishman who was of our party, on account of a bull he had made at breakfast, and which we called "half a nightingale" [bulbul],—a sort of "*spatch-cock* nightingale."—*Russell, Memoirs of Thos. Moore*, vol. i. p. 317.

Yet no man lards salt-pork with orange-peel,
Or garnishes his lamb with *spitchcock'd* eel.
King, Art of Cookery.

Will you have some cray-fish and a *spitch-cock*?—*Webster, Northward Ho*, i. 1.

Next we'll have true fat eatable old pikes,
Then a fresh turbot brought in for a buckler,
With a long *spitchcock* for the sword adjoin'd.
Cartwright, The Ordinary, act ii. sc. 1.

The first course consisted of a huge platterful of scorpions *spits-cocked*.—*T. Brown, Works*, ii. 221.

When thou cam'st hither (Captain-Swasher)
Scorch'd like a Herring, or a Rasher,
Sing'd like a Hog (foh! thou stink'st still)
And *Spitch cock'd* like a salted eel.
Cotton, Burlesque upon Burlesque, Poems, p. 222.

SPIRIT, in the phrase "to *spirit* up a man to an act," though at first sight it seems to come from the Latin, is in truth, says Mr. Oliphant, a disguised form of the old *to-spryttan*, to excite, *spurt* and *sprout* coming from the same root (*Old and Middle English*, p. 77).

SPLASHING, a provincial word for the interweaving of the branches of trees, hurdle-wise, so as to form a low hedge, *e.g.* Mr. Blackmore in *Lorna Doone, a Romance of Exmoor*, speaks of a "rampart of ash, which is made by what we call *splashing*," and shortly after he calls this a "stout ashen hedge" (3rd ed. pp. 231, 233). It seems to be a corruption of the more ordinary form *to plash*, old Eng. *to pleach* ("A thick *pleached* alley in my orchard."—*Much Ado about Nothing*, i. 4), akin to Lat. *plecto*, and *plico*, Greek *plékō*, to twine or plait.

Women are not so tender fruit, but that they doe as well, and beare as well upon beds, as *plashed* against walls.—*Sir T. Overbury, Newes* (*Works*, p. 176, ed. Rimbault).

SPLINTER-BAR, a name for the bar to which a horse is harnessed in drawing. *Splinter* seems to be a corruption of *sprinter* for *springtree*, originally *spangtree*, the tree or timber to which (in provincial English) the horse is *spanged* or yoked. Compare Ger. *spannen*, to fasten, Dut. *aanspannen*, to harness. Another form of the word is *spintree-bar* (Wedgwood).

SPOIL, to injure, destroy, or render useless, is another form of *to spill* (A. S. *spillan*, to destroy, Dut. *spillen*), assimilated apparently to the other verb "to spoil," Fr. *despouiller*, Lat. *spoliare*.

SPOON, a slang term, now in very general use, meaning to court or make love, to phillis and philander, to show a lover's fondness; also "to be *spooney* on a girl," "to be *spoons*," and "*spooney*," one foolishly fond, a weak-minded muff. These words were perhaps popularly supposed to mean "babyish, like an infant that is *spoon*-fed," or perhaps a reference was imagined to the old notion that change-

lings, who were generally idiots, were substituted sometimes by the fairies for healthy infants, these changelings being in some instances veritable *spoons*.

> This is she [Mab] that empties cradles,
> Takes out children, puts in *ladles*.
> *Poole, Eng. Parnassus*, p. 333.

(See Brand, *Pop. Antiq.* ii. 329; Keightley, *Fairy Mythology*, 336.) As a curious coincidence may be noted Ger. *löffeln*, to play the gallant, also to eat with a spoon, *löffel*, gallantry, and a spoon. *To spoon*, borrowed probably from some of the provincial dialects, seems to be akin to A. Sax. *sponere* (*spanere*), an allurer or persuader, *sponung* (*spanung*), persuasion, seduction, *spanan* (p. parte. *sponen*), to entice or solicit, the primitive form of which was probably *spunan*, implied by Teutonic *un-spunalih*, inexorable (Ettmüller, p. 712). Thus the original meaning of *spoon* would be "to be seductive or alluring" in one's looks and manner, to woo. Compare *spoon*, the implement, from A. Sax. *spôn*, a thin piece of wood.

Sport, in the college phrase *to sport one's oak*, *i.e.* to keep one's door barred, to bring it into requisition, is regarded by Mr. Oliphant as a corrupted form of the old Eng. verb *sparran*, to close or bar, with a *t* suffixed to round it off, as in "thou *art*," for O. Eng. *ar* (*Old and Mid. English*, p. 76). But how would this explanation account for the phrases "to *sport* a new hat, a gold pin," &c., *i.e.* to exhibit, wear, or call into requisition?

Spright, an old and incorrect spelling of *sprite* (anciently *spirite*, Lat. *spiritus*, a breath, a vapour, an aerial being), from the false analogy of such words as *light*, *night*, *right*, *sight*, *might*, O. Eng. *spight*, &c., where the *gh* is radical and organic (cf. Lat. *luc-s*, *noct-s*, *rect-us*, Ger. *sicht*, *macht*, Lat. *de-spect-us*, &c.). The last-mentioned word, on the other hand, in the form of *spite*, has been falsely assimilated to *rite*, *mite*, *kite*, &c. Similarly, in *The Two Noble Kinsmen* (1634), *wrighter* occurs for *writer* (Prologue), *kight* (act i. sc. 1, l. 41) for *kite*, *requight* (v. 4, 36) for *requite*.

> And Mars you know must Venus haue,
> To recreate his *spryght*.
> *B. Googe, Eglogs*, 1563, p. 67 (ed. Arber).
>
> Where flames doe burne, and yet no sparke of light,
> And fire both fries and freezes the blaspheming *spright*.
> *G. Fletcher, Christs Trivmph over Death*, st. 42.

Bacon has *sprights* for short arrows used in sea fights, "without any other heads save wood sharpened" (*Natural and Experimental History*) [in Latham], evidently for *sprits* (Dut. *spriet*). As an instance of a similar mis-spelling, William Fuller, Bishop of Lincoln, in his will, 1675, directed his body to be buried "according to the *rights* [= rites] of the Church of England" (Bailey, *Life of Thos. Fuller*, p. 624).

Sprightly. Professor Skeat in his note on the word *sprakliche*, lively, in Langland's *Vision of Piers Plowman*, xxi. 10, Text C, says, "I much suspect that our *sprightly* is a mere corruption of *sprakliche*, with a change of vowel due to confusion with *sprite* (*spright*). Two things point to this—(1) that we retain the *gh* in the spelling; and (2) that the sense of *sprightly* is exactly that of *sprakliche*, and therefore different from *spritely*, which would mean *fairy-like*." Cognate with *sprakliche* are Icel. *sprœkligr*, *sprœkr*, sprightly, Prov. Eng. *sprack* and *sprag*, lively, quick. See Spark.

> Though now thy *sprightly* blood with age be cold,
> Thou hast been young: and canst remember still,
> That when thou hadst the power, thou hadst the will.
> *Dryden, Sigismonda and Guiscardo*, l. 430.

Springhold, an old Eng. name for an engine of war used for casting darts, stones, &c. (Matthew of Westminster), also written *springold*, *springal*. It is from the French *espringâlle* (also *espringarde*), Prov. *espringalo*, It. *springare*, to fling.

> And eke within the castle were,
> *Springolds*, gonnes, bowes, and archers.
> *Romaunt of the Rose*, l. 4191.

See Sir S. D. Scott, *British Army*, vol. ii. p. 167.

Spring-wall, used in the ballad of *Auld Maitland* for an engine of attack, as if that which *springs* a *wall*,

With *spring-wall*, stanes and goads of airn
Among them fast he threw.

It is a corruption of *springal*, Fr. *espringalle*. See SPRINGHOLD.

SPRUCE-BEER seems to be a corruption of Ger. *sprossen-bier*, that is, beer made out of the sprouts or shoots (*sprossen*) of the fir tree. Perhaps also *spruce-fir* is for Ger. *sprossen-fichte* (Wedgwood).

SPUR-HAWK, a Scottish name for the sparrow-hawk (Dan. *spurv-høg*), of which word it is a corruption. A Shetland corruption is *spurrie-how* (Edmondston).

SPURRINGS, a common provincial word for the publication of the banns of marriage in church, lit. "askings," is in some places misunderstood as referring to the equipment of a rider when preparing himself for a race. Mr. Peacock mentions that, in N. W. Lincolnshire, a person who has been once "asked" is said to have "one spur on," when twice "a pair of spurs" (*Glossary of Manley and Corringham*). It is the substantival form of O. Eng. *spur*, to ask,—

He *spurred* him gentlye.
Percy Folio MS. vol. i. p. 394—

Old Eng. *spere*, Scot. *speir*, *spure*, A. Sax. *spyrian*, Ger. *spüren*, Icel. *spyria*. In Shetland *spurins* are tidings, tracings of anything sought for.

Alle þat he *spured* hym in space he expowned clene,
þurȝ þe sped of þe spyryt þat sprad hym within.
Alliterative Poems, p. 83, l. 1607.

[All that he asked him he expounded plain at length through the help of the spirit that was diffused within him.]

He bad his man to go and *spire*
A place, where she might abide.
Gower, Conf. Amantis, vol. iii. p. 324.

Whi *spyr* ye not syr no questyons?
I am oone of youre order and oone of your sons.
Marriott, Miracle Plays, Juditium, p. 181.

He asked a countryman who was passing to be so good as to tell him the name of the Castle. The reply was somewhat startling—"It's no the day to be *speering* sic things!"—*E. B. Ramsay, Reminiscences of Scot. Life and Character*, p. 21 (10th ed.).

SQUALL. Fuller has the curious expression "*squalling* with the feet" for walking awry, divaricating, straddling.

William Evans was born in this County, and may be justly accounted the Giant of our age for his stature, being full two yards and a half in height: . . . he was not onely what the Latines call Compernis, knocking his knees together, and going out *squalling* with his feet, but also haulted a little.—*T. Fuller, Worthies of England*, vol. ii. p. 120.

It is the same word as Cumberland *shawl*, to walk crookedly (Ferguson), old Eng. *schayl* (*Prompt. Parv.*), Prov. Swed. *skjäla*, to walk crookedly, Icel. *skjálgr*, wry, oblique, squinting. Compare Cleveland *skell*, to turn obliquely, *skelly*, to squint (Atkinson), Cumberland *skelled*, awry, A. Sax. *sceol*, "scowling," squinting, Greek *skellós*, crooked-legged, Lat. *scelus* (crookedness), crime, all akin to Sansk. *skhal*, to err, go wrong, deviate.

I *shayle*, as a man or horse dothe that gothe croked with his legges.—*Palsgrave.*
Esgrailler, to *shale*, or straddle with the feet or legs.—*Cotgrave.*

Schouelle-fotede was that schalke, and *schaylande* hyme semyde,
With schanke3 vn-schaply, schowande togedyrs.
Morte Arthure, l. 1099 (E. E. T. S.)

[Shovel-footed was the fellow and shambling (*not* scaly, as Ed.) he seemed, with unshapely shanks, shuffling together.]

Other, which were well legde, *shaled* with their feete, or were splafooted; and to be briefe, they that trode right, were either clouterly caulfed, tree like set, spindle shankte, or bakerly kneed.—*The Passionate Morrice*, 1593, p. 82 (Shaks. Soc.).

SQUINT, more properly *squinch*, an architectural term for a slit made in the pillar, &c., of a church to give a view of the altar, is not from *squint*, to look askew, but is the same word as Prov. Eng. *squinch*, a crevice or crack in boarding, *squinny*, narrow, slender.

Hagioscopes, *squints*, or loriculæ, are those apertures which occur in different parts of the church, usually in one or both sides of the chancel-arch, to enable the worshippers to obtain a view of the Elevation of the Host.—*Handbook of Eng. Ecclesiology*, p. 200.

Measter was . . . looking down dro' the *squinches* in the planching.—*Mrs. Palmer, Devonshire Courtship*, p. 25.

The word is probably akin to *chink*, O. Eng. *chynne* (Occleve), A. Sax. *cinu*.

[In the chancel of Bere Regis church the] plain rude arch with its huge *squints*—mere inartistic holes in the wall—was a part of the

history of the fabric which it would be wrong to remove.—*The Saturday Review*, vol. 50, p. 106.

SQUIRE, a common word in old authors for a carpenter's square or rule, is a naturalized form of old Fr. *esquierre*, a rule, square, or measure (Cotgrave), or *esquerre* (Mod. Fr. *équerre*), Sp. *esquadra*, from Lat. *ex* + *quadra*.

To allow such manner of forraine and coulored talke to make the iudges affectioned, were all one as if the carpenter before he began to square his timber would make his *squire* crooked.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 166 (ed. Arber).

One melts the White-stone with the force of Fire:
Another, leveld by the Lesbian *Squire*,
Deep vnder ground (for the Foundation) ioins
Well-polisht Marble, in long massie Coins.
Sylvester, Du Bartas, p. 464.

But temperaunce (said he) with golden *squire*
Betwixt them both can measure out a meane.
Spenser, F. Queene, II. ii. 58.

Quadrante, a foure square, a *squire* or ruler. —*Florio.*

Not the worst of the three but jumps twelve foot and a half by the *squier*.—*Shakespeare, Winter's Tale*, iv. 4, l. 348.

Fal. If I travel but four foot by the *squire* further a-foot, I shall break my wind.—*1 Hen. IV.* ii. 2.

SQUIRRILITY, a corruption of *scurrility*, found in the old dramatists.

So long as your mirth be void of all *squirrility* 'tis not unfit for your calling.—*Webster, Westward Ho*, ii. 1.

The heathen misliked in an orator *squirilitie*. —*Stanihurst, Description of Ireland*, p. 16 (*Holinshed*, vol. i. 1587).

The word is an assimilation perhaps to *squire* used in the sense of a pander or pimp (Wright, Nares). Somewhat similarly *chicanery* is corrupted, in Ireland into *jackeenery*, as if the conduct of a *jackeen*, or low cunning fellow, in America into *she-coonery*, as if the conduct of a *she 'coon*, or racoon.

STAFFOLD, a rustic assimilation of *scaffold* to the native word *staddle*, a stand or support.

I made my wheat-reek on *staffolds*.—*E. Lisle, Observations in Husbandry* (1757), p. 223.

(See *Old Country and Farming Words*, E.D.S. p. 68.)

STAGGER-WORT, an old popular name for the plant *senecio Jacobæa*, is probably a corruption of the form *stagg-wort* also found, which in its turn would seem to be a corruption of the old French name *Herbe de St. Jacques*, as if *St. Jacques wort*, *styacke-wort*, *stagg-wort*.

[This plant] is called in Latine *Herba S. Jacobi*, or *S. Jacobi flos*, and *Jacobea*: in high Dutch *Sant Jacobs bloumen*: in lowe Dutch *Sant Jacobs Cruyt*: in French *Fleur de S. Jacques*: in English *S. James his woort*: the Countrey people do call it *Stagger woort*, and *Stauerwoort*, and also *Ragwoorte*.—*Gerarde, Herball*, p. 219 (1579).

STANDARD, so spelt as if connected with *stand* (Richardson actually groups it under the one head with that word), as if a *standing* ensign, whereas it really signifies an *extended* banner, being the French *étendard*, It. *stendardo* from *stendere*, Lat. *extendere*.

Similarly in Mid. High German Fr. *étendard* became *stanthart*, as if from "*stand*."

Ac to þe batayle smot anon, as man wyþoute fere,
And byleuede dragon & *standard*, & stured vaste ys honde.
Robert of Gloucester, p. 303.

STANDARD, as applied to a tree, a distinct word from *standard*, a banner, is the same as *standil* or *staddle*, a tree reserved at the felling of woods for growth for timber (Worlidge, *Dict. Rusticum*, 1681), A. Sax. *staðol*, something standing firm.

His kingdom should not be like to coppice-woods; where the *staddles* being left too thick, all runs to bushes and briers.—*Fuller, Holy State*, p. 108 (1648).

STANDGALL, a name given to the windhover or kestrel, according to H. G. Adams, from its habit of remaining almost stationary while hovering in the air. He also gives as other names of the same bird *stonegall*, *steingall* (*Nests and Eggs of Familiar British Birds*, p. 6); which of these is the corrupted form, I cannot say. Contracted from one or other are N. Eng. *stanchil*, O. Eng. *staniel*, Mod. Eng. *stannel*.

Kestrel—(*Falco tinnunculus*), Also Windhover, Creshawk, Hoverhawk, *Stannel* or *Stannel-hawk*,—query, *Stand-gale*, as Montagu writes one of its provincial names *Stonegall*. Windhover certainly suggests the

meaning of *Stand-gale*, and that word would be easily shortened into *Stannel*.—*J. C. Atkinson, Brit. Birds' Eggs and Nests*, p. 120.

In an A. Sax. word-list of the 11th century occurs—

Pellicanus, *stan-gella* vel wan-fota.—*Wright's Vocabularies.*

With what wing the *staniel* checks at it!
Shakespeare, Twelfth Night, ii. 5, 124.

STAR, a word for coarse grass, bent, in provincial and old Eng. (*e.g. Havelok*, l. 939), is the Danish *stær*, *stærgrass*, Icel. *störr*, probably akin to Ger. *starr*, stiff; "staring" of hair, = rough and rigid.

Herewith the amorous spirit, that was so kind
To Teras' hair, and Comb'd it down with wind
* * * *
Would needs have Teras gone, and did refrain,
To blow it down; which *staring* up, dismay'd
The timorous feast.
Marlowe, Hero and Leander, 5th Sestiad, *sub fin.*

STAR-BOARD, the right side of a ship, is the A. Sax. *steór-bord*, *i.e.* the *steer*-board (*Orosius*; Ettmüller, p. 739), Dan. *styrbord*, Icel. *stjórn-borði*, from *stjórn*, steering; so the Icel. phrase *á stjórn* = on the starboard side.

He tooke his voyage directly North along the coast, hauing vpon his *steereboord* alwayes the desert land, and vpon the leereboord the maine Ocean.—*Hakluyt, Voyages*, 1598, vol. i. p. 4.

STAR CHAMBER, the despotic court forming part of the old Exchequer buildings in New Palace Yard, Westminster.

The *starrs* or contracts made between Jews and Gentiles in this country before the expulsion of the Israelities from England under Edward I. are said to have given to the place where they were deposited the name of the *Star Chamber*.—*Blackstone.*

The bonds of many a great baron . . . lay pledged for security in the "*star-chamber*" of the Jew.—*J. R. Green, Stray Studies*, p. 340.

Starra, a covenant, is a corrupted form of the Hebrew *shetar*. It is doubtful, however, whether the name is not derived from the stars with which the ceiling was anciently decorated (Jesse, *London*, vol. i. p. 221).

It is certainly translated as *Camera Stellata*, *Chambre des Estoylles*, but this may be from a misunderstanding of the English name.

Milton plays on the word:—

This authentic Spanish policy of licencing books . . . was the immediate image of a *Star-chamber* decree to that purpose made in those very times when that Court did the rest of those her pious works, for which she is now fall'n from the *Starres* with Lucifer.—*Areopagitica*, 1644, p. 79 (ed. Arber).

That in the *Chamber of Starres*,
All maters there he marres,
Clappyng his rod on the borde,
No man dare speke a worde.
Skelton, Why Come ye nat to Courte? (ab. 1520).

Court of *Star Chamber*, so called from the room in the king's palace at Westminster having its ceiling decorated with *stars*.—*Mr. Burtt* in *Old London*, p. 254.

STARK-BLIND, utterly blind, is a corruption of old English *stéor-blind*, from *starian*, to stare, denoting the fixed and open look of sightless eyes; Icel. *starblinda*, blindness, from *stara*, to gaze (Cleasby), A. Sax. *stareblind* (Ettmüller, p. 725).

Bi daie thee art *stare-blind*,
That thee ne sichest ne bou ne rind.
Owl and Nightingale, l. 241.

Twenty-seven years he sate Bishop of this See, till he was *stark blind* with age.—*Fuller, Worthies*, ii. 11.

STARK-NAKED, old Eng. *steorc-naket* and *steortnaket* (*Legend of S. Margaret*, ab. 1200, E.E.T.S. l. 5), so spelt as if from *sterc*, *stearc*, stiff, rough, an unlikely compound, is, according to Mr. Oliphant (*Old and Mid. Eng.* p. 255), a probable corruption of *steort*, the tail, and *nacod*, *i.e.* bare to one's extremities, utterly naked, the change from *t* to *c* being very common.

Bicleope þine sunne *steornaked*; þet is, ne hele þu nowiht of al þet liȝ þer abuten.—*Ancren Riwle*, p. 316.

[Name thy sin starknaked; that is, cover thou naught of all that lieth thereabouts.]

His fo fetteþ hi in vche ende
And haþ i-strupt him al *start naked*,
Of miȝt and strengþe al bare i-maked.
Grosseteste, Castel of Loue, l. 432.

Vor *steorc naked* he was despuiled oðe rode.—*Ancren Riwle*, p. 260.

[For he was stripped stark naked on the cross.]

Horace Walpole seems to have imagined that *stark* by itself meant naked.

Madame du Deffand came to me the instant I arrived, and sat by me whilst I stripped and dressed myself; for as she said, since she

cannot see, there was no harm in my being *stark*.—*Walpole, Letters*, iv. 25 (1775).

STARLING, an old name for a penny, popularly supposed to have been so called because impressed with the figure of a *star*, as if it denoted a little star, is a corrupt form of *sterling*, old Eng. *sterlynge*, a standard coin, genuine money, said to have been named after the *Easterlings* (Low Lat. *Esterlingi*), or German moneyers, by whom it was first coined in England (Walter de Pinchbeck, temp. Ed. I.; see Wedgwood, s.v.). The Merchants of the Hanse were formerly known as Easterlings; see the quotation from Howell, and that from Minsheu, s.v. STEELYARD (2). The wise men from the East are sometimes so called by the Old Divines.

> Min holy pardon may you all warice,
> So that ye offre nobles or *starlinges*,
> Or elles silver broches, spones, ringes.
> *Chaucer, Cant. Tales*, l. 12841.

> þe king of is tresorie eche ȝer him sende
> A certein sume of *sterlings*, to is liue's ende.
> *Robert of Gloucester*, p. 563.

The lesser payments were in *starlings*, which was the only coin then current, and stamp'd, which were pence so call'd. . . . . The Saxon coines before the Conquest, were pence of fine silver, somewhat weightier, and better then the latter starlings, and the probablest Reason that is given, why it was *starling* money, was, because in the ring or border of the peny, there was a *starre* stamped.—*Howell, Londinopolis*, p. 25.

In the time of his sonne King Richard the first, money coyned in the East parts of Germany began to bee of especiall request in England for the puritie thereof, and was called *Easterling* money, as all the inhabitants of those parts were called *Easterlings*, and shortly after some of that Country, skilful in Mint matters and allaies, were sent for into this Realme to bring the Coine to perfection; which since that time was called of them *sterling*, for *Easterling*, not from Striveling [Sterling] in Scotland, nor from a *starre*, which some dreamed to be coined thereon; for in old deedes they are alwaies called *Nummi Esterlingi*, which implyed as much, as good and lawfull money of England.—*Camden, Remaines concerning Britaine*, 1637, p. 184.

Then the Queen caused a Proclamation to be published, That the *Easterlings*, or Merchants of the Hans, should be treated and used as all other Strangers were within her Dominions, without any Mark of Difference, in point of Commerce.—*Howell, Fam. Letters*, bk. I. vi. 3 (1632).

That Lane takes its name of *Shermoniers*, such as cut and rounded the plates to be coyned or stamped into *Estarling* pence.—*Id. Londinopolis*, p. 326.

The cape from whence they [the Wise Men] came affords one short note more, that they were *Easterlings*.—*Bp. Hacket, Century of Sermons*, 1675, p. 126.

There is no ale brewed among the *Easterlings*, but of mead there is plentie.—*Hakluyt, Voyages*, 1598, p. 6.

STAVE, a verse, stanza, or other portion of a song, has been regarded as a metaphorical use of *stave* or *staff* (A. Sax. *stæf*, Icel. *stafr*, Goth. *stabs*), a part of a hooped vessel, many of which are set together in its construction! (Wedgwood). Indeed Runic verses used sometimes to be cut on separate sticks or staves of wood; see the illustrations in Kitto, *Pictorial Bible*, vol. iii. p. 550. It is really, however, the same word as Icelandic *stef*, a stave in a lay, the burden or refrain of a song (Cleasby, p. 590), A. Sax. *stefen, stefn*, a voice, sound, or concert, old Eng. *steven* (*Owl and Nightingale*, l. 314).

> He herd fra his hali kirke mi *steuen*.
> *Northumbrian Psalter* (13th cent.), Ps. xvii. l. 17.

A. Sax. *stefen, stœfen*, O. Eng. *steven*, may have come to have been considered as a plural in *-en*, of a singular *stef, stœf*, or *stave*.

Bishop Hacket actually uses *staff* in his sermons:—

> The next *staff* of the Song is, "and on earth peace."—*Century of Sermons*, p. 73, fol. 1675.

> *Staffe* in our vulgare Poesie I know not why it should be so called, vnlesse it be for that we vnderstand it for a bearer or supporter of a song or ballad, not vnlike the old weake bodie, that is stayed vp by his staffe and were not otherwise able to walke or to stand vpright. The Italian call it *Stanza*, as if we should say a resting place.—*Puttenham, Arte of Eng. Poesie*, 1589, p. 79 (ed. Arber).

As in the former *staff* of the song, so also in this, there is a touch of a distrustful conscience.—*Bp. John King on Jonah* (1594), p. 174 (ed. Grosart).

> An Imperfect Ode, being but one *Staff*
> Spoken by the prologue.
> *Webster, The Malcontent*, act v. sub fin. (p. 362, ed. Dyce).

You see how my author in the 55 *Staffe* of this Canto hath delivered to us, that Beatrice the mother of Bradamant, would never be

wonne to accept Rogero for her sonne-in-law. —*Sir J. Harington, Orlando Furioso*, p. 404.

Rhythme royall is a verse of tenne sillables, and seuen such verses make a *staffe*.—*Gascoigne, Steele Glas*, 1576, p. 38 (ed. Arber).

A bird
Whom art had never taught *staffs*, modes, or notes. *The Lover's Melancholy.*

In the *Towneley Mysteries, Pastores*, when the shepherds hear the angels' song, one of them exclaims,

This was a qwant *stevyn* that ever yit I hard.
Marriott, Miracle Plays, p. 132.

Whan I here of her vois the *steven*
Me thenkth it is a blisse of heven.
Gower, Conf. Amantis, vol. iii. p. 30.

STAVES-ACRE, a trivial name for a species of larkspur, or *Delphinium*, is the French *staphisaigre*, Lat. *staphisagria*, which is the Gk. *ἀstaphisagria*, from *ἀstaphis*, raisin, and *agria*, wild.

Staphisaigre, Stavesaker, Licebane.
Herbe aux pouilleux, Licebane, *Stavesaker*.—*Cotgrave.*

Astaphis agria . . . beareth bladders or little cods more like than grapes . . . . also we are assured that *Staphis-acre* loueth to grow in Sun-shine places.—*Holland, Plinies Nat. Hist.* ii. 148.

Staves-aker we must provide to kill lice.—*Nash's Lenten Stuff.*

In phlegmatic cases they seldom omitted *stavesaker*.—*Sir Thos. Browne, Works*, vol. iii. p. 215 (ed. Bohn).

Wag. Well, wilt thou serve me, and I'll make thee go like Qui mihi discipulus? . . . In beaten silk and *stavesacre*.
* * * *
Clown. Oho, oho, *staves-acre!* why then belike, if I were your man, I should be full of vermin.—*Marlowe, Doctor Faustus*, 1604 (p. 84, ed. Dyce).

STEEL, a cant term among the lower orders for the house of correction, or "lock up," is a corruption of *Bastile*.

STEELBOW, in the Scottish phrase "steelbow goods," meaning fixtures, goods on a farm which belonging to the landlord cannot be removed by a tenant, is identified by Jamieson with the Alemannic *stahline viehe*, immovable (? standing, = permanent) goods.

No man in the Parish is more familiar with . . . the feudal rights of the incoming tenant to the mysteries of "*steelbow*."—*The Standard*, May 24th, 1880.

STEEL-YARD, a balance, as if a *yard* or rod of *steel*, is a corruption of the older form *stiliarde* or *stelleere*.

Crochet, a Roman Beame, or *Stelleere*, a beame of Iron or wood full of nicks or notches, along which a certain peize of lead, &c., playing, and at length setling towards the one end, shews the just weight of a commodity hanging by a hooke at the other end. —*Cotgrave.*

And so s.vv. Levrault and Romaine.

With the change from *stelleere* (*steller*) to *stiliard*, and then to *stilyard, steelyard*, compare *lanyard*, for *laniard*, from Fr. *lanière; billyard* (Cotgrave) for *billiard; poneyard* (Fuller, *Worthies*, ii. 492) for *poniard*; and, probably, *halyard* for *halliard* (Haldeman); *standard* (tree) for *stander* (Id.); *lubbard* for *lubber; whinyard* for *whiniard; pallyard* (Middleton) for *palliard*.

Stelleere is, without doubt, the same word as *stiller*, a north country word for a piece of wood carried over a milk-pail to balance it (Wright), from the old Eng. and Scotch *still, stell*, or *steil*, to place, set, or regulate. Compare Ger. *steller*, the regulator of a clock, from *stellen*, to set or regulate. The cognate words are Icelandic *stilla*, to regulate, arrange, put in order (whence *stillir*, "a regulator," *i.e.* a king), Dan. *stille*, to set, level a gun, A. Sax. *stillan*, O. Ger. *stellan*, Gk. *stellein*, Sansk. *sthal, sthala*.

Borne to uphold creation in that honour
First nature *stilde* it in.
The Two Noble Kinsmen, i. 1, 84 (Qto. 1634).

Thus *steelyard*, a regulator or balance, has no more to do with *steel* than the synonymous words, Scotch *bismare*, Dan. *bismer*, Icel. *bismari*, Ger. *besemer*, have to do with the *Bessemer* manufacture of the same metal.

Richardson quotes *styliarde*, from Fabyan, *Chronycle*, an. 1529; *stiliardmen* from Burnet, *Records, K. Edw. Remaines*, vol. ii. pt. ii. b. ii.; *stiliards* from Boyle, *Works*, vol. iii. p. 431.

Steelyard, as the name of a wharf, "is not taken from *steel*, the metal, . . . but from *stapel-hoff*, or the general house of trade of the German nation."—Pennant, *London, The Steel-yard*. Sir Thomas Overbury says, "An Ingrosser of Corne . . . had rather be certaine of some forraine invasion then of the setting up of the *stilyard*."—*Works*, p. 131 (ed. Rimbault).

STEELYARD, in "Merchants of the

Steelyard," the name of a Flemish guild of traders who had a house of business on the banks of the Thames from the time of Edward the Confessor till 1597, arose from a mistranslation of the name of their store, *stael-hof*, which was a contraction of *stapel-hof* or staple-yard. (See F. Martin, *History of Lloyds*.)

The High-Dutch of the Hans Towns antiently much conversed in our Land (known by the name of Easterlings) . . . so that the *Steel-yard* proved the Gold-yard unto them. —*Fuller, Worthies of England*, vol. i. p. 66 (ed. Nichols).

Howell mentions as standing on the east of Cosin Lane "the *Steel-yard* (as they terme it), a place for Marchants of Almain" (*Londinopolis*, p. 97). He says that in 15th of Edward IV. this is called "the *Steel-house*" (p. 99); the merchants themselves he incorrectly terms "*Styliard* Marchants" (p. 98).

Thay all (did shoot the) bryge be-twyn xij and on of the cloke, and a-g(ainst) the *Steleard* of Temes my lord chanseler mett (them in his) barge.—*Machyn, Diary*, 1554, p. 75.

Stilliard is a place in London, where the fraternitie of the *Easterling Merchants*, otherwise the Merchants of the Haunse and Almaine, are wont to have their abode. It is so called *Stilliard*, of a broad place or court wherein *steele* was much sould, q. *Steeleyard*, upon which that house is now founded.—*Minshew, Guide into Tongues*, 1617.

From him come I, to entreat you . . . to meet him this afternoon at the Rhenish wine-house i' the *Stilliard*.—*Webster, Westward Ho*, ii. 1.

Next to this lane on the East [Cosin Lane, Dowgate Ward] is the *Stele house*, or *Stele yarde*, (as they terme it) a place for Marchantes of Almaine, &c.—*Stow, Survey of London*, 1598, p. 184.

Men, when they are idle, and know not what to do, saith one, "Let vs go to the *Stilliard*, and drink Rhenish wine."—*T. Nash, Pierce Penilesse*, p. 56 (Shaks. Soc.).

STEM, used by Milton in the sense of sailing in a certain direction, literally, to turn the *stem* (or prow) of a vessel (A. Sax. *stefn, stemn*, Icel. *stafn, stamn*), like Icel. *stemma, stefna*, to direct the stem of the ship towards. This is a distinct word from *stem*, to withstand, or stand firm against, as "to *stem* a torrent," which is from Icel. *stemma*, to obstruct, stop, or dam up (especially of a stream or fluid).

They on the trading flood
Through the wide Æthiopian to the Cape
Ply, *stemming* nightly toward the Pole.
Paradise Lost, bk. ii. l. 642.

STEP-, the prefix in "*step*-mother," "*step*-child," &c., is A. Sax. *steôp*-, Ger. *stief*-, Dan. *stiv*-, Swed. *styf*-, Icel. *stjúp*- (originally = bereft, orphan), all near akin to A. Sax. *steôpan*, to bereave. Tooke and others erroneously supposed that the original form was *sted-mother*, &c., one placed in *stead* of the real mother, misled by the analogy of the corrupt Danish words *sted-moder, sted-fader, sted-barn*, &c.

A *step-mother* doth signify a *sted-mother*; that is, one mother dieth and another commeth in her *stead*: therefore that your love may settle to those little ones as it ought, you must remember that you are their sted-mother, that is, instead of their mother, & therefore to love them and tender them, and cherish them as their mother did.—*Henry Smith, Sermons*, 1657, p. 44.

Ne lǽte íc eow *steop-cild*, ic cume to eow.—*A. Sax. Vers. Ino*. xiv. 18.

Tre vnkynde; þou schalt be kud,
Mi sone *step-moder* · I · þe calle.
Legends of the Holy Rood, p. 133, l. 71.

[Tree unkind, thou shalt be shewn, My son's step-mother I thee call.]

þat seint Edwardes fader was: þat his *stip-moder* a-slouȝ.
Life of St. Swithin, l. 88 (*Philolog. Soc. Trans.* 1858).

Latimer uses the prefix *step*- as if it meant alien, unnatural, tyrannical, misled by the popular opinion about step-parents.

You landlordes, you rentraysers, I may saye you *steplordes*, you unnaturall Lordes, you haue for your possessions yearely to muche.—*Sermons*, p. 51 verso.

STERAKELS, in the old phrase "to play one's *sterakels*," to storm or give one's feelings free play—

I take onne, as one dothe that playeth his *sterakels, je tempeste*.—*Palsgrave, Lesclaircissement*, 1530—

is more than probably a corruption of *hysterics, hystericals*, taken to be hissterics.

Why playest thou thy *steracles* on this faschion.—*Palsgrave, Acolastus*, 1540.

So I have heard a nervous lady humorously described by another as being in *high sterics*, and I remember a yeoman's wife once to have said of her

ailing child, "it went off in a kind of faint or *steric*."

Southey, in one of his fits of literary buffoonery, proposed that the word *hiccup* should become in its objective use *hiscups* or *hercups*, "and in like manner *Histerics* should be altered into *Herterics*—the complaint never being masculine" (*The Doctor*, p. 492, ed. 1848).

Whan thou art sett upon the pynnacle,
Thou xalt ther pleyn a qweynt *steracle*,
Or ellys shewe a grett meracle
Thysself ffrom hurte thou save.
Coventry Mysteries, The Temptation, p. 209 (Shaks. Soc.).

The dead sayntes shall shewe both visyons and myracles;
With ymages and rellyckes he shall wurke *sterracles*.
Bale, Kynge Johan, p. 39 (Camden Soc.).

STEW. A person in a state of fright or commotion is colloquially said to be "in a *stew*," and this is generally understood to be the same word as *stew*, to boil gently, as if the meaning was "in hot water," "in a state of ebullition," "perspiring with suppressed emotion." It is really Prov. Eng. *stew*, pother, vexation, disturbance, originally a cloud of dust or steam; Scot. *stew*, (1) dust, vapour, steam, (2) a battle or fight, like Lat. *pulvis*, dust, used metaphorically for toil and conflict. This is the same word as Low Ger. *stüven*, Dut. *stuyven*, to raise dust, Dan. *støve*, O. H. Ger. *stiuban*, Ger. *staub*, dust, Goth. *stubjus*, dust (see Diefenbach, *Goth. Sprache*, ii. 338). Near akin is Cleveland *stife*, close, oppressive, *stifling*, and *stuffy*. "To make a *stew*" is in Prov. Eng. to raise a dust or disturbance. Gawin Douglas uses *stew* for the dust of battle:—

[Eneas] with him swyftly bryngys ouer the bent
Ane rout cole blak of the *stew* quhare he went.
Bukes of Eneados, p. 426, l. 6.

Thus the word has no more to do with *stew*, to boil, than *broil*, a quarrel or disturbance, *em-broil*, to involve in a quarrel (from Fr. *brouiller*, to jumble together, It. *broglio*, *imbroglio*, Gael. *broighleadh*, turmoil), have to do with *broil*, to fry. It may rather be compared with the phrase *to fume* or *be in a fume*, *i.e.* in a fret or passion (compare *to vapour*), Lat. *fumus*, smoke, Greek *thumos*, wrath, Sansk. *dhûmas*, smoke, near akin to O. H. Ger. *tunst*, storm, Swed. and Dan. *dunst*, vapour, Icel. *dust*, dust, Eng. *dust*.

STICKADOVE, a corruption of the Lat. *flos stœchados*, a species of lavender that came from the islands called *Stœchades* (now the Hyeres), opposite to Marseilles, Gk. *stoichades*, standing in a row.

Stechados, Steckado, or *Stickadove*, . . . French Lavender.—*Cotgrave*.

Stycadose occurs in a 15th century MS. quoted in Wright, *Homes of other Days*, p. 312.

Here are other, as diosfialios,
Diagalanga and *sticados*,

says the Poticary in Heywood's *The Four P's* (Dodsley, i. 83, ed. 1825).

The name was perhaps popularly imagined to have a reference to the long *stick*-like stalks and *dove*-coloured hue of the flower.

This iagged *Sticadoue* hath many small stife stalkes of a woody substance; whereupon do grow iagged leaues in shape like vnto the leaues of Dill, but of an hoarie colour; on the top of the stalks do growe spike flowers of a blewish colour, and like vnto the common Lauander spike.—*Gerarde, Herbal*, p. 470.

STICKLER, which is now used for one who is a precisian, and *sticks up* stoutly for his rights or the observance of rules, denoted formerly the moderator at a contest who stood by to second or to part the combatants.

I *styckyll* between wrastellers or any folkes that prove mastries to se that none do other wronge, or I part folke that be redy to fight, *Je me mets entre deux*.—*Palsgrave*, 1530.

Sticklers were long supposed to have had this name from their carrying *sticks* or staves of office, like stewards, wherewith to interpose between the contending parties. (See Richardson, *Dict.* s.v.)

It is, however, another form of old Eng. *stiteler* (*Coventry Mysteries*), or *stightler*, which is from old Eng. *stiȝtle*, A. Sax. *stihtan*, *stihtian*, to rule, dispose, or arrange. (See a good note in Wedgwood, *Etymolog. Dict.* s.v.)

Unstithe for to stire or *stightill* the Realme.
Troy Book, 117.

When þay com to þe courte keppte wern þay fayre,
Stȝtled with þe stewarde, stad in þe halle.
Alliterative Poems, p. 39, l. 90.

[When they came to the court they were fairly entertained, marshalled by the steward, placed in the hall.

If we leuen þe layk of oure layth synnes,
& stylle steppen in þe styȝe he *styȝtle*ȝ hym selven,
He wyl wende of his wodschip & his wrath leue.
Alliterative Poems, p. 100, l. 403.

[If we leave the sport of our loathsome sins, and still advance in the path He Himself arranges, He will depart from His rage and leave His wrath.]

þat oþer was his stiward þat *stiȝtled* al his meyne.
William of Palerne, l. 1199.

There had been blood shed, if I had not *stickled*.
Cartwright, The Ordinary, iii. 3.

The dragon wing of night o'erspreads the earth,
And, *stickler*-like, the armies separates.
Shakespeare, Troilus and Cressida, act v. sc. 8.

'Tis not fit
That ev'ry prentice should, with his shop-club,
Betwixt us play the *sticklers*.
Haywood and Rowley, Fortune by Land and Sea, 1655, p. 18 (Shaks. Soc.).

Our former chiefs, like *sticklers* of the war,
First sought to inflame the parties, then to poise.
Dryden, On the Death of Oliver Cromwell, st. 11.

I am willing, for the love and kindness we have always borne to each other, to give thee the precedence, and content myself with the humbler office of *stickler*.—*Sir W. Scott, Fair Maid of Perth*, ch. xvi.

The note appended to this passage is :—

The seconds in ancient single combats were so called, from the white *sticks* which they carried, in emblem of their duty, to see fair play between the combatants.

STIM, in the phrase "I can't see a *stim* or *stimmer*," *i.e.* not a whit or particle, Cumberland *styme*, Scot. "a *styme* o' licht," a gleam or glimpse of light, is doubtless the same word as A.Sax. *scíma*, Goth. *skeima*, Icel. *skími*, Ger. *schimmer*, a *shimmer* or gleam of light. Cf. Swed. *skymning*, twilight, *skymla*, to glimmer. I have heard a person ambitious of being thought a correct speaker convert the idiomatic *stim* into *stem*, as if it meant not even as much as a stalk or stem, *ne filum quidem*.

She saw þer-inne a lith ful shir,
Also brith so it were day . . .
Of hise mouth it stod a *stem*,
Als it were a sunnebem.
Havelok the Dane, l. 592.

Therewith he blinded them so close,
A *stime* they could not see.
Robin Hood, i. 112.

I've seen me daez't upon a time;
I scarce could wink or see a *styme*.
Burns, Poems, p. 161 (Globe ed.)

STIRRICKS, a provincial word for violent fits of ill-temper, *hysterics*, a corruption of the latter word, evidently understood as "*his sterics*."

Ah seean cured him o' them *stirricks* of his; when they com on Ah put him inti rain-watther tub.—*Holderness Glossary* (E. Yorkshire).

STONCK, an old form of the name of the *skunk* (*Mephitis mephitica*, from the Indian *seganku*, Bartlett, *Dict. of Americanisms*, p. 599, 4th ed.), is an evident assimilation to *stink*, *stunk*.

Thus the squnck, or *stonck*, of *Ray's Synop. Quadr.* is an innocuous and sweet animal; but when pressed hard by dogs and men, it can eject such a most pestilent and fetid smell and excrement, that nothing can be more horrible.—*G. White, Nat. Hist. of Selborne*, Letter 25, p. 60 (ed. 1853).

STONEING, made of stone, a word found in old documents, is a corruption of *stonen*, an adjective strictly analogous to *wooden*, *earthen*, *golden*, *brazen*, &c.

He pulled down a *stoneing* cross.—*Letter*, dated 1643 (*Notes and Queries*, 5th S. viii. 497).

Ine *stonene* þruh biclused heteueste [In a stone tomb shut up fast].—*Ancren Riwle*, p. 378.

The West Somerset folk still speak of a *stoanen wall*. (See Elworthy, *Grammar of W. Somerset*, p. 19.)

STORE, in the old idiom "to set *store* by" a thing, *i.e.* to prize or value highly, seems to be quite a distinct word from *store*, a plentiful supply, abundance (which is akin to *re-store*, Lat. *re-staurare*, Wedgwood; so *to store*, *in-staurare*, Levins). It is, no doubt, the Prov. Eng. *store* (adverb), much, greatly, *e.g.* "He likes the situation good *store* [= very much].—Atkinson, *Cleveland Glossary*, p. 500; old. Eng. *stor*, A. Sax. *stór*, great, vast, Dan. *stor*, Icel. *stórr*, great, important,—"þat berr *stórum*," it amounts to much,—very frequently used as a prefix meaning greatly, highly, exceedingly, *e.g.* *stór-fjarri*, very far, *stór-illr*, very bad (Cleasby, p. 596). Similarly "to set

store by" is to set much by, to appraise highly (*magni facere*), opposed to "to set light by."

I ne tell of laxatives no *store*.
Chaucer, Nonne's Priest's Tale.

Store, used in the sense of a large number, a great retinue, seems to be another use of the same word, *e.g.*:—

He had possession of flocks, and possession of herds, and great *store* of servants.—*A. V. Gen.* xxvi. 14.

With *store* of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit or arms.
Milton, L'Allegro, l. 23.

For-þi her-to hereþ . viii. *store* schire, and on half schire [Therefore hereto belongeth eight great shires and an half shire].—*Old Eng. Miscellany*, p. 146, l. 28.

þer he yet on hunting for,
With mikel genge and swiþe *stor*.
Havelok the Dane, l. 2383.

[There he yet a hunting fared with much company and exceeding strong.]

STOUT, a Wiltshire word for the gadfly (Akerman), from A. Sax. *stut*, a gnat, fly, still used in this form in Somersetshire.

STOW, in the slang phrase "*stow* that" (= be quiet), "*stow* that nonsense," which may be found in Dickens (*Hard Times*) and Scott, comes from O. Eng. *stewen*, and *wiðstewen*, to restrain (Oliphant, *Old and Mid. English*, p. 180), akin to *stay*, *stop*, *stand*. Compare Shetland *stow!* hush! silence!

STRAIGHT, old Eng. *streyte*, seems to owe its spelling to a confusion with O. Fr. *estroit*, Prov. *estreit*, which are from Lat. *strictus*, constrained, tight, narrow, "*strait*." It is, however, the same word as A. Sax. *streht* (akin to A. Sax. *stræc*, *strac*, intense, rigid, Ger. and Bav. *strack*), literally *stretched*, direct, tense, lying evenly between point and point, past partc. of A. Sax. *streccan* (Ger. *strecken*), to stretch. Compare "It *streiȝte* forth hise siouns til to the see."—Wycliffe, *Ps.* lxxviii. 12.

[Sir Cador] girdeȝ *streke* thourghe the stour.
Morte Arthure, l. 1792.
[Smites straight through the battle.]

STRAP, an Anglo-Irish term of contempt for a worthless female, like Eng. *baggage*, is a corruption of Ir. *striopach*, a harlot, also found in the forms *stribrid strioboid*, akin to O. Fr. *strupre*, Sp. *estrupar*, Eng. *strumpet*, where *m* is intruded (as in *trumpet*), Lat. *stuprata*, debauched, from *stuprum*, harlotry; "Vch *strumpet* þat þer is."—Böddeker, *Alt-Eng. Dicht.* p. 106, l. 11.

STRICKEN, in the familiar phrase of our English Bible, "well stricken in years," is probably generally understood to mean smitten or pierced by the dart of time, struck down and disabled. Ben Jonson actually uses the words,

Our mother, great Augusta, *struck with time*.
Sejanus, iii. 1.

and Shakespeare,

Myself am *struck* in years.
Taming of Shrew, ii. 1, 362.

Stricken, however, seems here to have no immediate connexion with the verb *to strike*, but to mean advanced in years, far progressed in the journey of life, from A. Sax. *strican*, to go, to continue a course, connected with *streccan*, to extend or stretch, Ger. *streichen*, to move rapidly along, to wander, old Eng. *strake*, *stryke*, *streke*, to roam.

Wiþ sterne staues and stronge · þey ouer lond *strakeþ*.
Pierce the Ploughman's Crede, l. 82 (c. 1394), ed. Skeat.

A lese of Grehound with you to *streke*,
And hert and hynde and other lyke.
The Squyr of Lowe Degre, l. 765, *Hazlitt's Early Pop. Poetry*, vol. ii.

Lolleres lyuyng in sleuthe · and ouer-londe *strykers*.
Vision of Piers Plowman, C. x. 159, ed. Skeat.

The words of the Greek translated "They both were now *well stricken* in years," are literally "They had advanced, or made progress, in their days" (Luke i. 7). Spenser speaks of a knight "Well shot in years." *F. Queene*, V. vi. 19.

From the same verb *strican*, to go, comes the phrase *to strike in*, to enter (*i.e.* into the conversation, dispute, &c.), as Sir Roger de Coverley did when he heard some people talking near him in the theatre (*Spectator*), it being as old as the time of Orminn (about 1200), who has *he strac inn*. (See Oliphant, *Old and Mid. English*, p. 228.)

The foxe said not one worde but kneled doun lowe to th[e]erthe vnto the kynge, and to the quene and *stryked* him forth in to the

felde.—*Caxton, Reynard the Fox*, p. 104 (ed. Arber).

Abraham was old and well *stricken in age.*—(*Margin*, "gone into days.")—*A. V. Genesis*, xxiv. 1.

He being already well *striken in yeares* maried a young princesse named Gynecia.—*Sidney, Arcadia*, p. 9, l. 48.

North uses the strictly synonymous expression which follows :—

Being *stepped in yeares*, and at later age, and past marriage he stole away Helen.—*Lives of Plutarke*, p. 40, ed. 1612.

Sur le haut de son age, *well stept into years.*—*Cotgrave*, s.v. Haut.

This Aglaus was a good honest man *well stept in yeares.*—*P. Holland, Plinies Nat. History*, vol. i. p. 180 (1634).

Fer step in age was he and ald.
G. Douglas, Bukes of Eneados, p. 235, l. 12.

Moth. A norice
Some dele *ystept* in age! So mote I gone,
This goeth aright.
Cartwright, The Ordinary, act ii. sc. 2.

STRING, a provincial word for race, descent (Wright), seems to be a corruption of the old English word *stren, strene, strend*, now "strain," A. Sax. *strŷnd*, stock, race, from *strŷnan* (*streónan*), to beget or breed. Yet compare *lineage* from Lat. *linea*, a line, and see RACE. Moreover A. Sax. *strenge*, a cord or string, was also used for a line of descent, *e.g.* "Of þam *strenge* com" [He comes of that stock].—Ælfred (Ettmüller, p. 744).

He is of a noble *strain*, of approved valour and confirmed honesty.—*Shakespeare, Much Ado*, ii. 1, l. 394.

STRIPE, meaning race, kindred (Wright), is no doubt a corruption of the Latin *stirps, stirpis*, of similar signification, O. Eng. *stirp*.

Now leaving her *stirp* I come to her person.—*Sir R. Naunton, Fragmenta Regalia*, 1630, p. 14 (ed. Arber).

STRUCK, in the phrase "well *struck* in years," for the more common "well stricken in years" (A. V. Gen. xviii. 11; xxiv. 1; Josh. xiii. 1), as if it meant *smitten* or blasted by the withering influence of time, as a tree is struck with blight or decay. See STRICKEN.

STUCK, a thrust of a sword, in Shakespeare, is a corruption of *stoccata*, the Italian term for a thrust in fencing, from *stocco*, a short sword or tuck, whence *stock*, a sword (Peele), old Eng. *stoke* (*Morte Arthure*, l. 1436).

I had a pass with him, rapier, scabbard and all, and he gives me the *stuck in* with such a mortal motion, that it is inevitable.—*Shakespeare, Twelfth Night*, iii. 4, 303.

If he by chance escape your venom'd *stuck*
Our purpose may hold there.
Hamlet, iv. 7, l. 163.

ST. VITUS DANCE might seem to be a corruption of *Siphita*, a name for this nervous disease found in the writings of Paracelsus and his followers (Rees, *Cyclopædia*, s.v.). "*Siphita*, a kind of disease called Saint Vitus his dance" (Florio), (perhaps from a Greek *xiphizo*, to dance). I have heard this word in the mouth of a Wiltshire woman become *Viper's Dance*, in that of a Surrey woman *St. Viper's Dance*.

It is historically certain, however, that the *Chorus Sancti Viti* "is so called for that the parties so troubled were wont to go to St. Vitus for help; and after they had danced there awhile were certainly freed" (Burton, *Anatomy of Melancholy*). When the "Dancing Mania" visited Strasburg in 1418, the sufferers were conducted to the chapels of St. Vitus, near Zabern and Rotestein, and many through the influence of devotion and the sanctity of the place were cured. An ancient German chronicle says, "*St. Vits Tanz* ward genannt die Plag," the plague was called St. Vitus Dance. See Hecker, *Epidemics of the Middle Ages*, p. 84 (Sydenham Soc.).

STY, a small abscess or pustule on the edge of the eyelid, seems to be a remnant of the old English word *styanye* (*Prompt. Parvulorum*, c. 1440), *styonie* (Levins, *Manipulus*, 1570), which not improbably was understood as "sty-on-eye." *Styany*, or *stiany*, is still in use in Norfolk, *styan* or *styne* in Cumberland and elsewhere, old Eng. *stian*. Compare Norweg. *stigköyna, stigje*, Low Ger. *stieg*. [? It. *stiánze*, kibes or chill-blains.—Florio.]

The marrow of a Calf, incorporate with equall weight of wax and common oile or oile Rosat, together with an Egge, maketh a soueraigne liniment for the *Stian* or any other hard swellings in the Eie-lids.—*Holland, Translation of Plinies Naturall Historie*, 1634, tom. ii. p. 324.

Stian seems to be for *stying*, old Eng.

stigend, from *stigh*, to mount or ascend, A. Sax. *stigan*, to ascend, and so denotes a rising or swelling. In Ælfric, *Glossary*, 10th cent., occurs,

Ordeolus, *stigend*.—*Wright's Vocabularies*, p. 20.

Styony, disease growyng within the eyelidles, Sycosis.—*Huloet*.

Sty-on-eye.—*Leicestershire Glossary*, *Evans*, E.D.S.

Sty-an-eye.—This is a small, troublesome, inflamed pimple at the edge of the eyelid; the charm for reducing which is, rubbing the part affected nine times with a wedding-ring, or any other piece of gold. In the *Anglo-Latin Lexicon*, 1440, occurs, "*Styanye* yn the Eye," and in Beaumont and Fletcher's *Mad Lovers*:

> I have a sty here, Chilax;
> I have no gold to cure it, not a penny.
> *J. Timbs, Things not Generally Known*, p. 164.

By my own Experience, again, I knew that a *styan*, (as it is called) upon the eyelid could be easily reduced, though not instantaneously, by the slight application of any golden trinket.—*De Quincey, Works*, vol. xiv. p. 70.

STYLE, Ger. *styl*, a mis-spelling of "stile," *stil*, as if derived from Greek *stylus* (στῦλος), a pillar, in *peristyle*, &c., instead of from Lat. *stilus*, a sharp-pointed instrument, a pen, for *stiglus* (cf. *sti(g)mulus*, Gk. *stigma*, Ger. *stichel*, from the root *stig*, to stick). In a letter of Dr. Sam. Parr, dated 1807, he writes, "The contents of your letter are so interesting . . . and the *stile* so animated." When this was printed in *Notes and Queries*, 6th S. i. 129, it was thought necessary to append a parenthetical *sic* to the unusual orthography.

Finally resulteth a long and continuall phrase or maner of writing or speach, which we call by the name of *stile*.—*Puttenham, Arte of Eng. Poesie* (1589), p. 155 (ed. Arber).

This was her paramount *stile* above all *stiles* . . . to be the Mother of God.—*Bp. Montague, Acts and Monuments*, p. 527.

SUBDUE seems to be a derivative of the Latin *subdere*, to bring under, influenced as to form by the verb *subjugare*.

SUCKERY, a popular name for the wild endive (in Tusser, 1580), or *succory*, is a corrupted form of Fr. *chicorée*, Lat. *cichorium*.

Succorie is not onely sowen in gardens, but groweth also by high waies sides.—*Gerarde, Herbal*, p. 221.

SUCKET, a common word in old writers for sweet-meats or sugar-plums (Drayton),

Sucket, spice, Succus.—*Levins, Manipulus*, 1573, col. 93.

is perhaps not from *suck* (Fr. *sucçoté*, sucked gently.—Cotgrave), but from *sugar*. Compare Suffolk *sucker*, a sweetmeat, Scot. *sucker*, *succur*, Fr. *sucre*, Ger. *zucker*, It. *zucchero*, sugar.

> And just a wee drap sp'ritual burn in,
> And gusty *sucker*.
> *Burns, Scotch Drink*.

The original meaning, however, of a *sucket* was a slice of melon or gourd.

Carbassat, Wet *sucket*, made of the upper part of the long white Pompion, cut in slices.—*Cotgrave*.

It is, in fact, It. *zuccata*, "a kind of meat made of Pumpions or Gourdes" (Florio), from *zucca*, a gourd or pumpkin, which is a shortened form of *cucuzza*, a corruption of Lat. *cucurbita* (Diez).

> Bring hither *suckets*, canded delicates,
> Weele taste some sweete meats, gallants, ere we sleep.
> *Marston, Antonio and Mellida*, Pt. II. act v. sc. 5.

Ranciata, *Sucket* of Oranges, called Orangiada.—*Florio*.

"Rehearse the articles of your belief." "I believe that delicacies, junkets, quotidian feasts, *suckets*, and marmalades are very delectable."—*T. Adams, Mystical Bedlam* (*Works*, i. 276).

SUMMER, "a main piece of timber that supports a building, an architrave between two pillars" (Bailey; Kennett, 1695), is from Fr. *sommier*, a beam, under part of a bed, originally a beast of burden (*somme*), Lat. *sagmarius*. Compare Eng. *bressomer*, *breast-summer*, and *fore-summer*, a Sussex word for the front rail of a waggon.

SUMMER-GOOSE, a provincial corruption and *bouleversement* of the word *gossamer*, as if it were *goose-summer*, the original probably being *god-somer*. Compare *missomer* in Robert of Gloucester for *midsummer*, and *Whisson Weke* in the *Paston Letters* for *Whitsun Week*. It has been conjectured, however, with some probability that *summer-goose* may have been originally

summer-gauze, and that *gossamer* is the inversion. Other names for these airy filaments certainly suggest the idea of a fabric, or something spun or woven, *e.g.* Cleveland *muz-web*, Ger. *sommer-fäden*, summer-threads, *sommer-flocken*, summer-locks, *sommer-webe*, summer-web, *Marien fäden*, *Marien-garn*, Lady-threads, Lady-yarn (Atkinson, *Cleveland Glossary*, p. 227).

With *summer-goose* we may compare *summer-colt*, the Cleveland word for the undulating steamy vapour that is seen to play along a bank, &c., on a hot summer's day, Scotch *summer-couts* or *simmer-couts*.

SUMMERSET, or SOMERSET, a double corruption, *summer-*, *somer-*, for *sobre* (= Lat. *supra*), and *-set*, from *sault* (= Lat. *saltus*, a leap). Older forms are *somersaut* (Harington, Browne's *Pastorals*) and *somersault* (Sidney), all from Fr. *soubresault*, It. *soprasalto*.

"From *sommer*, a beam, and *sault*, French, a leap," says Walker in his pronouncing dictionary. "A *leap* by which a jumper throws himself from a *beam* and turns over his head"!

Some do the *summer-sault*,
And o'er the bar, like tumblers, vault.
Butler, Hudibras, pt. iii. canto 3.

Izaak Walton uses the strange form *simber salts*, as if two words:—

About which time of breeding the He and She frog are observed to use divers *simber salts*.—*The Compleat Angler*, 1653 (Murray's Reprint, p. 70).

So doth the salmon vaut,
And if at first he fail, his second *somersaut*
He instantly assays. *Drayton.*

He cust me ower on the uther bank with the sedle betwix my legges, and his heid going down, he lopes the *supersault*.—*James Melville, Diary*, 1587, p. 259 (Wodrow Soc.).

Then the sly sheepe-biter issued into the midst, and *summersetted* and fliptflappt it twenty times above ground as light as a feather.—*Nashe, Lenten Stuffe* [Davies].

First that could make love faces, or could doe
The valters *sombersalts*, or us'd to wooe,
With hoiting gambols, his owne bones to breake
To make his Mistris merry.
Donne, Poems, p. 324 (1635).

SUMPTER, a pack-horse, seems to owe its modern form to the reflex influence of such words as *sumptuous*, *sumptuary*, Lat. *sumptus*, *sumptio*, a taking up (*sc.* on one's back). The old Eng. form is *somer*, "He sende his moder iiij *somers* laden with money" (Thoms, *Early Eng. Prose Romances*, ii. 28), and this is from Fr. *sommier*, It. *somaro*, Lat. *sagmarius*, a pack-horse, derivatives of Fr. *somme*, Sp. *salma*, It. *soma*, Lat. and Gk. *sagma*, a pack, from *sattein*, to pack or load.

SUNDER, a Cleveland verb meaning to air in the sun, *e.g.* "Lay them claithes oot to *sunder* a bit."—Atkinson. Perhaps the original form of the word was *sun-dry*, from which *sunder* was evolved, by a false analogy to *sunder*, to separate, the verbal of *sundry*, several.

SUNDEW, a popular name of the plant *Drosera*.

The hoater the Sonne shineth upon this herbe, so much the moystier it is, and the more bedewed, and for that cause it was called *Ros Solis* in Latine, whiche is to say in Englishe, the dewe of the Sonne, or Sonnedewe.—*H. Lyte*, 1578.

It is, however, most probably a corruption of its German name *sindau*, "ever-dewy" (Prior). Compare *syndaw*, O. Eng. name for Our Lady's Mantle, and *sengreen*, "ever-green," the house-leek (*sin* = ever).

SUN-DOG, the phenomena of false suns which sometimes attend or dog the true when seen through a mist (*parhelions*). In Norfolk a *sun-dog* is a light spot near the sun, and *water-dogs* are light watery clouds; *dog* here is no doubt the same word as *dag*, dew or mist, as "a little *dag* of rain" (*Philolog. Soc. Trans.* 1855, p. 30). Cf. Icel. *dögg*, Dan. and Swed. *dug*, = Eng. "*dew*." In Cornwall the fragment of a rainbow formed on a rain-cloud just above the horizon is called a *weather-dog* (R. Hunt, *Romances and Drolls of West of England*, vol. ii. p. 242).

At Whitby, when the moon is surrounded by a halo with watery clouds, the seamen say there will be a change of weather, for the "moon *dogs*" are about.—*T. F. T. Dyer, Eng. Folk-lore*, p. 38.

SURCOAT, an old word for "a coat of Arms to be worn over other Armour, a sort of Upper Garment" (Bailey), as if a mongrel compound of Fr. *sur*, over,

and *coat* (like Fr. *surtout*, *pardessus*, an "over-all" or "over-coat," opposed to *soutane*, an under-garment), is from Fr. *surcot*, originally meaning "an upper kirtle, or garment worn over a kirtle" (Cotgrave). In Scottish it is an under-waistcoat. *Surcot* is from Low Lat. *sarcotus*, *saricotus*, a smock-frock, *sarcotium*, a rochet, a derivative of *sarica*, a garment put over one's ordinary clothes. Akin, perhaps, to this are *sark*, Icel. *serkr*, Lat. *serica*, &c. The *surcotium* or *sarcotium* was usually made of silk (J. R. Planché, *Cyclopœdia of Costume*, i. 490).

An altered form of *sarcotus* is Low Lat. *sarrotus*, whence Fr. *sarrot* or *sarrau*, a blouse or smock-frock (Scheler), Wallon *saro*, the same.

A duches dereworthily dyghte in dyaperde wedis,
In a *surcott* of sylke fulle selkouthely hewede.
Morte Arthure, l. 3252 (E.E.T.S.).

The *Surcotes* white of velvet wele sitting
They were in cladde.
The Flower and the Leaf, l. 141.

The ladies all in *Surcotes*, that richely
Purfiled were with many a rich stone.
Id. l. 328.

Th' Arabian birds rare plumage (platted fine)
Serues her for *Sur-coat*.
Sylvester, Du Bartas, p. 447.

SURLY, often supposed to stand for *sour-ly*, A.Sax. *sur-lic* (Bailey, Richardson), meant formerly, not morose, crabbed, churlish, but haughty, proud, domineering, and is a corrupt form of *sir-ly*, old Eng. *serreli* (for *sere-li*), *i.e.* *sir-like*, like a signor, lordly, magisterial, haughty (old Eng. *sere* = *sir*). On the other hand compare *sir-name* for *sur-name*. E. K.'s gloss on Spenser's use of *syrlye* is "*surly*, stately and prowde."

Now william on his sterne stede · now stifli forþ rides,
So *serreli* þurth þe cite · al him-self one.
William of Palerne, l. 3316.

[He rides eagerly forth so lordly (or *sir-like*, Skeat) through the city alone by himself.]

Like mister men bene all misgone,
They heapen hylles of wrath;
Sike *syrlye* shepheards han we none,
They keepen all the path.
Spenser, Shepheards Calender, Julye, l. 204.

Johnson regarded *surly* as having a distinct meaning from *sour*:—

Boswell. "Pray, Sir, have you been much plagued with authors sending you their works to revise?" *Johnson.* "No, Sir; I have been thought a *sour surly* fellow."—*Boswell, Life of Johnson*, vol. iv. ch. 4.

Then also there is a decency in respect of the persons with whom we do negotiate, as with the great personages his egals to be solemne and *surly*, with meaner men pleasant and popular, stoute with the sturdie and milde with the meek.—*Puttenham, Arte of Eng. Poesie* (1589), p. 299 (ed. Arber).

SURRENDER is perhaps from Fr. *se rendre*, to give up one's self, as if from an It. *sur-rendere*, Lat. *sub-reddere*. There is no French verb *surrendre*.

SWALLOW, the bird, A. Sax. *swalewe*, Dut. *zwaluw*, Ger. *schwalbe*, O. H. Ger. *sualewa*, Dan. *svale*, Swed. *svala*, has been ingeniously conjectured to be derived from *swale*, a portico (Wachter). Dr. Prior says *svale* is "a word retained in Danish,[1] and denoting the broad extended eaves, the penthouse or lean-to that surrounds farm-houses, to serve as a passage from room to room, and for storing winter fuel." Compare Icel. *svala*, a swallow, and *svalar*, a balcony. Thus *swallow* would be the "eaves-bird." Cognate probably are Ger. *schwelle*, "a sill," N. Eng. *siles*, main timbers of a house.

SWAN-HOPPING, a corruption of the original phrase "swan-*upping*," or taking up of the young swans in the Thames annually in order to mark their beaks with the royal mark.

Just then passed by two City Companies in their great barges, who had been a *swan-hopping*.—*Horace Walpole, Letters* (1746), vol. ii. p. 47.

The following notice of the ceremony appeared in the *Standard* of August 8th, 1876:—

SWAN HOPPING IN THE THAMES.—The annual celebration of this custom of swan "upping," or taking up the young swans on the Thames to mark them, was duly carried out yesterday, the 7th of August, as required by ancient charter. That the term "upping" is the correct one may be gathered from the orders to the gamekeepers in the reign of Elizabeth, in which it is ordained "that the *upping* of all those swans, near or within the said branches of the Thames, may be all *upped* in one day." . . . . The bird of the first year

[1] This must be a provincial word, as it is not registered in Ferrall and Repp's *Dan. Dict.*, nor in Wolff's, 1779.

is taken up in the presence of the Sovereign's swan herd, and a mark is cut in the skin of the beak, the same as was upon the beak of the parent bird. These marks are entered in a book and kept as "a register of swannes;" any found without such mark are confiscated to the Sovereign. Considerable attention has recently been directed to the historical aspect of this ancient order of "swannes."

This order must be kept, that the *upping* of all those swans, near or w^t^in the said braunches of Tems, may be *upped* all in on day w^t^ the *upping* of the Tems, w^ch^ is refered to Mr. Mailard, of Hampton Courte, who hath the ordering of the Tems.—*Letter*, 1593, *Losely Manuscripts*, p. 306.

How stately is he attended, when he goes to take a view of the River, or a *Swan-hopping*.—*J. Howell, Londinopolis*, p. 395.

The *swan-upping*—that is, the catching and taking up of the swans to place marks on the cygnets and renew those on the old birds, if obliterated—took place before the royal swan-herdsman; and the swan-herds wore swan-feathers in their caps.—*J. Timbs, London and Westminster*, vol. i. p. 81.

SWAN'S-FEATHER, a name for the long rapier blade formerly affixed to a musket, is a corruption of *Sweynes-feather* or SWINE'S-FEATHER (q.v.).

The Sweynes-feather was invented in the reign of James I. During the civil wars its name was sometimes corrupted into *swan's-feather*.—*Penny Cyclopædia*, s.v. *Arms* (vol. i. p. 376).

SWARM, in the phrase "to swarm up a tree" (it occurs, *e.g.* in Hughes' *Tom Brown's Schooldays*), *i.e.* to scramble up a tree by hugging it with the legs and arms, in the Cumberland dialect *to swarmel*, seems to be another form of *to squirm*, which is used in the same sense. It is probably near akin to O. Eng. *swarf* or *swerve*, to climb, O. Fris. *swerva*, to crawl, Bav. *schwarbeln*.

Having *swarm'd* sev'n score Paces up, or more,
On the right Hand, you find a kind of Floor,
Which turning back, bangs o'er the Cave below.
Cotton, Wonders of the Peake, Poems, p. 308.

SWARM, in the sentence "He was so troubled with *swarms*," quoted by Halliwell and Wright in their edition of Nares' *Glossary* from Wilson's *James I.*, is a manifest corruption of the word *swawme*, a qualm ("A cold *swawme* of feare."—Holland's *Ammian. Marcel.* 1609), sometimes spelt *sweame*. Compare Icel. *svima*, to be giddy, *svimi*, giddiness, a *swimming* of the head, A. Sax. *svima*, Dan. *svimle*, to be dizzy.

Women beeing newly conceiued and breeding childe haue many *swawmes* come ouer their heart.—*Holland, Plinies Nat. Hist.* ii. 146.

In old English *swim* or *sweem* is to swoon; and so in Prov. Eng. *sweem*, to swoon, *sweemish*, *sweemy*, faint (Williams and Jones, *Somerset Glossary*), Dutch *zwym*, a swoon, *zwymen*, to swoon, *zwymelen*, to become dizzy (Sewel). We still say that the head *swims* when it is dizzy and faint.

He swounnes one the swarthe, and one *swym* fallis.
Morte Arthure, l. 4246 (E.E.T.S.).

Swythe y swyed in a *sweem* · þat y swet after.
The Crowned King, l. 29 (ed. Skeat).

[Quickly I sank in a swoon that I sweat after.]

Hys body is smyte ny þe þarmes,
He swelt with a *swemely* swow.
Legends of the Holy Rood, p. 201, l. 140.

[His body is smitten near the bowels, He died with a swooning faint.]

A heavie feat of the tertian overtuk me, that causit me keipe my hous twa dayes befor that Sabathe; and that sam morning it seased sa on me that I *swined* and lay dead.—*J. Melville, Diary*, 1586, p. 248.

SWEET-CICELY. This pretty name for the plant *Myrrhis odorata*, so suggestive of old English country life and fair milkmaids, has no more to do with the feminine name *Cicely* (from *Cecilia*), than *Sweet-Alison* (Lat. *alyssum*) has to do with the old form of Alice. It is an Anglicized form of Greek *séseli*, or *séselis*.

Decoctions of wild chicory, water-cresses, chervil, *sweet Cecily*, and cochlearid.—*Sterne, Tristram Shandy*, vol. vii. chap. xxi.

SWEETHEART has often been regarded as a corruption of an older *sweetard*, parallel to such words as *dullard*, *drunkard*, &c. (so M. Müller, *Stratification of Languages*), but incorrectly, as no instance of the alleged original has been found, and all old writers employ the form *sweet herte*, *e.g.*:—

And fare now well, mine owne *sweet herte*.
Chaucer, Troilus and Creseide, bk. v.

Ere that the Moone, O dere *herte swete*,
The Lion passe out of this Ariete.
Id. bk. v.

Loo, myn *herte swete*
This yuell dyet
Shuld make you pale and wan.
The Notbrowne Mayde, l. 301.

þat mie child mie *swete hurte*: scolde such þing bitide,
Allas mie child mie suete fode; þat ich habbe forþ ibroȝt.
Life of St. Kenelm, l. 142 (*Philolog. Soc. Trans.* 1858).

As he that said to his *sweete hart*, whom he checked for secretly whispering with a suspected person;
And did ye not come by his chamber dore?
And tell him that: goe to, I say no more.
G. Puttenham, Arte of Eng. Poesie, 1589, p. 178 (ed. Arber).

My Mall, I mark that when you mean to prove me,
To buy a Velvet gown, or some rich border,
Thou calst me good *sweet heart*, thou swear'st to love me.
Harington, Epigrams, bk. i. 25.

SWEFEL, } an A. Saxon word for
SUEFL, } brimstone, as if connected with *swefian*, to put to sleep [? stupify], sc. by its fumes, Ger. *schwefel*, Dut. *zwavel*, Goth. *swibls*, is probably a perverted form by metathesis of Lat. *sulfur*, *sulphur*, like Eng. *surfel*, *surful*.

SWILL, the form that the good old verb *sweal* takes in the mouths of some persons who are afraid of being thought vulgar if they speak too much alike to their primitive forefathers. I have heard a person of this kind remark "That candle is *swilling*," when a malformation of the wick was only *heating* the tallow, and causing it to run. Compare Dorset *sweäle* or *zweal*, to singe or scorch, A. Sax. *swelan* (A. Sax. Version, *Mark* iv. 6), Eng. "swelter," "sultry," Ger. *schwelen*, Icel. *svœla*, Sansk. *sval* or *svar*, to be warm, to beam.

Sylvester remarks that the sign of Cancer doth

Bring us yeerly, in his starry shell,
Many long dayes the shaggy Earth to *swele*.
Du Bartas, p. 77 (1621).

SWINACY, an old form of the word which we now write *quinsy*, but was formerly spelt *squinzie*, *squinancy*, all from old Fr. *squinancie* (It. *squinanzia*), from Lat. *cynanche*, Greek *kunángchē*, "a dog-throttling."

Compare the following:—

This past: in-steps that insolent insulter
The cruell *Quincy*, leaping like a Vulture
At Adams throat, his hollow weasand swelling.
J. Sylvester, Du Bartas, p. 209.

When Abimelech sent Sarah back to Abraham—

His wif and oðere birðe beren
ða ðe *swinacie* gan him nunmor deren.
Genesis and Exodus (ab. 1250), l. 1188.

[His wife and others bore children, then the quinsy did him no more harm.]

Som for glotoni sal haf þare,
Als þe *swynacy*, þat greves ful sare.
Hampole, Pricke of Conscience, 2999.

With honey and salnitre, it is singular for the *Squinancie*.—*Holland, Plinies Nat. Hist.* vol. ii. p. 277.

The ashes of salt Cackerels heads burnt and reduced into a liniment with honey, discusse and resolue the *Squinancie* cleane.—*Holland, Plinies Nat. Hist.* vol. ii. p. 442.

The third kind of *Quinancy* (called *Synanche*) killeth Dogs, because it bloweth vppe their chaps.—*Topsell, Hist. of Foure-footed Beasts*, p. 183.

SWINE FEATHERS, or *swyn feathers*, an old implement of military warfare, consisting of a stake five or six feet long, tipped with iron, and used to fix in the ground to receive a charge of cavalry, is a corruption of *sven-sk* (= Swedish) *feathers*.

I would also have each dragonier constantly to carry at his girdle two *swyn feathers* or foot pallisadoes.—*A Brief Treatise of War*, 1649 (MS.).

I may in this place reckon the *Swedish feathers* among the defensive arms. . . . . Gustavus Adolphus was the first Swedish king that used them.—*Sir James Turner, Pallas Armata*.

See Sir S. D. Scott, *The British Army*, vol. ii. p. 34.

SWINE-PIPE, } provincial names for
WIND-THRUSH, } the *Turdus iliacus*, are said to be corruptions of *wine-pipe* and *winē-thrush*, Ger. *wein-drossel* or *pfeif-drossel*, "the thrush that grapes doth love" (Sylvester), also called *weingart-vogel* and *grive de vindage* (Latham, in *Athenæum*, Sept. 21, 1872).

SYBIL, more properly "sibyl," Lat. *sibylla*, Greek *sibulla*, said to be compounded of *Siòs* and *bolla*, the Doric form of *Diòs boulē*, "the counsel of Zeus," the revealer of his will. In Latin, however, *sibulla* would be the natural derivative of the old word *sibus*, skilful, knowing. The spelling *sybil* is due probably to the reflex influence of such words as symbol, synod, sylph, sylvan, syndic, &c.

Howell says of the Sibyls:—

They were called *Siobulæ*, that is, of the Counsels of God: *Sios*, in the Eolic Dialect, being *Deus*.—*Familiar Letters*, bk. iv. 43.

Cleasby and Vigfusson, however, suggest that the Greek *sibulla* may have been an adopted word, through some Scythian tribe, from the Norse, where *völva*, which perhaps originally had an initial *s*, *svölva*, has exactly the same meaning, a sibyl, prophetess, or wise woman.

SYCAMORE, the Greek *sukómoros*, as if the fig-mulberry, from *sûkon*, a fig, and *móron*, mulberry, is really the Hebrew *shikmâh*, from a verb *shâkam*, to be sick, its fruit being considered difficult of digestion.

SYLLABLE is an assimilation to other words in *-able*, such as *parable*, *fable*, *constable*, of old Eng. *syllabe*, Greek *sullabē*, Lat. *syllaba*.

Where it endeth a former *syllabe* it soundeth longish.—*B. Jonson, Eng. Grammar*, chap. iii.

Indeed, our English tong, hauing in vse chiefly wordes of one *syllable* . . . doth also rather stumble than stand vpon *monasyllabis.*—*R. Ascham, Scholemaster*, 1570, p. 145 (ed. Arber).

Ascham, in *The Scholemaster*, writes *sillabe*; Ben Jonson, in his *Grammar*, *syllabe*; and so writes Sir F. H. Doyle, in his *Lectures on Poetry* (1869). The insertion of the superfluous *l*—which no language but ours exhibits, and which does not appear in *syllabic*—is easily accounted for. An *l* was slipped into the *-be* of *syl-la-be*, to give the word a more English appearance; and, in course of time, it got to be pronounced, and was welcome, as giving the organs of speech something more prehensible than before to take hold of. This is only conjecture, of course. —*F. Hall, Modern English*, p. 161.

SYMBEL, an old English word for a banquet, *e.g. Beowulf*, l. 2431 (ed. Arnold), Icelandic *sumbl* (which Cleasby thought might be compounded of *sam-* (together) and *öl*, a feast), O. H. Ger. *sumbal*, may with more probability be regarded as a naturalized form of Lat. *symbola*, Greek *sumbolé*, a feast to which every one contributes his share.

SYREN, a false spelling of *siren*, Greek *seirên*, a captivating nymph (from *seiráô*, to enchain, *seirá*, a rope, or band), owing to a mistaken notion that, like many other words, *syrtes*, *syrma*, *syrus*, it took its origin from the Greek verb *sýro* (*súro*), to draw or drag forcibly.

SYREN, in the sense of the unwholesome damp of eventide, a blight, a word sometimes found in old writers, is a corruption of *serene* of the same meaning, Fr. *serain*, *serein*, Span. *sereno*, apparently from Lat. *serena* (sc. *hora*), the evening regarded as the serene time of the day, and influenced in meaning by *sera* (the *late* hour), *soir*.

Serain, calm weather, the mildew or harmfull dew of some summer evenings, also the evening.—*Cotgrave.*

The fogs and the *syrene* offend us more.
Daniel, Queen's Arcad. i. 1.

They like the *syrens* blast.
Ellis, Specimens, iii. p. 241.

Compare—

Some *serene* blast me.
B. Jonson, Fox, ii. 6.

Wherever death doth please t' appear,
Seas, *sérenes*, swords, shot, sickness, all are there.
Id. Epigram on Sir John Roe.

They had already by way of precaution armed themselves against the *Serena* with a candle. — *Gentleman Instructed*, p. 108 [Davies].

SYVEWARM, } old Scotch words for
SYVEWARIN, } the first magistrate of a town (Jamieson), corruptions of *sovereign*.

T.

TABBY, a name for a striped or brindled cat, as if marked like *tabby* (*tabinet*), a waved or watered silk (Fr. *tabis*, It. *tabi*, Arab. *àttābī*, orig. the name of the quarter of Bagdad where it was manufactured, called after Prince *Attab*.—Devic), just as Herrick calls barred clouds "counter changed *tabbies* in the ayre" (see Yonge, *Christian Names*, i. 123).

There can be little question that *Tabby* here stands for *Tibbie*, a pet name for a cat, derived from *Tibalt* or *Tybalt* (= Theobald), the proper name for puss in the old Beast Epic of the Middle Ages.

The title of the 10th chap. of Caxton's *Reynard the Fox* (1481) is "How the kynge sente another tyme *tybert the catte* for the foxe, and how *tybert* spedde with reynart the foxe."

Tho' you were *Tybert* the long-tailed prince of cats.

Dekker, Satiromastix.

Ben Jonson uses *tiberts* for cats, and Mercutio in *Romeo and Juliet* addresses Tybalt as "Good king of cats" (iii. 1, l. 80).

"TAILORS, NINE MAKE A MAN," said to be a corruption of "nine *tailers* (itself corrupted from *tellers*) make it a man," *i.e.* nine counting strokes at the end of a knell proclaim the death of a male adult (Blackley, *Word Gossip*, p. 76). Cf.—

The nine sad knells of a dull passing bell.

Quarles, Emblems, bk. iv. 15.

At Woodborough the Passing bell consists of three tolls thrice repeated for a man, and two tolls thrice repeated for a woman.—*Jewitt, Halfhours among Eng. Antiquities*, p. 176.

An old homily for Trinity Sunday declares that at the death of a man *three bells* were to be rung as his knell, and two bells for a woman (Hampson, *Med. Aevi Kalend.* i. 294).

It is observable that Taylor the Water-poet has a version of the phrase conformable to this, speaking of

The slander that *three taylers are one man.*

Works, 1630, iii. 73.

Compare the following:—

God made him a man, he hath made himself a beast; and now the *tailor* (*scarce a man himself*) must make him a man again.—*T. Adams, The Soul's Sickness, Works*, i. 487.

Similarly *taylor!* was formerly the customary exclamation of a bystander when one came suddenly down on his *tail* or back, another form evidently of *tailer!* just as we often speak of one "coming a cropper" or "taking a header." Vide *Midsummer Night's Dream*, ii. 1, and Nares, s.v.

TALLWOOD, wood cut up for firing, Fr. *taille*, *bois taillis*, from *tailler*, to cut.

Tallwood, billets, faggots, or other firewood. —*Calthrop's Reports*, 1670.

They are also to inquire after them, who go to the Countrey, and ingrosse any Billet, *tall-wood*, Fagot, Tosard, or other fire-wood. —*J. Howell, Londinopolis*, p. 393.

TALLY-GRAFT, the form that *telegraph* assumes in N. W. Lincolnshire (Peacock).

TANGLE, as a word for sea-weed, does not refer to the matted and confused mass in which the wrack is cast up upon the shore, but is the same word as Icel. *þang*, kelp or bladder-wrack, also *þöngull*, Dan., Scot. and Shetl. *tang*.

If with thee the roaring wells
Should gulf him fathom-deep in brine;
And hands so often clasp'd with mine,
Should toss with *tangle* and with shells.

Tennyson, In Memoriam, x.

TANSY, a Cumberland word for a public-house ball (Ferguson), is obviously the same word as Fr. *danser*, to dance, Ger. *tansen*, O. H. Ger. *dinsan*, *thinsan*, to draw (lead along the dance), Goth. (*at-*)*thinsan*, to draw (Diefenbach, ii. 704). The word is found in the Scottish children's rhyme which they chant as they dance round in a ring,

Here I gae round the jingie-ring,
And through my merrie-me-*tanzie*.

Jamieson.

Hence possibly the phrase "something like a *tansy*," used by Swift and Sterne (Davies, *Supp. Eng. Glossary*) for *comme il faut*, in perfect order.

TART, as a name for a pie or piece of pastry, seems to have been accommodated to *tart*, A. Sax. *teart*, with reference to the subacid flavour of the fruit of which it is composed. *Tort* would more correctly correspond to It. *torta*, Fr. *tourte*, Ger. *torte*, Low Lat. *torta* (sc. *panis*), *i.e.* "twisted bread," a "twist" (cf. Welsh *torth*, a loaf). However Scheler and Wedgwood think otherwise.

TASSEL, an old corruption of *teasel*, A. Sax. *tæsel*.

Then is there a large close called *Tasel Close*, for that there were *tassels* planted for the use of cloth-workers.—*Stowe, Survey*, p. 63 (ed. Thoms).

TASSEL, } a species of hawk
TASSEL-GENTLE, } frequently mentioned by the Elizabethan writers, was originally and more properly called a *tiercel* or *tiercel-gentle*, Fr. *tiercelet*. The male bird is said to have got this name from being one *third* smaller than the female.

O for a faulconer's voice
To lure this *tassel-gentle* back again.

Romeo and Juliet, ii. 2.

The *tercell* egle, as ye know full wele,
The foule royall, above you all in degre,
The wise and worthie, the secret true as stele.
Chaucer, Assembly of Foules, l. 396.

Having farre off espyde a *Tassel gent*,
Which after her his nimble winges doth straine.
Spenser, Faerie Queene, III. iv. 49.

TEA OCCUPAGE, the name said to be given to a tea-service in the County Down, Ireland (*Notes and Queries*, 5th S. vi. 358), is evidently a corruption of *equipage*.

TEASICK, a Scotch word for a consumption (Jamieson), a corrupt form of *phthisic;* so also Prov. Eng. *tissick*, a tickling cough (Wright), and perhaps Gaelic *teasach*, a fever, as if from *teas*, heat. Similarly Topsell uses *Pursicke* for *pursy* or *pursiness* in horses (*Four-footed Beasts*, p. 376).

TEA-TATTLING, the Cleveland term for the equipment of the tea-table, tea-things, has no reference to the gossip that is indulged in over the social cup, but is a corruption of *tea-tackling* (Atkinson).

TEA-TOTALERS, an occasional misspelling of *tee-totalers*, as if it meant those who were *totally* for *tea*. Andresen (p. 25) holds *tee-total* to come from *T. total*, a shortening of *Temperance total*. It is more likely to be an intensive reduplication giving a superlative sense, as in *tip-top* for first-rate.

This giant had quite a small appetite . . . and was also a *tea-totaller*.—*Thackeray, Cornhill Magazine*, vol. iv. p. 758.

On Richard Turner, a hawker of fish at Preston.

Beneath this stone are deposited the remains of Richard Turner, author of the word *Teetotal*, as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October 1846, aged 56 years.—*R. Pike, Remarkable Blunders, Advertisements, Epitaphs*, p. 154.

TEETHY, a Scotch word meaning crabbed, ill-natured, as if, suggests Jamieson, showing the teeth [like a snarling dog]. It is evidently a less correct form of *titty*, ill-humoured, testy, which he observes nearly resembles North Eng. *teety* or *teethy*, fretful, fractious, "as children when cutting their *teeth*" (Grose). Brocket gives *teethy*, and Atkinson (who mistakes the derivation), *teaty*, *tutty*, testy, peevish, touchy (*Cleveland Glossary*). An older form is *tetty*.

If they lose, though but a trifle . . . they are so cholerick and *tetty* that no man may speak with them.—*Burton, Anatomy of Melancholy*, p. 119 [Nares].

All these words I believe to be corrupted forms of Fr. *têtu*, headstrong, wilful, perverse (cf. *entêté*, obstinate, self-willed), just as *testy* is from the older Fr. *testu*, heady.

Tettish, and *teatish*, which Nares quotes from Beaumont and Fletcher, with the meaning of headstrong, wilful (like a child, he thinks, peevish for want of the *teat!*), are further corruptions.

Ray, however, gives "*Toothy*, Peevish, crabbed."—*North Country Words*, p. 63 (1742).

Teety, Teathy, peevish, cross.—*E. B. Peacock, Lonsdale Glossary*.

Lightly, hee is an olde man (for those yeares are most wayward and *teatish*) yet be he neuer so olde or so froward.—*Nash, Pierce Penilesse*, 1592, p. 35 (Shaks. Soc.).

TEMPT, a bad orthography of *tent*, Fr. *tenter*, Lat. *tentare*, a frequentative of *tendere*, to stretch, and so means to keep on the *tenter* hooks, to hold in a state of tension or suspense, to make trial of one's moral fibre, to prove or test. This corruption is found also in old Fr. *tempter* and Lat. *temptare*, and seems due to a false analogy with words like *temper*, *temperate*, *temporal*. So *attempt* comes through an old Fr. *atenter* from Lat. *attentare*. Compare *tent*, to probe a wound, which is the same word. *Tentation* is a common old form (*e.g. A. V. Exod.* xvii. 7, marg.) of *temptation*, and we still say *tentative*, not *temptative*. On the other hand, *tense*, the grammatical term, is an incorrect form of *tempse*, Fr. *temps*.

Seinte Powel seiþ—"Fidelis est Deus qui non sinet nos *temptari* ultra quam possumus." God, he seiþ, is treowe: nul he neuer þolien þet te deouel *tempti* us ouer þet he isiheþ wel þet we muwen iþolien: auh iþe *temptaciun* he haueþ iset to þe ueonde a merke, ase þauh he seide.—*tempte* hire so ueor, auh ne schalt tu gon no furðer.—*Ancren Riwle*, p. 228.

And as for sin, he suffered the outward invitement of *tentation* in great measure, but not the inward rebellion of concupiscence to which we are obnoxious.—*Bp. Hacket, Century of Sermons*, 1675, p. 206.

Felle *temptande* tene towched his hert.
Alliterative Poems, p. 45, l. 283.

The *tentation* was no sooner in his heart but the words were in his mouth.—*H. Smith, Sermons*, p. 171.

In the following we have the two forms side by side:—

Gods *tentation* maketh us happy: Blessed is he that endureth *temptation*, *James* i. but the Devils *temptation* brings us to misery.—*Bp. Andrewes, Preparation to Prayer*, 1642, p. 111.

God is faithful, which shal not suffer you to be *tempted* aboue your strengthe: but shal in the middes of the *tentation* make a way, that ye may be able to beare it.—1 *Cor.* x. 13, *Genevan Vers.* 1557.

TENABLE WEDNESDAY is stated by Gunning in his *Lent Fast* to have been a name sometimes given to Wednesday in Holy Week. Probably this was a popular corruption of *Tenebræ Wednesday*, it being customary in the pre-reformation church to put out the lights at the evening service on that evening, one by one, till the church was left in *darkness* (*tenebræ*). See Blunt, *Annotated Book of Common Prayer*, p. 98.

Hit is called wt diuers men *Tenables*, but holi chirch calleth it *Tenebras*, as Raccionale Diuinorum seth, þt is to sey, thicnes or derknes to commemorate the betrayel of our lord by night.—*MS. Homily*, quoted in *Hampson, Med. Aevi Kalendarium*, ii. 370.

Het is callyd wt 3ow *Tenibulles*, but holy churche callyth hit *tenebras*, þt is to say derknesse.—*Id.* 371.

Compare Sp.

Tinieblas, certaine prayers or euensongs, said in the night, the wednesday, thursday, and friday night next before Easter day, in mournefull tune, and after euery Psalme to put out a light till all be put out, and so to say or sing *Miserére* in the darke, and then depart.—*Minsheu.*

TEN-PENNY NAILS are not nails *ten* of which may be got for a *penny*, but properly *ten-pun'y* or *ten-pun'-nails*, *i.e. ten-pound*, large nails, a thousand of which will weigh ten pounds (the old form of the verb *to pound* was *pun*).

It is surprising how slowly the commonest mechanical terms find their way into dictionaries professedly complete. I may mention, as instances of this, that penny, a denomination of the sizes of nails, as a six-penny, or a *ten-penny* nail, though it was employed by Featly two hundred years ago, and has been in constant use ever since, is not to be found in Webster.—*Marsh, The Eng. Language*, p. 126 (ed. Smith).

Six-penny, eight-penny, *ten-penny* nails, are nails of such sizes, that a thousand will weigh six, eight, or ten pounds, and in this phrase, therefore, *penny* seems to be a corruption of pound.—*Ibid.* note *in loco.*

He fell fierce and foule upon the Pope himselfe, threatening to loosen him from his chayre, though he were fastened thereto with a *tenpeny* naile.—*Abel Redivivus*, 546.

Why, it's been at livery in the Harrow-road, eating its head off, these two months. Sent up the iron trade wonderful. *Tenpenny* nails are worth a shilling now.—*Jokes and Wit of Douglas Jerrold*, p. 189.

TEN TOES. It has often been asserted that the common folk of Lancashire have sometimes called a Michaelmas goose, "a goose *on ten toes*" (Nares, Brand, *Pop. Antiq.* vol. i. p. 367, ed. Bohn), and that this is a humorous mistake for "a goose *intentos*," which Blount asserts was a name given to the bird because the old Latin collect for the 16th Sunday after Pentecost (our 17th Sunday after Trinity)—about which time it was usually eaten—ended with the words "bonis operibus . . . . *intentos*," "given to all good works." Certainly Sundays were often familiarly named from some striking word or phrase which took hold of the imagination of the common people, *e.g. Stir up* Sunday, *Fig* Sunday, *Palm* Sunday, &c. However, the whole of the above account is very questionable, and that the expression ever was used is denied by Mr. Hampson, *Med. Aevi Kalendarium*, vol. i. p. 349.

TENT-WORT, a popular name for wall rue, was originally *taint-wort*, being used as a cure for the *taint* or rickets (Prior).

TERMAGANT, a corrupt spelling of *ptarmigan*, in the works of Taylor the Water Poet.

Heath-cocks, capercailzies and *termagants*.
The Pennyless Pilgrimage, 1618 (ed. Hindley).

TEST, to examine critically, to put to the proof, to try one's veracity or trustworthiness, is sometimes mentally associated with *attest*, Lat. *testis*, a witness, *testari*, to testify, to call as witness, as if the original meaning were to call into court as a witness, to bring to book, "to the law and the *testimony*." Thus Bailey gives "*Test*, Lat. *testimonium*, an Oath appointed by act

of Parliament for renouncing the Pope's supremacy," &c. It is really derived from old Fr. *test*, a potsherd or earthen pot, It. *testo*, "the test of siluer or gold—a Goldsmith's cruze or melting pot" (Florio), Lat. *testum*, an earthen pot.

So "*to test*" a thing, or "put it to the *test*," is properly to submit it to the crucible or melting pot to assay the quality of its metal, and the word is akin, not to *testify*, but to *testy*, heady, Fr. *testu*, from *teste*, head (Mod. Fr. *tête*), Lat. *testa*, a skull, originally an earthen vessel. Compare It. *coppellare*, from *coppella*, a little cup, a cupel, "to refine or bring gold or siluer to his right and due *test* or loye" (Florio).

In the following *teste* is a vessel for assaying metals:—

Our cementing and fermentation,
Our ingottes, *testes*, and many thinges mo.
Chaucer, Cant. Tales, l. 16286.

Let there be some more *test* made of my metal,
Before so noble and so great a figure
Be stamp'd upon it.
Shakespeare, Measure for Measure, act i. sc. 1, l. 50.

Not with fond shekels of the *tested* gold.
Id. act i. sc. 2, l. 149.

Test appears to have slumbered a long while after the days of Shakespeare. Our countrymen [Americans] falsely have the credit of reviving it; and it is now accepted English again. Even such a purist as Lord Macaulay uses it more than once, and it is found in the pages of Dr. Arnold, Abp. Whately, Mr. De Quincey, Mr. W. E. Gladstone, and Mr. E. A. Freeman.—*F. Hall, Modern English*, p. 300.

She cannot break through a well-*tested* modesty.—*Richardson, Clarissa Harlowe*, vol. iii. p. 187.

But I will *test* (as an American would say; though, let it be observed, in passing, that I do not advocate the use of Americanisms)—I will *test* Mr. Campbell's assertion.—*Southey, The Doctor* (1-vol. ed.), p. 397.

TERRAPIN, the American name of a species of edible tortoise or turtle, formerly spelt *tarapin*, *terebin*, and *torope*, is a corruption of the Indian word *toarebe*, a tortoise.—Bartlett, *Dict. of Americanisms*, p. 699 (4th ed.).

THAMES, in the proverbial saying, "He will never set the *Thames* on fire," is said to be a corruption of the old word *temse*, a sieve or searce, Belgian *tems*, It. *tamiso*, Dan. *tamis*, N. Fris. *tems*, Dut. *teems*, Fr. *tamis*, so called from the stuff of which it is made (*tammy*). Similarly, in the Cleveland dialect, which has *temse* in common use, a *tiffany* is a sieve, properly one made of the fine material called *tiffany* (Atkinson, *Glossary*, s.v.).

"To set the temse on fire" would be a hyperbolical way of saying to work it so rapidly and energetically that the frame grows hot and is in danger of taking fire, and then, figuratively, to challenge attention by more than ordinary power or ability.

However, as William Langland (1393) uses the comparison of "a spark of fire falling in the Thames" for anything that is utterly quenched and put out, the phrase "to set the Thames on fire" may very well have risen as an hyperbole for doing something marvellous or admirable, Thames being used here (like Vergil's *Achelöia pocula*) as a general word for water.

Wickede dedes
Fareþ as a fonk of fuyr · þat ful a-myde *temese*.
Vision of Piers Plowman, Pass. vii. l. 335, Text C.

Cf.—

It is, to geue him, as muche almes or neede
As cast water in *tems*.
Heywood.

And "to woke with *themese*," to moisten the Thames with (*Vision of P. P.*, Pass. xviii. 71, Skeat, *in loc.*).

THICK, as colloquially used in the sense of familiar, intimate as bosom-friends are, might seem to be a metaphorical use of *thick*, Icel. *þ ykkr*, thronged, stout, as if firmly united and knitted together like the threads of some closely woven material, compact and fast in the bonds of friendship. It certainly appears to have been so understood by Burns when he says of *The Twa Dogs*,

Nae doubt but they were fain o' ither,
An' unco *pack an' thick* thegither.
Poems, p. 2 (Globe ed.).

Compare Scot. *thrang*, intimate. "To make *thick* wi'," to ingratiate one's self with (Jamieson).

However, it is probably a distinct word of Scandinavian origin, near akin to Icel. *þykkja* (also *þikkja* and *þykja*), to be esteemed or valued, *þekkja*, to know, to know one another, (Dep.) to

like or be pleased, *þekkr*, agreeable, pleasant, *þökk*, pleasure, liking (cognate with *think* and *thank*). Compare Dan. *tække*, grace, *tækkelig*, pleasing, *tækkes*, to please, *tak*, thanks, *tykke*, opinion, pleasure, but *tyk*, thick. In the Craven dialect (Yorks.) cronies are said to be "As *thick* as inkle-weavers," or "As *thick* as thack" [= thatch].

Newcome and I are not very *thick* together. —*Thackeray, The Newcomes*, ch. xxiv.

THIEF, a popular name for an inequality in the wick of a candle, or loose portion of it that falls into the tallow, causing it to waste and smoke, so called as if it *stole* so much of the candle. It may be a derivative of the A. Sax. *þefian*, to rage, originally to be hot or burning, akin to Lat. *tepeo*, Sansk. *tap*, to be warm (see Pictet, *Origines Indo-Européennes*, tom. ii. p. 507), and Icel. *þefr*, a smell [? of something burning], *þefja*, to emit a smell, to stink. So *swealing* (the result of a *thief*) is from A. Sax. *swelan*, to scorch or burn.

The least known evil unrepented of is as a *thief* in the candle.—*Sam. Ward, A Coal from the Altar, Sermons*, 1636.

If there bee a *theefe in the Candle* (as we use to say commonly) there is a way to pull it out; and not to put out the Candle, by clapping an Extinguisher presently upon it. —*J. Howell, Forraine Travell*, 1642, p. 77 (ed. Arber).

If a *thief* be in his candle, blow it not out, lest thou wrong the flame; but if thy snuffers be of gold, snuff it.—*Quarles, Judgment and Mercy*, p. 132 (Repr. 1807).

The candle will never burn clear while there is a *thief* in it.—*Thos. Brooks, Cabinet of Choice Jewels*, 1669, *Works*, vol. iii. p. 295.

Many break themselves by intemperate courses, as candles that have *thieves* in them, as we say, that consume them before their ordinary time.—*Sibbes, Works*, vol. iv. p. 355.

Un voleur! un voleur! cried Mrs. Nugent, at an assembly. It turned out to be *a thief in the candle!*—*Horace Walpole, Letters*, vol. ii. p. 200 (ed. Cunningham).

An old name for the mushroom growth on the wick of a candle was *a bishop*, probably from the prelates of the church in the troublous time of the Reformation having become a by-word for ruthless burning. When milk was burnt in boiling, the common saying was, "The bishop has set his foot in it."

Fungo, that firy round in a burning candle called *a bishop*.—*Florio*, 1611.

The value of the above conjecture is lessened by the curious parallelism afforded by the Wallon dialect of French, where *larron* is a part of the wick of an unsnuffed candle which falls burning on the tallow and causes it to melt (Sigart, *Glossaire*).

THIEF, a provincial word for a bramble, as if synonymous with "country lawyer," another word for the same, both apparently from the fleecing propensities of the genus *Rubus* (Evans, *Leicestershire Glossary*, E. D. S.).

The wicked are as briers and bushes that *rob* the sheep of their coats, which come to them for shelter.—*T. Adams, Sermons*, vol. ii. p. 479.

But *thief* is probably a corruption; compare A. Sax. *þefe-þorn*, *þýfe-þorn*, the tufty thorn, buckthorn, or bramble (Cockayne; Ettmüller, p. 607), from *þûfe*, foliage (tufty.—Cockayne), *þûf*, luxuriant. *Theve-thorn* occurs in *Early Eng. Psalter*, Ps. lvii. 10, and Wycliffe has the same word for bramble, *Judges* ix. 14.

In *The Owl and the Nightingale*, the owl says,

Ich an loth smale fo3le,
That floth bi grunde an bi *thuvele*.
l. 278 (Percy Soc. ed.).

[I am hateful to small fowl that fly by the ground and underwood.]

THIEF, a rustic word for a "young ewe" in E. Lisle, *Observations in Husbandry*, 1757.

As a ewe of the second year is also called a *two-teeth* (Id. p. 361), it is probable that this word is a contraction of *twoteef*, a common pronunciation of *two-teeth*. Compare Lat. *bidens*, a sheep, and Sansk. *shôdant*, a young ox, literally "six-teeth" (*shash* + *dant*).

THIRDBOROUGH, an old name for a constable (Ben Jonson, *Tale of a Tub*, i. 1), is said to be a corruption of *headborough* [? *th'headborough*], which is the same as tithingman in the north, or borsholder in the south (*Gentleman's Magazine*, July, 1774). See Spelman, s.vv. *Headborow*, *Friborgus*; *Prompt. Parvulorum*, s.v. *Heed borow*.

THOUGHTS, an old word for the THWARTS of a boat, which see.

THREED, an occasional spelling in old authors of *thread* (A. Sax. *þræd*, Dan. *traad*, Dut. *draad*, Icel. *þráðr*, Ger. *draht*, a twisted line, from A. Sax. *þrawan*, Dut. *draayen*, Ger. *drehen*, to twist), as if it consisted of *three* filaments, like *twine*, a cord of *two* strands. It is also spelt *third* and *thrid*, see Nares. Compare It. *trena*, a threefold rope, from Lat. *trinus; twill* = Lat. (*dvilic-s*) *bilix*, a fabric of two threads; *drill, drilling* = Lat. *trilix*, stuff of three threads. So Shetland *treed*, a thread, and *tree*, three (Edmonston).

Then, taking thrise three heares from off her head,
Them trebly breaded in a threefold lace,
And round about the Pots mouth bound the *thread*.
Spenser, Faerie Queene, III. ii. 50.

Small Cloudes carie water; slender *threedes* sowe sure stiches; little heares haue their shadowes.—*S. Gosson, Schoole of Abuse*, 1579, p. 16 (ed. Arber).

THREE THREADS, in the phrase, now obsolete, "A pint of three threads," is a corruption of *three thirds*, and denoted a draught, once popular, made up of a third each of ale, beer, and "twopenny," in contradistinction to "half-and-half." This beverage was superseded in 1722 by the very similar porter or "entire." —*Chambers' Cyclopædia*, s.v. *Porter*.

Ezekiel Driver . . . having disorder'd his piamater with too plentiful a morning's draught of *three-threads* and old Pharaoh, had the misfortune to have his cart run over him.—*T. Brown, Works*, ii. 286 [Davies].

THRESHOLD denotes etymologically, not the sill under the door of a barn which *holds* in the threshing, but the piece of *wood* which is well *beaten* or trodden by the feet of those coming and going, it being the old English *threswold, threshwald*, A. Sax, *þerscwald*, from *þerscan*, to beat or thresh, and *weald, wold*, wood.

Al entré del hus est la lyme (the *therswald*, al. *threshwald*).—*Arundel MS.* quoted by *Way, Prompt. Parv.* s.v. *Ovyrslay*.

And she set doun hire water-pot anon,
Beside the *threswold* in an oxes stall.
Chaucer, Cant. Tales, l. 8164.

In the dialect of Westmoreland and Cumberland the threshold is called *threshwood* (Ferguson).

Wycliffe, in his translation of the Bible, 1389, uses the forms *threshfold, thresfold, thrisfold* (Forshall and Madden, *Glossary*, s.v.), as if it meant that which *folds*, or pens in, the threshing.

Aubrey seems to use the word as synonymous with threshing-floor. Speaking of the times of the Plantagenets and Tudors, he says the barns then stood on one side of the courtyard: "They then thought not the noise of the *threshold* ill musique."

In Icelandic the word appears, probably in its primitive form, as *þreskjöldr, i.e.* a threshing-ground (from *þreskja* and *völlr*, a field or paddock), later a doorsill; corrupted forms are *þreskilldi, þreskalda, þreskolli, þröskuldr*, and, strangest of all, *þrepskjöldr*, as if from *þrep*, a ledge, and *skjöldr*, a shield or shelter (Cleasby). Cf. O. H. Ger. *dirscuwili*, Dan. *tærskel*.

A Devonshire corruption is *drekstool*.

Her ne'er budg'd over the *drekstool* from wan week to another.—*Mrs. Palmer, Devonshire Courtship*, p. 10.

In the Vocabulary of S. Gall (7th cent.), *drisgufli* (*i.e. drisc-ufli*) is the gloss on *sublimitare*.

THRICE-COCK, a Leicestershire word for the missel-thrush (Evans, E. D. S.), represents A. Sax. *þrisc* (Somner), apparently a variant of *þrostle*, old Eng. *thrystel*.

THROUGH-STONE, a flat grave-stone, so spelt from some confusion with *through*, a bond-stone, which goes *through* a wall entirely. It is old Eng. "*thurwhe-stone* of a grave, Sarcofagus." —*Prompt. Parv.*, A. Sax. *þruh, þurh*, a tomb, Icel. *þró*, a trough, *stein-þró*, a stone-coffin, Ger. *truhe*, a chest.

The cors that dyed on tre was berid in a stone,
The *thrughe* beside fande we, and in that grave cors was none.
The Towneley Mysteries, p. 290.

See Parker, *Glossary of Architecture*, s.v. *Through*.

In Cumberland and Cleveland a *through* or *thruff* is a flat tomb-stone as distinct from a head-stone (Ferguson, Atkinson).

Ine stonene *þruh* biclused heteueste. Marie wome & þeos *þruh* weren his ancres huses.—*Ancren Riwle*, p. 378.

[In a stone tomb (He was) shut up fast. Mary's womb and this tomb were his anchorite houses.]

Hi wende to þulke stede; þer as heo was ileid er,
& heuede vp þe lid of þe þrou3: & fonde hire ligge þer.
Early Eng. Poems (Philolog. Soc. 1858), p. 70, l. 168.

[They went to that place where she was formerly laid, and heaved up the lid of the coffin and found her lying there.]

As a clot of clay þou were for-clonge,
So deed in þrou3 þanne men þee þrewe.
Hymns to the Virgin and Child, p. 13, l. 32 (ed. Furnivall).

He hyne leyde in one þruh of stone,
þat he hedde newe imaked, to him self one.
Old Eng. Miscellany, p. 51, l. 512 (E.E.T.S.)

These London kirkyards are causeyed with *through-stanes*, panged hard and fast thegither. —*Scott, Fortunes of Nigel*, ch. iii.

It will be but a muckle *through-stane* laid doun to kiver the gowd—tak the pick till't, and pit mair strength, man.—*Scott, The Antiquary*, ch. xxv.

THRUSH, a popular name for an eruption in the mouth or species of sore-throat, has not been explained. As *thrush*, the name of the bird, has been formed out of *throstle*, A. Sax. *þrosle*, *þrostle* (Dan. and Ger. *drossel*), old Eng. *thrustylle* (or *thrushill*).—*Prompt Parv.*; so probably *thrush*, the disease, is only a shortened form of *throstle*, for *throtsle*, from A. Sax. *þrot-swyle* (Somner), a throat-swelling, inflammation of the throat, or quinsy. Compare Ger. *drossel*, the throat.

This morning I hear that last night Sir Thomas Teddiman, poor man! did die by a *thrush* in his mouth.—*Pepys, Diary*, May 13, 1668.

For the contraction, compare North Eng. *thropple*, to throttle or strangle, also the windpipe, from old Eng. *throte-bolle*, A. Sax. *þrot-bolla*.

And by the *throte-bolle* he caught Alein.
Chaucer, Cant. Tales, l. 4271.

THRUSH-LOUSE (North Eng.), the Cheslip, woodlouse, or millepes, a corruption of O. Eng. *thurs-louse*, *i.e.* the insect of the *thurse* (*thirs* and *thrisse*. —Wycliffe), A. Sax. *thyrs* = Puck, or Robin-goodfellow, a goblin or giant. Mouffet and Skinner thought it was the insect sacred to the god *Thor*. See Adams in *Philolog. Soc. Trans.* 1860, p. 17 *seqq.* So *hobthrush*, a hobgoblin, is probably for *hobthurs* (*Notes and Queries*, 5th S. vii. 203). For the transposition, compare *thrust*, an old and prov. form of *thirst* (Nares, Wright).

THWARTS, rowing benches, so called as if seats placed *athwart* or across the boat (A. Sax. *thweorh*, Icel. *thvert*), have no more connexion with *thwart* than *transoms* (cross-pieces) have with *trans.* The word is a corruption of the older form, "*Thoughts*, the rowers' seats in a boat" (Bailey), which is itself a perverted form of A. Sax. *þofte*, a rowing bench, Mod. Icel. *þotta*, old Icel. *þopta*, Dan. *tofte*, Swed. *toft*, Ger. *doft*, Dut. *dóften.*

Thoughts, seats whereon the rowers sit, *Dóften.*—*Sewel, Dutch Dict.* p. 648 (1708).

Bede has *geþofta* for a companion or ally, "one in the same boat."

TICK, in the phrase "to go upon *tick*," or "to obtain goods on *tick*," meaning on credit, is a word of considerable antiquity.

Every one runs upon *tick*, and thou that had no credit a year ago has credit enough now.—*Diary of Abraham de la Pryme* (Surtees Soc.), p. 110.

The Mermaid tavern is lately broke, and our Christ Church men bear the blame of it, our *ticks*, as the noise of the town will have, amounting to 1,500*l.*—*Letter of Prideaux, Dean of Norwich*, May, 1661.

I'll lend thee back thyself awhile,
And once more, for that carcass vile,
Fight *upon tick.*
Butler, Hudibras, Pt. I. canto iii.

Of Butler himself it is said by Oldham,

Reduced to want, he in due time fell sick,
Was fain to die, and be interred *on tick.*
Satires, 1683, Bell's ed. p. 234.

"My *tick* is not good," wrote Sedley, 1668.

It is a mutilated form of *ticket*, a tradesman's bill, in which goods are booked to one's credit, a person being then said to "run on ticket."—Fuller.

No matter whether upon landing you have money or no, you may swim in twenty of their boats over the river *upon ticket.*—*Dekker, Gul's Hornbook*, ch. vi. 1609.

Though much indebted to his own back and belly, and unable to pay them, yet he hath credit himself, and confidently *runs on ticket* with himself.—*T. Fuller, Holy State*, 1648, p. 114.

Compare *ticket*, a pass, giving the *entrée* into good society, an approximation to *étiquette.*

Well dressed, well bred,
Well equipaged, is *ticket* good enough
To pass us readily through every door.
Cowper, The Task, bk. iii.

She's very handsome and she's very finely dressed, only somehow she's not—she's not the *ticket*, you see.—*Thackeray, The Newcomes*, ch. vii.

TICK, one of the rural sports mentioned in Drayton's *Polyolbion* (xxx.):—

At hood-wink, barley-break, at *tick*, or prison-base. (Nares, s.v.)

In Lincolnshire, *ticky-touch-wood*.

It is probably a corruption of *tig*, a game still popular with children in most parts of Great Britain, the humour of which consists in evading the *touch* of one of their number, who acts as pursuer, an exemption from the liability to be touched being allowed on certain pre-arranged conditions, such as reaching and holding wood, iron, &c. With *tig* compare *tag* in Lat. *ta(n)g-o*, *te-tig-i*.

Compare Dut. *tikken*, Low Ger. *ticken*, to touch gently.

They all played *tagg* till they were well warmed.—*H. Brooke, Fool of Quality*, i. 87 [Davies].

In Queen Mary's reign *tag* was all the play, where the lad saves himself by *touching* of cold iron.—*Brand, Popular Antiquities*, ii. 443.

TICK, in the phrase "As full as a tick," has been variously explained as meaning, "as full as a bed-tick is of feathers," or "as the blood-thirsty insect, the tick, when it has drunk to repletion." These are confessedly mere conjectures. The expression is in all probability identical with *Plan comme enne digue*, which is found in the Wallon patois (Sigart), meaning "Full as a *dike* or dam." This saying would be full of significance in the Low Countries, whence probably it came to us. So *tick* would be the same word as Ger. *teich*, A. Sax. *dîk*, Dut. *dijk*, Dan. *dige*, Icel. *díke*, old Fr. *dique*, Norfolk *dick*, dike.

TIGHT is generally regarded as having been originally a past participle of *to tie*, A. Sax. *týgan*, as a knot when fast *tied* is said to be *tight*. Indeed, Spenser uses *tight* for tied (A. Sax. *týgde*, *týged*):—

And thereunto a great long chaine he *tight*.
Faerie Queene, VI. xii. 34.

So Tooke, and Chambers, *Etymolog. Dictionary*.

The word was formerly spelt *thight*, old Eng. *thyht*, and meant close, compact, not leaking, as in *water-tight*, Cleveland *theet*, water-tight, the same word as Icel. *þéttr*, close, tight, not leaking, Dan. *tæt*, staunch, "taut," Prov. Swed. *tjett*, *tjätt*, Dutch *dicht*, all perhaps akin to *thick*, Ger. *dick*.

Orkney *thight*, close, so as not to admit water (Edmondston).

Thyht, hool fro brekynge, not brokyn, Integer, Solidus. *Thyhtyn'*, or make *thyht*, Integro, consolido.—*Prompt. Parvulorum*.

Gif t' vessel beean't *theet*, t' watter 'll wheeze.—*Atkinson, Cleveland Glossary*, p. 528.

This is that [cuticle] which serpents cast euery yeere, we call it the Slough. . . . It is *thighter* or more compact than the skin itself, whence it is that those watery humours . . . doe easily passe through the skin, but hang often in the Cuticle. [Margin] The *thightnesse* of it manifested.—*H. Crooke. Description of the Body of Man*, 1631, p. 72.

TIGHT, when applied to a young person in the sense of active, well-made, lively, as for instance when Arbuthnot speaks of "a *tight* clever wench," seems to suggest the idea of one well-knit, compact in figure, and girt for action, as opposed to loose-limbed, flaccid, *laxus*, lazy.

Gie me the lad that's young and *tight*,
Sweet like an April meadow.
Ramsay, The Auld Man's Best Argument.

Blythe as a kid, wi' wit at will,
She blooming, *tight*, and tall is.
Ramsay, Bessy Bell and Mary Gray.

Here the *tight* lass, knives, combs and scissors spies,
And looks on thimbles with desiring eyes.
Gay, Pastoral, vi.

The old Eng. form of the word is *teyte*, *tayt*, the original meaning probably being lively, playful, joyous, Icel. *teitr*, glad, cheerful, A. Sax. *tât*—

þe laddes were kaske and *teyte*.
Havelok the Dane, l. 1841 (E.E.T.S.)—

i.e. strong and active. In the same poem we find men baiting bulls "with hundes *teyte*" (l. 2331).

I schal biteche yow þo two þat *tayt* arn & quoynt.
Alliterative Poems, ed. Morris, B. 871.

[Lot of his daughters—"I shall deliver you the two that are lively and pretty."]

Gawin Douglas, in his *Bukes of Eneados*, 1553, has *taít*, = lively, playful:—

In lesuris and on leyis litill lammes
Full *tait* and trig socht bletand to thare dammes.
Prologue to Booke XII.

Banff. *ticht*, to tidy, and *ticht*, neat, "a *ticht* lass" (Gregor).

Thou fumblest, Eros; and my queen's a squire
More *tight* at this than thou: dispatch.
Shakespeare, Antony and Cleopatra, act iv. sc. 4, l. 15.

Hold, sirrah, bear you these letters *tightly*;
Sail like my pinnace to these golden shores.
Shakespeare, The Merry Wives of Windsor, act i. sc. 3, l. 89.

He had a roguish twinkle in his eye,
And shone all glittering with ungodly dew,
If a *tight* damsel chaunced to trippen by.
Thomson, Castle of Indolence, lxix.

By all that's good, I'll make a loving wife,
I'll prove a true pains-taker day and night,
I'll spin and card, and keep our children *tight*.
Gay, The What D'ye Call It, i. 1.

O. Eng. *tite*, *tyte*, quickly (*Story of the Holy Rood*, p. 81, ll. 690 and 704), may perhaps be connected, Cumberland *tite*, quickly, willingly (Ferguson).

þan has a man les myght þan a beste,
When he es born, and es sene leste;
For a best when it es born, may ga
Als *tite* aftir, and ryn to and fra.
Hampole, Pricke of Conscience, l. 471.

Alle men sal þan *tite* up-ryse
In þe same stature and þe same bodyse
þat þai had here in þair lifedays.
Id. l. 4981.

The erthe xul qwake, both breke and brast,
Beryelys and gravys xul ope ful *tyth*,
Ded men xul rysyn and that therin hast,
And ffast to here ansuere thei xul hem dyth
Beffore Godys ffface.
Coventry Mysteries, p. 18 (Shaks. Soc.)

Ma fa, I telle his lyfe is lorne,
He shalle be slayn as *tyte*.
Towneley Mysteries, Crucifixio, p. 156 (ed. Marriott).

After his other Sone in hast,
He send, and he began him hast,
And cam unto his fader *tite*.
Gower, Confess. Amantis, iii. 60 (ed. Pauli).

TILER, in Freemasonry "the name of an officer stationed at the door of a lodge, obviously comes from *tailleur de pierre*, the lapidicine of several mediæval charters."—*Encyclopædia Britannica*, s.v. *Freemasonry* (ed. 9th), vol. ix.; Fort, *Antiquities of Freemasonry*, p. 188.

Li mortelliers sont quite du gueit, et tout *tailleur de pierre*, très la tans Charles Martel, si come li preudome l'en oï dire de père à fils.—*Reglemens sur les Arts et Metiers de Paris, Boileau*, 13th cent. [Fort, p. 464].

TILLS, an old corruption of *lentils*, as if it were *Lent-tils*.

The country people sow it in the fields for their cattle's food, and call it *Tills*, leaving out the *Lent*, as thinking that word agreeth not with the matter (!).—*Parkinson, Theatrum Botanicum*, 1640, p. 1068 (Prior).

Wycliffe has *tillis* for lentils, Ezek. iv. 9.

TILLY VALLY, an old exclamation of contempt, meaning Nonsense! Rubbish! seems to be a corruption of old Eng. *trotevale*, something trifling, a jest (*Body and Soul*, l. 146), probably the same word as *tutivillus* or *titivillus*, a demon who was supposed to haunt choirs in order to pick up the slurred syllables, false notes, and other trifling mistakes made by the singers (Walcot, *Traditions of Cathedrals*, p. 146), Lat. *titivillitium*, a trifle.

My name is *Tutivillus*
My horne is blawen;
Fragmina verborum *Tutivillus* colligit horum.
Towneley Mysteries, Juditium.

"Is not this House" (quoth he) "as near Heaven as my owne?" She not likinge such talke answered, "*Tillie vallie, tillie vallie.*"—*Life of Sir Thos. More, Wordsworth Eccles. Biog.* ii. 140.

Am I not of her blood? *Tillyvally*, Lady!
Shakespeare, Twelfth Night, ii. 3, 83.

Tilley-valley, Mr. Lovel—which, by the way, one commentator derives from *titivillitium*, and another from *talley-ho*—but *tilley-valley*, I say—a truce with your politeness.—*Scott, The Antiquary*, chap. vi.

Coquette, a tatling housewife, a *titifill*, a flebergebit.—*Cotgrave.*

TIME, when used in the sense of leisure, favourable opportunity, as in the sentence "I will attend to it when I have *time*," would seem naturally enough to be the same word as *time*, A. Sax. *tima* = Lat. *tempus*, and this is, I may say universally, assumed to be the case. Thus when the writer of the Epistle to the Hebrews says, "*time* would fail me to tell of" all the heroes of faith (*A. V.* ch. xi. v. 32; "Deficiet *tempus*."—*Vulgate*), most persons would regard it as a change of construction

merely, and not of words, if the verse ran "I have no *time* to tell of" them all. This latter word, however, *time*, as meaning leisure, is an altered form of Old Eng. *toom*, opportunity (*Prompt. Parv.*), *tom*, *tome*, a vacant or empty (*i.e.* unoccupied) hour or period, Scot. *toom*, empty, Icel. *tóm*, vacuity, leisure, *tœma*, to empty; compare Prov. Eng. *team*, to empty, *teem*, to pour out (of rain, &c.), Scot. *teym*, *teme*, to empty, all akin to Dan. *tom*, Icel. *tómr*, A. Sax. *tom*.

And mani riche kingdon
þat i to tell haue her na *tom* [al. *tome*, *tame*].
Cursor Mundi (14th cent.), part i. l. 2128 (E.E.T.S.).

So in the Westphalian dialect *tōm* is leisure (*Archiv der Neueren Sprachen*, Band LV. ii. p. 157), in Icelandic *í tómi*, at leisure (Cleasby, 638).

I haue no *tome* to telle · þe Tayl þat hem folweþ
Of so mony Maner Men · þat on Molde liuen.
Vision of Piers Plowman, A. ii. 160 (ed. Skeat).

[One MS. has *tyme* here instead of *tome*.]

More of wele watȝ in þat wyse,
þen I cowþe telle þaȝ I *tom* hade.
Alliterative Poems, p. 5, l. 134.

[Than I could tell though I had leisure.]

ȝif ȝe wolde tyȝt me a *tom* telle hit I wolde.
Id. p. 70, l. 1153.

[If you would give me an opportunity I would tell it.]

þei made her hors rennen in rees,
To stonde stille þei had no *tome*.
Legends of the Holy Rood, p. 218, l. 241.

Here may a man read þat has *tome*,
A large proces of þe day of dome.
Hampole, Pricke of Conscience, l. 6249.

Of his trifuls to telle I haue no *tome* nowe.
The Destruction of Troy, l. 43 (E.E.T.S.).

But þan bad þe King bliue · þe bodies take
Of alle þe gomes of gode · & greiþli hem bere
Til þe tentis, til þey miȝt haue · *tom* hem to berie.
William of Palerne, l. 3778.

[Quickly bear them to the tents, till they might have leisure to bury them.]

Of softe awakunge hii toke lute gome.
Vor to wel cloþi hom hii ne yeue hom no *tome*.
Robert of Gloucester, Chronicle, p. 557.

[Of soft awakening they took little care. For to clothe themselves properly they gave them no leisure.]

Bot the king, that him dred sum thing,
Waytyt the sper in the cummyng,
And with a wysk the hed off strak;
And, or the tothyr had *toyme* to tak
His suerd, the king sic swak him gaiff,
That he the hede till the harnys claiff.
Barbour, The Bruce, bk. iv. l. 644.

We find the two words *time* and *tome* brought together in the following quotation from MS. Harl.:—

Tharfore þis *tyme* I may noght cum
Telle þi lord I haue no *tome*.
(See *Alliterative Poems*, Morris, p. 203.)

But this *tyme* is so tore & we no *tome* haue,
We will seasse till, now sone, the sun be at rest.
The Destruction of Troy, l. 645.

TINKER, a corrupt spelling of the older word, a *tinkard*, from the false analogy of the usual form of the name of agents, *lover*, *labourer*, *cobbler*, *mender*, &c., as if it meant one who *tinks*. Dr. Brewer actually defines the word as a "person who *tinks* or beats on a kettle to announce his trade" (*Dict. Phrase and Fable*, s.v.), and so Scot. *tinkler*.

Few things more sweetly vary civil life
Than a barbarian, savage *tinkler* tale!
Christopher North.

Ferrastracci, a *Tinckard*, a mender of any mettall-pieces.—*Florio, New World of Words*, 1611.

Magnano, a Lock-smith, a Key-maker, . . . *a Tinkard*.—*Id.*

A *tinkard* leaueth his bag a sweating at the alehouse, which they terme their bowsing In, and in the meane season goeth abrode a begging.—*The Fraternitye of Vacabondes*, 1575 (Repr. 1813, p. 5).

Tinkard, Welsh *tincerdd*, is from *tin* (cf. Ir. *stanadoir*, a tinker, from *stan*, tin), and Gaelic, and Irish, *ceard*, a smith; *e.g.* Gaelic *ceard stain*, a tinsmith or tinker, *or-cheard*, a goldsmith, Ir. *ceard-oir*. Old Ir. *cerd*, *cert*, compare Welsh *cerdd*, art, Ir. *creth*, = Sansk. *krta*, work, all from the root *kr*, *kar*, to make. See Pictet, *Origines Indo-Europ.* tom. ii. p. 125. The Welsh, however, claim the word as wholly their own, explaining *tincerdd* as compounded of *tin*, a tail, and *cerdd*, a craft, meaning the lowest craft (Spurrell). The word is popularly associated with *tink*, old Eng. *tynke* (Wycliffe, 1 Cor. xiii. 1), Welsh *tinc*, *tincio*, to tinkle, in allusion to the metallic ring he makes when at work.

Have you any work for the *Tinker*, mistress?
Old brass, old pots, or kettles;
I'll mend them all with a *tink*, terry *tink*,
And never hurt your mettles.
E. Nelham, 1652, in *Rimbault's Rounds, Catches, &c.* p. 41.

He sware an' banned like a *tinkler*.—*Atkinson, Cleveland Glossary*, p. 536.

Tinking Tom was an honest man,
Tink a *tink, tink, tink, tink*. . . .
Any work for the *tinker*, ho! good wives.
Sam. Ackeroyd, Rimbault, p. 85.

Manhode. But herke, felowe, art thou ony craftes man?
Folye. Ye, Syr, I can bynde a syue and *tynke* a pan.
The Worlde and the Chylde, 1522.

Be dumb, ye infant chimes, thump not your mettle
That ne're out-ring a *tinker* and his kettle.
Bp. Corbet, Poems, 1648, p. 209 (ed. 1807).

I once did know a *tinkling pewterer*
That was the vilest stumbling stutterer,
That ever hack't and hew'd our native tongue.
Marston, Scourge of Villanie, sat. ix. (vol. iii. p. 295).

But tho' his little heart did grieve
When round the *tinkler* prest her,
He feign'd to snirtle in his sleeve,
When thus the *Caird* address'd her—
"My bonnie lass, I work in brass,
A *tinkler* is my station."
Burns, The Jolly Beggars, Poems, p. 51 (Globe ed.).

"Is there a fire in the library?" "Yes, ma'am, but she looks such a *tinkler*."—*C. Brontë, Jane Eyre*, ch. xviii. [Davies].

In the Quarter Sessions records of the time of Queen Elizabeth (Devonshire), a man is licensed to exercise the trade and "scyence of *Tynkyng*."—A. H. A. Hamilton, *Quarter Sessions*, p. 27.

So the Americans have coined a verb *to burgle* (Bartlett) out of *burglar*, and the *Daily News* (Oct. 28, 1880) writes of "*burgling* circles."

TIRE, an old word for a headdress, *e.g.* "Bind the *tire* of thine head upon thee."—A. V. Ezek. xxiv. 17 (Heb. *peêr*, translated "bonnet."—Is. iii. 20), was originally *attire*, headgear (Jer. ii. 32; Prov. vii. 10; Ezek. xxiii. 15), from which it was corrupted, probably under the influence of a supposed connexion with *tiar, tiara*,

If I had such a *tire*, this face of mine
Were full as lovely as is this of hers.
Shakespeare, Two Gent. of Verona, iv. 4.

See Wright and Eastwood, *Bible Word-book*, s.v.

Atyre or *tyre* of women, redimiculum.—*Prompt. Parvulorum*.

It has evidently been confounded with *tiare*, "a round and wreathed ornament for the head (somewhat resembling the Turkish Turbant) worn in old time by the Princes, Priests, and women of Persia" (Cotgrave), Lat. and Greek *tiara*.

Of beaming sunnie raies, a golden *tiar*
Circl'd his head.
Paradise Lost, iii. l. 635.

Ne other *tyre* she on her head did weare,
But crowned with a garland of sweet rosiere.
Spenser, Faerie Queene, II. ix. 19.

Your *tires* shall be upon your heads, and your shoes upon your feet.—*A. V. Ezekiel*, xxiv. 23.

In the Cleveland dialect a *tire* is the tinsel or metal edging of cabinets, coffins, &c. (Atkinson).

His wife is more zealous and therefore more costly, and he bates her in *tyres* what she stands him in Religion.—*John Earle, A Church Papist, Micro-cosmographie*, 1628.

My lady hath neyther eyes to see nor eares to heare, shee holdeth on her way perhaps to the *Tyre* makers shoppe, where she shaketh out her crownes to bestowe vpon some new fashioned *atire*.—*B. Rich, Honestie of this Age*, 1614, p. 18 (Percy Soc.).

(These Apes of Fancy) that doe looke so like *Attyre*-makers maydes, that for the dainty decking vp of themselves might sit in any Seamsters shop in all the Exchange.—*Id.* p. 50.

Attire is itself a corrupted form of Fr. *attour* (*atour*), "a French hood, also any kind of *tire*, or *attire*, for a woman's head," which again is for the old Fr. *atorn*, a headdress, from *atorner, attourner*, to attire, deck, or dress (originally, to turn or direct aright; cf. "dress," Fr. *dresser*, from *directiare*, to direct or set aright). See Cotgrave.

In the *Romaunt of the Rose*, what is called a lady's "*attire* bright and shene" (l. 3713) is spoken of five lines later as "her rich *attour*." Smollett uses *tour* in the same sense: "Covering her black hair with a light-coloured *tour*."—*Gil Blas*, bk. iv. ch. 5.

Atyre for a gentilwoman's heed, *atour*.—*Palsgrave, Lesclaircissement*, 1530.

I'll gie to Peggy that day she's a bride,
By an *attour*, gif my guid luck abide.
Ten lambs at spaining-time.
A. Ramsay, The Gentle Shepherd, iii. 2.

Hore weaden beon of swuche scheape, & alle hore *aturn* swuche þet hit beo eðcene hwarto heo beoð i-turnde.—*Ancren Riwle*, p. 426.

[Their garments be of such shape and all their attire such that it may be easily seen whereto they be devoted.]

And then her Shield's so full of Dread,
With that foul staring Gorgon's Head,
Which, dress'd up in a *Tour* of Snakes,
The Sight so much more horrid makes.
Cotton, Burlesque upon Burlesque, p. 247.

TIT-MOUSE, from A. Saxon *mâse* (Icelandic *meisingr*, the bird called a titmouse, Dutch *mossche*, Ger. *meise*, a small bird), and Icel. *tittr*, a tit or sparrow, Orkney *titing*, a *titlark*. Compare, Dutch,—

Mos, mosje, a sparrow, a *muskin*. *Musch, mussche*, a sparrow.—*Sewel, Dutch Dict.* 1708,—

French *moucet*, a sparrow (Cotgrave); and *tit-lark*, *tom-tit*, *moor-tidy*, in Cumberland the ground-lark.

And ek forthe the sulve *mose*
Hire thonkes wolde the to-tose.
Owl and Nightingale, l. 70 (Percy Soc.).

[And also for that the same tit-mouse her thoughts would thee injure.]

The Nightingale is sovereigne of song,
Before him sits the *Titmose* silent bee.
Spenser, Shepheards Calender, Nov. l. 26.

Another sly sets lime-twigs for the Wren,
Finch, Linot, *Tit-mouse*, Wag-Tail (Cock and Hen).
J. Sylvester, Du Bartas, p. 456.

As a natural consequence of the misunderstood singular resulted a plural *tit-mice*.

There is not much music among the *Titmice*.—*Broderip, Zoological Recreations*, p. 20.

Not only at Crowes, Ravens, Dawes and Kites,
Rookes, Owles, or Cuckowes, dare she make her flights, . . .
At Wag tailes, busie *Titmise*, or such like.
G. Wither, Britain's Remembrancer, 1628, p. 5.

A masque of birds were better, that could dance
The morrice in the air, wrens and robin redbreasts,
Linnets and *titmice*.
Randolph, Amyntas, act i. sc. 3 (1638).

TITTLE-BAT, a provincial name for the little fish *Gasterosteus Trachurus*, known in literature as the prenomen of the hero of Warren's *Ten Thousand a Year* is a corruption of its more ordinary name *stickle-back* (compare *bat*, the bird, for old Eng. *back*). Other names for it are similarly descriptive of its prickles, *e.g. Banestickle*, *Bonetickle*, *Jack Sharpling*, *Prickleback*, *Stickling* (see Satchell, *Glossary of Fish Names*).

TOAD-EATER. The suggestion that *toady*, *toad-eater*, is derived from (a hypothetical) Portuguese word *todito*, from *todo*(=Lat. *totus*), as if a *fac-totum*, a do-all, who will stick at nothing, but swallow everything he is required, advanced by Archbishop Whately and supported in Warter's *Parochial Fragments*, p. 196, will not stand examination. Its obvious meaning is the real one, a person that will consent to stomach anything, however repulsive (Fr. *avaler des couleuvres*), to please his patron, as in the following quotation:—

"See how accommodating we can be" [says one of the versatile fraternity of parasites in Athæneus, as translated by Dr. Badham]. "I, for instance, though certainly no water-drinker by choice, can, if necessary, and my entertainer be hydrophilously disposed, transmute myself instantly into a frog; or if he be fond (nasty fellow!) of cabbages, I can help him to demolish them like a caterpillar or snail."—*Prose Halieutics*, p. 508.

The word originally meant a mountebank's assistant, who ate, or pretended to eat, toads, that his master might show his skill in curing him after partaking of fare reputedly so poisonous (see *Quarterly Review*, No. 198, p. 324).

Turn *toad-eater* to some foreign quack.—*Thomas Brown*.

This Proverb is no more fit to be used than a *Toad* can be wholsom to be *eaten*, which can never by Mountebancks be so dieted and corrected, but that still it remains rank poyson.—*T. Fuller, Worthies of England*, vol. i. p. 377.

And I well remember the time, but was not eye witness of the fact (though numbers of people were) when a quack, at this village, *ate a toad* to make the country people stare, afterwards he drank oil.—*G. White, Nat. Hist. of Selborne*, Letter 17 (1768).

Lord Edgcumbe's [place] . . . is destined to Harry Vane, Pulteney's *toad-eater*.—*Horace Walpole, Letters*, 1742, vol. i. p. 186.

The term " is explained as a novelty by Sarah Fielding, in her story of *David Simple*, published in 1744."—Cunningham, note *in loco*.

We have seen mountebanks to swallow dismembered *toads*, and drink the poisonous

broth after them, only for a little ostentation and gain.—*Bp. Hall, Occasional Meditations, Works*, vol. xi. p. 180 (Oxford ed.).

TOAD-FLAX, according to Dr. Prior, has acquired its name from a blunder, it having been identified with the plant *bubonium*, which was so called from being used to cure sores named *buboes*, Lat. *bubones*. *Bubonium* was mistaken for *bufonium*, from *bufo*, a toad, and was explained to mean *toad-wort*, "because it is a great remedy for the *toads*"!

Dr. Latham, however, maintains that *toad-flax* is that which is *dead*, Ger. *todt*, or useless for the purpose to which proper flax is applied, just as *toad-stone* denotes basaltic rock which is *dead* (*todt*) or useless, as containing no lead-ore (*Dictionary*, s.vv.).

TOADS-CAP, Norfolk *toadskep*, from *skep*, a basket.

TOADY, a colloquial word for to flatter, to fawn like a sycophant, has perhaps nothing to do with *toad-eater*, as generally assumed. In Prov. English *toady* is quiet, tractable, kindly, friendly, a corruption of *towardly*, Cumberland *towertly*, Old Eng. *toward*, the opposite of one who is *froward* (*i.e. from-ward*), turned away, intractable, stubborn, perverse, Fr. *revêche* (from *reversus*), It. *ritroso* (from *retrorsus*, *retro-versus*). The original phrase was perhaps "to be *toady* to one," *i.e.* obliging, officiously attentive to him.

Why, that is spoken like a *toward* prince.
Shakespeare, 3 *Hen. VI.* ii. 2, 66.

For sum bene devowte, holy and *towarde*,
And holden the ryȝt way to blysse;
And sum bene feble, lewde, and frowarde
Now God amend that ys amys!
Why I can't be a Nun, l. 318 (*Philolog. Soc. Trans.* 1858, p. 146).

A Caciques sonne which was *towardly* in his youth, and prooued after dissolute, being asked the reason thereof, said, "Since I was a Christian, I haue learned to swear in varietie, to dice, to lie, to swagger; and now I want nothing, but a Concubine (which I meane to haue shortly) to make me a complete Christian."—*S. Purchas, Pilgrimages*, p. 1100.

Nebuchadnezzar . . . chose the *towardliest* children of the Israelites to train them up in Idolatry, like the Popish Seminaries, that they might be his instruments another day.—*H. Smith, Sermons*, 1657, p. 224.

He's *towardly*, and will come on apace;
His frank confession shows he has some grace.
Dryden, The Wild Gallant, Prologue, 1667, l. 24.

TOAST, a health proposed, or a belle whose health is often drunk, so spelt as if it had some reference to the pieces of *toast* (*panis tostus*) frequently introduced into beverages in former days, is a corruption of *toss*, which in Scottish has the same meaning. "To *toss* a pot" was the old phrase for to drink it off at a draught, and *toss-pot* was an habitual drinker. Wedgwood traces a connexion with Ger. *stossen*, to clink the glasses together in drinking, which is also the meaning of *tope*, Sp. *topar*, to knock, It. *topa!* Compare also Fr. *choquer*, to knock glasses, to carouse; Argot *cric-croc*, à ta santé (Nisard, *Hist. des Livres Populaires*, ii. 371). The original form of the word, then, was *toss-t*, or *tos-t*, *t* being excrescent as in *hes-t* (A. Sax. *hǽs*), *truan-t*, &c. See RAMPART.

Bye attour, my gutcher has,
A hich house and a laigh ane,
A' forbye, my bonie sel'
The *toss* of Ecclefechan.
Burns, Poems, p. 254 (Globe ed.).

Call me the Sonne of beere, and then confine,
Me to the tap, the *tost*, the turfe; let wine,
Ne'r shine upon me.
Herrick, Hesperides, Poems, p. 82 (ed. Hazlitt).

That tels of winters tales and mirth,
That milk-maids make about the hearth,
Of Christmas sports, the wassell-boule,
That['s] *tost* up, after fox-i'-th'-hole.
Herrick, Hesperides, Poems, p. 134 (ed. Hazlitt).

The plumpe challice, and the cup
That tempts till it be *tossed* up.
Id. p. 135.

In the Canting Vocabulary, "Who *tosts* now?" is rendered "who christens the health?" and "an old *tost*" is explained to mean "a pert pleasant old fellow." The following passage shows plainly the etymology of *toss-pot*; it is extracted from the *Schoolmaster, or Teacher of Table Philosophy*, 1583, iv. 35, "Of merry jests of preaching friers: A certaine frier *tossing the pot*, and drinking very often at the table was reprehended by the priour."—*Brand, Pop. Antiquities*, ii. 341 (ed. Bohn).

What has she better, pray, than I,
What hidden charms to boast,
That all mankind for her should die
Whilst I am scarce a *toast!*
Prior, The Female Phaeton.

But if, at first, he minds his hits,
And drinks champagne among the wits,
Five deep he *toasts* the towering lasses;
Repeats you verses wrote on glasses.
Prior, The Chameleon.

Then to the sparkling glass would give his *toast*;
Whose bloom did most in his opinion shine.
King, Art of Cookery, 1776, iii. 75.

For Hervey the first wit she cannot be,
Nor, cruel Richmond! the first *toast* for thee.
E. Young, Love of Fame, Satire, vi.

And if he be (as now a-days
Many young People take ill Ways)
A *Toss-pot*, and a drunken *Toast*
It always is at his own Cost.
Cotton, Burlesque upon Burlesque, p. 243.

The word was assimilated to *toast*, the frequent accompaniment formerly of a draught.

Cut a fresh *toast*, tapster, fill me a pot, here is money; I am no beggar, I'll follow thee as long as the ale lasts.—*Greene, Looking-Glass for London and England, Works*, p. 127.

TOM, an old popular name for a deep-toned bell, as "Great *Tom*" of Oxford, of Lincoln, of Exeter, is probably not derived from St. Thomas of Canterbury, or any other Thomas, but seems to be an onomatopoetic word, imitative of the booming resonance of its toll, like Fr. *ton*, Lat. *tonus*, Greek τόνος, *tonare*, to thunder, Sansk. *tan* (see Farrar, *Chapters on Language*, p. 181). Compare Fr. *tan-tan*, a cow-bell (Cotgrave), *tintouin*; Gaelic and Ir. *tonn*, and Welsh *ton*, a resounding billow, "The league-long roller thundering on the reef" (Tennyson); Heb. *tĕhôm*, the great deep, "the *hoaming* sea" (Dryden); *tom-tom*, a drum, *tambour*, all expressive of sound.

So "*Ding-dong*, bell" (*Tempest*, i. 2, 403), and Dr. Cooke's round, "*Bim, Bome*, bell."

Great *Tom* is cast,
And Christ Church bells ring, . . .
And *Tom* comes last.
Matt. White (ab. 1630), *Rimbault's Rounds, Catches, &c.* p. 30.

No one knows why "*Tom*" should have been twice selected for great bells, despite the tremendous sentence passed by Dryden on the name. Indeed *Tom* of Oxford is said to have been christened Mary, and how the metamorphosis of names and sexes was effected is a mystery.—*Saturday Review*, vol. 50, p. 670.

And know, when *Tom* rings out his knells,
The best of you will be but dinner-bells.
Bp. Corbet, On Great Tom of Christ-Church, 1648.

Hee sent . . . withall a thousand pounds in treasures, to be bestowed upon a great bell to be rung at his funerall, which bell he caused to be called *Tom a Lincolne*, after his owne name, where to this day it remaineth in the same citie.—*Tom a Lincolne*, ch. ii. (1635), *Thoms, Early Eng. Prose Romances*, vol. ii. p. 246.

We ascended one of the other towers afterwards to see *Great Tom*, the largest bell in England.—*Southey, Don Espriella's Letters.*

TOMBOY, a romping girl, was considered by Verstegan and Richardson a corruption of Old Eng. *tumbere* (cf. Wycliffe, *Ecclus.* ix. 4), a tumbler or dancer. In the A. Saxon version of St. Matthew (xiv. 6), Herodias' daughter *tumbled* before them, *tumbude beforan him*, and in many ancient MSS. she is represented turning heels over head in the midst of the company, like a *tomboy* certainly. The word is, however, more probably an intensified form of "boy," *tom* corresponding to Scot. *tumbus*, anything large or strong of its kind, Prov. Eng. *tom-pin*, *tom-toe* (Wright), *thumb*, &c. Compare Old Eng. *tom-rig*, a hoiden; Lonsdale *tom-beadle*, a cockchafer, *tom-spayad*, a large spade (E. B. Peacock).

Tumbe, to Dance. *Tumbod*, Danced, hereof we yet call a wench that skippeth or leapeth like a boy, a *Tomboy*, our name also of tumbling commeth here hence.—*Verstegan, Restitution of Decayed Intelligence* (1634), p. 234.

Some at Nine-pins, some at Stool-ball, though that stradling kind of *Tomboy* sport be not so handsome for Mayds, as Forreiners observe, who hold that dansing in a Ring, or otherwise, is a far more comely exercise for them.—*J. Howell, Londinopolis*, p. 399.

— A lady,
So fair . . . to be partner'd,
With *tomboys* hired with that self-exhibition
Which your own coffers yield.
Shakespeare, Cymbeline, i. 6, 123.

TOM-CAT has generally been regarded as compounded with the shortened form of *Thomas*, as the most common masculine name, just as we speak of a *Jack-hare*; *e.g.* Mr. Oliphant thinks this word could scarcely have arisen till after the death of St. Thomas of Canterbury, which made the name widely popular (*Old and Mid. Eng.*

p. 39). Probably *Tom* here has no more to do with Thomas than *carl*, in the older form *carl-cat*, has to do with Charles as a Christian name; it seems to convey the idea of something large and strong of its kind, as in *tom-tit*, being akin to *thumb*, the strong member of the hand, A. Sax. *thuma*, Icel. *thumall*, from Sansk. root *tu*, to be strong, whence also Lat. *tumor*, old Eng. *thee, theon*, to thrive, Goth. *theihan*, to thrive, grow, and perhaps Prov. Eng. *thumping*, large, vigorous. Dr. Morris (*Address to Philolog. Soc.* 1876, p. 4) quotes from MS. Cantab. :—

> The fifte fynger is the *thowmbe*, and hit has most myȝt,
> And fastest haldes of alle the tother, forthi *men calles it riȝt*.

> You're ollers quick to set your back aridge,—
> Though't suits a *tom-cat* more'n a sober bridge.
> *J. R. Lowell, Biglow Papers, Poems*, p. 493.

TOMMY, a slang word for food, whence *tommy-shop*, a store belonging to an employer where his workmen are obliged to take out part of their earnings in *tommy* or food, is probably from the Irish *tiomallaim*, I eat (Tylor).

> Shall we suppose . . . that it [panis siccus] is placed in antithesis to soft and new bread, what English sailors call "soft *tommy?*"—*De Quincey, The Casuistry of Roman Meals, Works*, vol. iii. p. 254.

TOM THUMB is supposed to have acquired his Christian name through the reduplication of his surname, Icel. *þumli*, a mannikin, *þumlungr*, an inch, Ger. *daumling* (Fr. *le petit Poucet*), a thumbling, from Icel. *þumall*, a thumb, Ger. *daum*, A. Sax. *þûma*, Dan. *tomme*. Thus Tom Thumb would be really *Thumb-thumb* (Wheeler, *Noted Names of Fiction*, p. 364). Compare *tom-toe*, the big toe, Icel. *þumal-tá*, the thumb-toe, or great toe. In children's game-rhymes the thumb is *Tom Thumbkin*, Dan. *Tommeltot*, Swed. *Tomme tott* (Halliwell, *Pop. Rhymes and Nursery Tales*, p. 105). It is conjectured also that *Tamlane* and *Tom-a-lin* of old ballads is merely a corruption of the Northern *Thaumlin* or *Thumbling*.

> Nor shall my story be made of the mad, merry pranks of Tom of Bethlem, Tom Lincoln, or *Tom a Lin* (Tamlane), the devil's supposed Bastard, nor yet of Garagantua, that monster of men; but of an older Tom, a Tom of more antiquity, a Tom of strange making, I mean Little Tom of Wales, no bigger than a miller's thumb, and therefore, for his small stature, surnamed *Tom Thumb*. —*R. Johnson, Tom Thumb*, 1621, *Introd.*

> In Arthur's court *Tom Thumb* did live,
> A man of mickle might,
> The best of all the table round,
> And eke a doughty knight:
> His stature but an inch in height,
> Or quarter of a span.
> *Life and Death of Tom Thumb*, 1630 (*Robert's Ballads*, p. 82).

May 22. What makes me think *Tom Thumb* is founded upon history, is the method of those times of turning true history into little pretty stories, of which we have many instances one of which is Guy of Warwick. —*Reliquiæ Hearnianæ*, 1734, vol. iii. p. 138.

TONGUE-GRASS, a common name in Ireland for the *cress*, the pungent flavour of which bites the *tongue*.

In the Holderness dialect of E. Yorkshire water-cresses are called *watther-crashes*.

TOOTH AND EGG METAL, a popular corruption (vid. W. Carleton's *Traits and Stories of the Irish Peasantry*, p. 190, Pop. ed.) of the word *Tutenag*, or Chinese copper, a species of metal like German silver, compounded of copper, zinc, and nickel. Dr. Charnock states that a similar substance which the Portuguese found in use in India and China was called by them *Teutonica*, and that this term subsequently came back to Europe in the shape of *Tutenag* (*Verba Nominalia*, s.v.). M. Devic, however, agrees with De Sacy in holding *tutenag*, Portg. *tutenaga*, Fr. *toutenage*, O. Fr. *tutunac* and *tintenague*, to be derived from a Persian *toutiā-nāk*, a substance analogous to *tutty*, Fr. *tutie*.

> In the list of commodities brought over from the East Indies, 1678, I find among the druggs tincal and *toothanage*. . . . Enquire also what these are.—*Sir Thos. Browne, Works*, vol. iii. p. 456 (ed. Bohn).

TOPSYTURVY is a curious corruption, through the form *topsi'-to'erway*, of *topside-t'other-way*.

> The estate of that flourishing towne was turned arsie versie, *topside the other waie*, and from abundance of prosperitie quite exchanged to extreame penurie.—*Stanihurst, Description of Ireland*, p. 26, col. 2 (*Holinshed, Chron.* vol. i. 1587).

> His words are to be turned *topside tother way* to understand them.—*Search, Light of Nature*, vol. ii. pt. 2, c. 23 [Richardson].

With all my precautions how was my system turned *topside turvy!*—*Sterne, Trist. Shandy*, iii. 169 [Davies].

He tourneth all thynge *topsy tervy*,
Not sparyng for eny symony,
To sell spretuall gyftes.
Rede Me and be nott Wrothe, 1528, p. 51 (ed. Arber).

A strange gentlewoman (some light huswife belike) that was dressed like a May lady, and as most of our gentlewomen are, was more sollicitous of her head tire, then of her health . . . and had rather be fair than honest (as Cato said) and have the commonwealth turned *topsie turvie;* then her tires marred.—*Burton, Anatomy of Melancholy*, III. ii. 3, 3.

He breaketh in through thickest of his foes,
And by his travail *topsi-turneth* then,
The live and dead, and half-dead horse and men.
J. Sylvester, Du Bartas, p. 319.

TOP, TO SLEEP LIKE A, has been asserted to be a corruption of a French original "*Dormir comme une taupe*," to sleep like a mole, It. *topo*, a mouse or rat. Compare:—

The people inhabiting the Alpes haue a common prouerbe, to expresse a drowsie and sleepy fellow in the German tongue thus: "Er musse synzyt geschlaffen haben wie ein murmelthier." . . . He must needes sleepe a little like the Mouse of the Alpes [*i.e.* a Marmot].—*Topsell, Hist. of Foure-footed Beasts*, p. 552 (1608).

The expression is, however, derived from the apparent repose and absence of motion in a top when, rapidly revolving, it assumes a perfectly upright posture, and is then said "to sleep." Compare the French phrase, *dormir comme un sabot*, *sabot* being an old word for a top.

"Les vaisseaux qui là *dormoient* à l'ancre" (Froissart, v. iii. c. 52), *i.e.* lay motionless. See SLEEPER.

The expression is of considerable antiquity, as it occurs in *The Two Noble Kinsman*, 1634:—

O for a pricke now like a Nightingale, to put my breast
Against. *I shall sleepe like a Top* else.
Act iii. sc. 4, ll. 25, 26 (ed. H. Littledale).

TOUCH, in the well-known passage—

One *touch* of nature makes the whole world kin.
Troilus and Cressida, iii. 3,—

is O. Eng. *tache* or *tatch*, a blot, fault, or vice of nature, a natural blemish, Fr. *tache*, It. *tacca*, *taccia*.

It is a common *tatche*, naturally gevin to all men . . . to watche well for theyr owne lucre.—*Chaloner, Moriæ Enconium* (in Nares).

Compare old Eng. *touch*, to infect or stain (Wright) = Fr. *tacher*. So Bacon speaks of men being "*touched* with pestilent diseases," and an insane person is said to be "*touched* in the head."

To kinde, ne to kepynge, & be waar of knaue *tacchis*.
The A. B. C. of Aristotle, Babees Book, p. 12.

Bursegaunt, we are foule deceiued in you the tyme passed, for we wende that ye had be a true knight, and ye are but a mocker, and a iaper of ladies, and that is a foule *tache*.—*Knight of La Tour-Landry*, p. 33.

Ne neuer trespast to him in *teche* of mysseleue.
Alliterative Poems, p. 72, l. 1230.

For evermore Love his servants amendeth,
And from all evill *taches* hem defendeth.
Chaucer, Cuckow and Nightingale, l. 192.

"Ah," said the cowheard, "I wend not this, but I may beleeve it well, for hee had never no *taches* of me."—*Malory, Hist. of King Arthur*, 1634, vol. i. p. 96 (ed. Wright).

For he that is of gentle blood will draw him unto gentle *tatches*, and to follow the custome of noble gentlemen.—*Id.* vol. ii. p. 6.

A wyfe that has an yvell *tach*,
Ther of the husbond shalle haue a smache,
But 3if he loke well abowte.
The Tale of the Basyn, l. 26 (*Early Pop. Poetry*, iii. 45, ed. Hazlitt).

I gaf hym male and palster and made of hym a pylgrym and mente al trouth, O what false *touches* can he, how can he stuffe the sleue wyth flockes.—*Caxton, Reynard the Fox*, 1481, p, 56 (ed. Arber).

His kynne and lignage drawe al afterward from hym, and stonde not by hym, for his falshede and deceyuable and subtyl *touchis*.—*Id.* p. 78.

God forbid, but all euill *touches*, wantonnes, lyinge, pickinge, slouthe, will, stubburnnesse and disobedience, shold be with sharpe chastisement, daily cut away.—*Ascham, The Scholemaster*, 1570, p. 48 (ed. Arber).

TOUCHY, peevish, easily offended or irritated, is generally understood to mean, in accordance with the spelling, over-sensitive to the *touch*, shrinking or wincing at the slightest contact, like the retractile "tender horns of cockled snails," or the leaves of the sensitive plant. Compare the quotations from Cotgrave, Barnes, and Ray.

You have a little infirmity—*tactility* or *touchiness*.—*Sydney Smith, Letters*, 1831 [Davies].

It is really the same word as old Eng. *techy, tetchy, titchy*, morose, peevish, more properly *tachie, tatchy*, faulty, corrupt, vicious (Fr. *taché*, blemished), spoilt by a *teche, tetche, tatch*, or *tache*, a spot, stain, or vice of nature, hereditary blemish, Fr. *tache*. See TOUCH.

Touchy (from *touch*), very irritable or sensitive, impatient of being even *touched*. Noli me tangere.—*W. Barnes, Dorset Poems, Glossary*.

Chatouilleux à la poincte, Quick on the spurre . . . *tichy*, that will not endure to be *touched*.—*Cotgrave*.

Tetchy and wayward was thy infancy.
Shakespeare, Rich. III. iv. 4.

Sir G. Carteret is *titched* at this.—*Pepys, Diary* (ed. Bright), vol. iii. p. 317.

Titchy, morosus, difficilis.—*Cole's Dictionary*.

Tetch'e, or maner of condycyone, Mos, Condicio.—*Prompt. Parv*.

A chyldis *tatches* in playe shewe playnlye what they meane.—*Horman, Vulgaria*.

For hade þe fader ben his frende þat hym before keped,
Ne neuer trespast to him in *teche* of myssеleue,
Alliterative Poems (14th cent.), p. 72, l. 1229, E.E.T.S.

Ac I fynde if þe fader · be false and a shrewe, þat somdel þe sone · shal haue þe sires *tacches*.
W. Langland, Vision of P. *Plowman*, Text B, ix. 145 (1377, ed. Skeat).

This *tecche* had Kay take in his norice, that he dide of Sowke.—*Merlin*, p. 135.

She breeds yong bones
And that is it makes her so *tutchy* sure.
King Leir and His Three Daughters, 1605.

Away these *tachie* humors flung.
Wit and Drollery [Nares].

Ya purting, *tatchy*, stertling, . . . Theng.—*Exmoor Scolding*, l. 21 (see Mr. Elworthy's note, p. 159).

Tetch, to be restive or obstinate.—*Ferguson, Cumberland Glossary*.

Mistetch, an ill or awkward habit acquired through bad training. *Mistetched*, having acquired such a habit.—*Atkinson, Cleveland Glossary*, p. 339.

Tetchy, quarrelsome, peevish.—*E. B. Peacock, Lonsdale Glossary*.

Mistetcht, That hath got an ill Habit, Property or Custom. A *Mistetcht* Horse. I suppose q. Misteacht, mistaught, unless it come from *tetch*, for distast, as it usually said in the South, *he took a Tetch*; a Displeasure or Distast; this *Tetch* seems to be only a Variation of Dialect for *touch*, and *techey* for *touchy*, very inclinable to Displeasure or Anger.—*Ray, North Country Words*, p. 45 (ed. 1742).

And þet is aye þe þri queade *techches* of þe misʒiggeres.—*Ayenbite of Inwyt*, p. 136.
[That is always the three bad faults of slanderers.]

But yef the husbonde perceiuithe of the wiff sum leude *taches* in her gouernaunce or behauing, that he aught to be ielous.—*Book of the Knight of La Tour-Landry*, p. 24 (E. E. T. S.).

Nobille maydenes comen of good kyn ought to be goodli, meke, wele *tached*, ferme in estate, behauing, and maners.—*Id.* p. 18.

This frantic fellow took *tetch* at somewhat and run away into Ireland.—*North, Life of Ld. Guilford*, ii. 286 [Davies].

Hee is one that will doe more then he will speake, and yet speake more then hee will heare; for though hee loue to *touch* others, hee is *teachy* himself, and seldome to his own abuses replyes but with his Fists.—*John Earle, Micro-cosmographie*, 1628, *A Blunt Man*.

The *techy* Leper is displeas'd, hee'l hence,
The Jordan-Prophet dallies against sence.
Quarles, Divine Fancies, p. 64 (1664).

This is no age for wasps; 'tis a dangerous *touchy* age, and will not endure the stinging.—*Randolph, Hey for Honesty, The Introduction* (1651).

It may be noted that *tetch* is an American pronunciation of *touch*.

In the hardest times there wuz I ollers *tetched* ten shillins.—*J. R. Lowell, Biglow Papers*, No. 2.

TOUCH AN' HAIL, *i.e.* "Touch and heal," a name for the St. John's wort in Antrim and Down (Patterson), *Hypericum*, is evidently a corruption of the old Eng. name *tutsan*, misunderstood as *touch an'*;—*heal* being then added to complete the sense.

Tutsan, O. Eng. *tutsayne*, is from Fr. *toute-saine*, all wholesome.

TOY, in the old phrase "to take *toy*," a fit of caprice or ill-humour, huff or offence, seems not to have been registered in any of the dictionaries. It is certainly distinct from *toy*, a plaything, and probably identical with Scotch *toit*, *tout*, a fit of ill-humour, Belgian *togt*, a draught of wind, a strong desire or emotion. Compare Scot. *touttie*, N.Eng. *totey*, irritable; Cleveland *toit*, to lark or play the fool; O. Eng. *totte*, foolish; and *-toity*, in *hoity-toity*, formerly = thoughtless, giddy, foolish (Wheatley, *Dict. of Reduplicated Words*).

As they sometimes withdraw their love from their children upon slender dislikes, so these many times take *toy* at a trifle.—*Bp Sanderson, Works*, vol. i. p. 358 (ed. Jacobson).

The hot horse, hot as fire,
Tooke *toy* at this, and fell to what disorder
His power could give his will.
The Two Noble Kinsmen, act v. sc. 4, l. 65 (ed. Littledale).

Cast not thyne eyes to ne yet fro,
As thou werte full of *toyes:*
Vse not much wagging with thy head
It scarce becommeth boyes.
The Babees Book, p. 80, l. 332 (E.E.T.S.).

To hear her dear tongue robb'd of such a joy,
Made the well-spoken nymph take such a *toy*,
That down she sunk.
Marlowe, Hero and Leander, 5th Sestiad, p. 304 (ed. Dyce).

She is one, she knows not what her selfe if you aske her, but shee is indeed one that ha's taken a *toy* at the fashion of Religion, and is enamour'd of the *New-fangle.*—*J. Earle, Micro-cosmographie*, 1628, p. 63 (ed. Arber).

Men. How now, my lady? does the *toy* take you, as they say?

Abi. No, my lord; nor doe we take your *toy*, as they say.—*Marston, The Insatiate Countesse*, act i. (vol. iii. p. 115, ed. Halliwell).

The very place puts *toys* of desperation,
Without more motive, into every brain,
That looks so many fathoms to the sea
And hears it roar beneath.
Shakespeare, Hamlet, i. 4, 77.

These are so far from that old *quære* of Christians, Quid faciemus?—What shall we do? that they will not admit the novel question of these *toytheaded* times, what shall we think?—*T. Adams, Sermons, The Fatal Banquet*, vol. i. p. 221.

TRACK-POT, } old Scotch words for a
TRUCK-POT, } tea-pot, properly a pot in which tea is *drawn*, the first part of the word corresponding to Dan. *trække*, to draw (of tea), Dut. *trekken*, Ger. *tragen*. The Danes say, "Theen har ikke *trukken* nok," the tea has not drawn enough (Ferral, Repp, and Rosing).

TRADE-WINDS, "winds which at certain seasons blow regularly one way at sea, very serviceable in a *trading* voyage" (Bailey), generally understood to mean, as in this definition, winds which favour *trade* or commerce. The proper meaning is customary *routine* winds which hold a certain well-defined course, from Old and Prov. Eng. *trade*, a beaten path, a rut in a road, a track, a habit, a way of life, originally a *trodden* path, from A. Sax. *trédan*, to tread, Dan. *træde*, Icel. *troða*, Goth. *trudan*, to tread. Compare Cleveland *trod*, a footpath, A. Sax. *trod*, Icel. *tröd*, a roadway to a farmstead, Prov. Swed. *trad*, a pathway.

Trade, from meaning motion to and fro, passing backwards and forwards on a beaten track, has passed through the sense of reciprocal intercourse, into that of traffic, commerce, perhaps under the influence of Fr. *traite*, trade, Sp. *trato* (from Lat. *tractus*), handling, management, traffic, It. *tratta*.

Carr, a wheel-*trade* or wheel-rout.—*Kennett, Paroch. Antiquities* (E. D. Soc.).

A vast o' rabbits here, by the *trade* they make.—*Atkinson, Cleveland Glossary*, p. 540.

A postern with a blinde wicket there was
A common *trade* to passe through Priam's house.
Lord Surrey, Æneid, bk. ii. l. 592 (ab. 1540).

Mr. Wedgwood has the apt quotation—

Wyth *wind* at will the *trad* held thai,
And in England com rycht swyth.
Wynton, vi. 20, 55.

— I'll be buried in the king's highway
Some way of common *trade*, where subjects' feet
May hourly trample on their sovereign's head:
For on my heart they *tread* now whilst I live.
Shakespeare, King Richard II. iii. 3, 158.

Streight gan he him revyle, and bitter rate,
As Shepheardes curre, that in darke Eveninges Shade,
Hath tracted forth some salvage beastes *trade*.
Spenser, Faerie Queene, II. vi. 39.

It requireth of every man to return from his evil ways, his ancient and accustomed sins wherein he had travelled and *traded* himself, and made it his walk a long time.—*Bp. J. King, Lectures on Jonah*, 1594, p. 238 (ed. Grosart).

The term *trade-winds* is of a doubtful origin and signification. Some think that it has been applied to these winds on account of their constancy, *trade* originally signifying a common course or track, the *course treaded;* and Hakluyt has the phrase, "the wind blowing *trade*," i.e. a regular course. Others think that it has been introduced by our seamen, because they considered these winds more favourable to the promoting of *trade* and commerce than any other wind they

were acquainted with.—*W. Wittich, Curiosities of Physical Geography*, i. 105.

Teach a child in the *trade* of his way, and when hee is olde, hee shall not depart from it.—*Genevan Version, Prov.* xxii. 6.

So we travelled with this woman till we brought her to a good *trade*, and at length shewed her the Kinges pardon, and let her go.—*Latimer, Sermons*, p. 125 verso.

Train-oil, a species of coarse oil, is now understood by most people to have been so named from having to do with the only *trains* with which they are acquainted, viz., railway-trains, as if used for lubricating their wheels. Others have supposed that the word, formerly spelt *trainy oil*, comes from Fr. *huile trainée*, as if oil *drawn* off from the fat or blubber (*trainer*, to draw), like our "cold-*drawn* castor-oil" (so Chambers, *Etym. Dict.*). It is really from Dut. *traan*, whale-oyl, trane-oyl (Sewel,1708), another usage of *traan*, a tear, a dripping, *traanen*, to shed tears, to trickle or run (as oil from blubber); Swed. *tran*, and *tranig*, trainy; Ger. *thran*, blubber oil, *thräne*, a tear, a drop, O. H. Ger. *trahan*.

Similarly *tar*, A. Sax. *tëru*, *teor*, *tyrwa*, Dan. *tjere*, Swed. *tjära*, Icel. *tjara*, might seem to be allied to *tear*, A. Sax. *tear*, *tœr*, *täher* (Goth. *tagr*), used also for any dropping, distillation, or exudation, such as pitch from the pine. Compare *balsames tear* (Ælfric),—"The balsam tree weeps out a kind of gum, like *tears*."—T. Adams, *Works*, i. 364; Greek *dákru*, the *tear* of the pine= pitch (*Medea*, l. 1197); It. *lacrima*, "any kind of gum-drops, as Rosin or Terpentine."—Florio; "Arborum *lacrimæ*."—Pliny, xi. 6; "Thy ripe fruits and thy *liquors*."—A. V. Ex. xxii. 29, Heb. "*tear*" (of thy trees); "mulberry-tree."—2 Sam. xxiii. 24, Heb. *bâkâh*, the weeping, *i.e.* exuding, tree. Compare Dan. *taar*, a drop of drink, *taare*, a tear. Diefenbach, however, connects *tar* with *tree*, Goth. *triu* (*Goth. Sprache*, ii. 682).

Sylvester says of the balm:—

Whereof the rich Egyptian so endears
Root, bark and fruit, and much more the *tears*.
Du Bartas, Divine Weekes, 1621, p. 181.

And where huge hogsheads sweat with *trainy* oil,
Thy breathing nostrils hold.
Gay, Trivia, ii. 253.

Transom, a cross-beam, in a ship a piece of timber that lies a-thwart the stern (Bailey), is a naturalized form of Lat. *transtrum*, a cross-beam, originally a rower's bench, as if a timber going *across* (*trans*) from side to side of the vessel. This word itself is, however, a corrupted form of a Greek *thránistron*, a diminutival form of *thrános*, a rowing bench, akin to *thrónos*, a stool. A further corruption is *transommer*, as if compounded with *summer*, Fr. *sommier*, a beam of timber.

Forrests are saw'd in *Transoms*, Beams and Somers,
Great Rocks made little, what with Sawes and Hammers.
J. Sylvester, Du Bartas, p. 464.

Trapes, a colloquial term for an idle, slatternly woman, is not, as we might suppose, derived from Prov. Eng. *trape*, to trail along in an untidy manner, as if a draggle-tail, but from *trapes*, *traipse*, to wander or saunter about, *trapass*, to wander about aimlessly (Peacock, *Manley and Corringham Glossary*, N. W. Lincoln.), Fr. *trepasser*, *trespasser*, to pass beyond (one's own limits), be a tramp or vagrant.

It wasn't vor want o'a good will, the litterlegg'd *trapes* hadn't a' blowed a coal between you and me.—*Mrs. Palmer, Devonshire Courtship*, p. 14.

Learnedly spoke! I had not car'd,
If Pallas here had been preferr'd;
But to bestow it on that *Trapes*,
It mads me!
Cotton, Burlesque upon Burlesque, Poems, p. 274.

Since full each other station of renown,
Who would not be the greatest *trapes* in town.
E. Young, Satire VI. On Women.

The following are from Davies, *Supp. Eng. Glossary*:—

It's such a toil and a *trapes* up them two pair of stairs.—*Mrs. H. Wood, The Channings*, p. 471.

The daughter a tall, *trapesing*, trolloping, talkative maypole.—*Goldsmith, She Stoops to Conquer*, act i.

Compare with this Scottish *stravaig*, to stroll or wander about idly, also of classical origin, being a derivative of Lat. *extra-vagari*, to wander beyond the bounds, be extravagant, whence It. *stravagare*, to wander, gad, or stray beyond or out of the way (Florio), Prov. *estraguar*, old Fr. *estrayer*, and

Eng. *stray*. Cf. *strange*, from Lat. *extraneus*.

He has gi'en up a trade and ta'en to *stravaigin'*.—*A. Hislop, Scottish Proverbs*, p. 118.

Th' *extravagant* and erring spirit.
Hamlet, i. 1.

Prophecy did not *extravagate* into remote subjects, beyond the Jewish or the Christian pale.—*Davison, On Prophecy*, p. 71 (8th ed.).

TRAVESTILE, "applied to an author when his Sense and *stile* is alter'd" (Bailey), is a corrupt form of *travesty*, Fr. *travestie*, lit. a disguise or change of vesture (*trans* and *vestis*).

TRAVELLER'S JOY. This popular name for the clematis presents a curious instance of a word originating in a mistaken etymology. The French name for the plant is *viorné*, shortened from Lat. *viburnum* (It. *viburno*). This being Latinized into *viorna*, was interpreted by Gerarde as *vi(am)-ornans*, the plant which decks the road with its flowers, and so cheers the traveller on his way, and Englished accordingly "Traveller's Joy." His own account is as follows:—

[It] is called commonly *Viorna quasi vias ornans*, of decking and adorning waies and hedges, where people trauell, and thereupon I haue named it *the Traueilers Joie*.—*Gerarde, Herball*, p. 739 (fol. 1597).

Here was one [hut] that, summer-blanch'd,
Was parcel-bearded with the *traveller's joy*.
Tennyson, Aylmer's Field, l. 153.

TREASURE, an assimilation of Fr. *trésor*, It. Sp. *tesoro*, Lat. Gk. *thesaurus* (a deposit of gold), to words like *measure, scripture, verdure, portraiture, picture*, ending in *-ure*, Lat. *-ura*.

þat es welth, als I sayde before,
Of worldly riches and *tresore*.
Humpole, Pricke of Conscience, l. 1266.

TREEN-WARE, given by Bailey as an old word for "*earthen* vessels," from Fr. *terrine*, so spelt as if connected with *treen* (*i.e. tree-en*), made of wood.

Treenware, Earthen Vessels.—*Ray, North Country Words*, p. 63.

TREPAN, to deceive or ensnare, has no connexion with the surgical instrument so spelt. The old form of the word was *to trapan*, being from It. *trapanare*, to cheat.

Some deduce it from *Drepano, It. Trapani*, a city and port in Sicily, into which some English ship having put under stress of weather received a friendly welcome, and afterwards by a breach of faith were forcibly detained there.—*Skinner*.

Some tell it thus, that Plowden being of the Romish perswasion, some Setters *trapanned* him (pardon the prolepsis) to hear Masse.—*T. Fuller, Worthies of England*, vol. ii. p. 254.

The ladies' hearts he did *trepan*,
My gallant braw John Highlandman.
Burns, Poems, p. 50 (Globe ed.).

Forthwith alights the innocent *trapann'd*
One leads his Horse, the other takes his Hand.
Cotton, Wonders of the Peake, p. 321.

TRIANGLES, a slang corruption of delirium *tremens*.

TRI-BUCKET, a name for the *cucking-stool*, an old punishment for scolding women. It consisted of a chair fixed at the end of a long pole, in which the offender was seated, and then ducked in a horse-pond.

The *tri-bucket*, a ducking-stool, seems to have been the general chastisement formerly; and each of these towns had one of these instruments also.—*T. Bond, Topographical Sketches of the Boroughs of East and West Looe, in Cornwall*, 1823.

The word has nothing to do with *try* or *bucket*, but is a corruption of *trebuchet*, which is used in the same sense, Fr. *trebuchet*, a trap, from *trebucher*, to stumble, trip, fall down, L. Lat. *trebuchetum*. "*Terbichetum*, a cokstole."—Ortus. See Way, *Prompt. Parvulorum*, p. 107.

TRIBULATION by a pseudo-etymology has sometimes been regarded as a derivative of Lat. *tribŭlus*, a thorny plant, a thistle, from Greek *trĭ-bŏlos*, a "three-pronged" instrument, a caltrop, a plant with spikes or prickles; with some latent reference, perhaps, to the thorns and thistles of the curse (Gen. iii. 18). Thus the men of Succoth were in tribulation when Gideon taught them with "thorns of the wilderness and briers" (Judges viii. 16). So *teasel* is the plant by which wool is *teased*, carded, or "vexed" (Dryden), and compare Sp. *escolimoso*, hard, obstinate, from Lat. *scolymos*, a thistle, Banff *taisle*, to vex or irritate (Gregor).

In reality, however, Lat. *trībulātio* comes through *trībulare*, to afflict or press down, from *trībulum*, a threshing

instrument, and denotes affliction as that which morally separates the wheat from the chaff,

Till the bruising flails of God's corrections
Have *threshed* out of us our vain affections.
G. Wither.

See Trench, *Study of Words*, Lect. ii.

The confusion of these two words *tribulus* and *tribulum* in Italian is complete; compare:—

Tribolo, a kinde of weapon like a flaile; . . also the caltrop thistle or rough teazle, vsed also for a bramble, a brier, a thorne. *Fare il tribolo*, to waile, lament, scratch their faces, teare their haires, &c.

Tribolare, to afflict, vex, or bring into tribulation—to breake, to bruise, or thresh corne with a flaile—also to teaze clothes—also to enbrier. —*Florio, New World of Words*, 1611.

Dardar, the "thorns" of Gen. iii. 18, is translated in the Vulgate by the Latin *tribulus* (whence the English word "tribulation") *i.e. Centaurea calcitrapa*, the common thistle of Palestine.—*Sir J. Hooker*, in *Aids to Bible Students*, p. 50.

Latin words, . . . change their meaning because their meaning never was thoroughly understood. "*Tribulation*" very soon left off suggesting thistles, just as "decimation" has in our own day left off suggesting the number ten, because "tribulation" and "decimation" never so directly suggested the meaning of "thistle" and "ten," as the words "thistle" and "ten" did themselves. —*Saturday Review*, July 8, 1876, p. 52.

Sins are fitly compared to thorns and briars, for their wounding, pricking, and such harmful offences. Therefore they are called *tribuli, à tribulando*, from their vexing, oppression, and *tribulation* they give those that touch them. The wicked are such calthrops to the country, boring and bloodying her sides; either pricking the flesh, or tearing of the fleece; as briers and bushes that rob the sheep of their coats, which come to them for shelter.—*The Forest of Thorns, T. Adams, Sermons*, vol. ii. p. 479.

Bernard compares afflictions to the *teasle*, which, though it be sharp and scratching, is to make the cloth more pure and fine.—*T. Brooks, The Privie Key of Heaven*, 1665, *Works*, vol. ii. p. 147.

Trial has ultimately the same meaning of threshing and winnowing.

Tried in sharp *tribulation*, and refined
By faith and faithful works.
Milton, Par. Lost, xi. 63.

God therefore in his wisedome thinkes it good to trie our faith and patience, by laying affliction upon us: . . . this is that Fan which Christ is said to have in his hand, whereby he purgeth his floure, and separateth the good Corne from the Chaffe, *Matth.* 3.—*Bp. Andrewes, Preparation to Prayer*, 1642, p. 111.

Temptations . . . be (as the Fathers call them) rods to chasten us for sinne committed or to *try* and sift us, *Mat.* 3. 12, and so to take away the chaffe, the fanne being in the Holy Ghosts hand.—*Bp. Andrewes, The Temptation of Christ*, 1642, p. 5.

Trice cannot be connected with *thrice*, as if in *three* moments (Richardson). It might seem to be the same word as Prov. Eng. *trice*, a small bit (Wright), a particle, sc. of time. Cf. Sp. *triza*, a particle (Prov. *trisar*, to grind, from Lat. *tritus, tritiare*). In Irish *treis* is a while, a short time (O'Reilly). It is perhaps to be identified more probably with Sp. *tris*, a crack, an instant, Portg. *triz* or *tris*, a sharp, momentary noise, like the breaking of glass, also an instant, as "Elle veyo num *triz*, he came in a *trice*."—Vieyra.

To tell you what conceyte
I had then in a *tryce*,
The matter were to nyse.
J. Skelton, Phyllyp Sparowe (1522), l. 1130.

All sodenly as who saith *treis*.
Gower, Confessio Amantis.

Nicholas Udall seems to have resolved *treis* into *trey* (= Fr. *trois*) and *ace*, as if a throw at dice, like "deuce-ace."

I wyll be here with them ere ye can say *trey ace*.
Roister Doister (ab. 1550), act iii. sc. 3.

Now Pithias kneele downe, aske me blessyng like a pretie boy,
And with a *trise*, thy head from thy shoulders I wyll convay.
Edwards, Damon and Pithias, 1571 (*Old Plays*, i. 252, ed. 1825).

There is no vsurie in the worlde so heynous as the gaine gotten by this playe at dyce, when all is gotten with a *trice* ouer the thumbe, without anye traficke or loane.—*Northbrooke, Treatise against Dycing*, &c., 1577, p. 129 (Shaks. Soc.).

As, when two Gamesters hazard (in a *trice*) Fields, Vine-yards, Castles, on the Chance of Dice,
The standers-by diversly stird with-in,
With, some that This, and some that That may win.
J. Sylvester, Du Bartas, p. 453.

O the charity of a penny cord! it sums up thousands in a *trice*.
Shakespeare, Cymbeline, v. 4, 170.

Trick, as an heraldic term, to draw or etch a coat-of-arms with pen and

ink, representing the colours, metals, &c., by the conventional dots, lines, hatchings, &c., is the same word as Dutch *trecken*, *trekken*, to draw or trace outlines, *trek*, a stroke of a pen, Dan. *træk*, the same, Icel. *dráka*, a streak, Ger. *tragen*, Icel. *draga*, Goth. and A. Sax. *dragan*, Lat. *trahere*, to draw. Other uses are *tricked out*, *i.e.* blazoned ornately like a coat-of-arms; old Eng. *trick* = Dan. *træk*, a *trait* (*tractum*), feature, or characteristic peculiarity:—

A heart, too capable of every line and *trick* of his sweet favour.—*All's Well that Ends Well*, i. 1.

He hath a *trick* of Cœur de Lion's face.
King John, i. 1.

A *trick* at cards, Dutch *trek*, is a draught, haul, or with-*drawing* of them from the table. This is probably a distinct word from *trick*, to cheat or deceive, Fr. *tricher*, Prov. Eng. *trucky*, cheating (Yorks.), Scotch *trucour*, *trukier*, *trucker*, a deceitful, tricky person, compare Ger. *trügen*, to deceive, *trug*, a deceit or imposture, old Ger. *trugi*, a trick, *triugan*, to cheat, which words Pictet connects with Sansk. *druh*, to be mischievous, to hurt by enchantments, *drógha*, malice (*Origines Indo-Européenes*, tom. ii. p. 636). Compare also A. Sax. *trucan*, to fail, pine, grow weak, Prov. Eng. *truck* (of a cow), to fail to give milk.

TRIFLE. } The latter of these two
TRIVIAL. } words has come to be regarded as pretty much the adjectival form of the former, but they have really nothing in common. *Trifle*, in old English *tryfle*, *trufle*, *trofel*, meant formerly a jest, a fable, a lying story, and is the same word as Fr. *truffe*, *truffe*, a gibe or jest, *truffer*, *truffler*, to mock, flout, or jest, It. *truffa*, a cozening, *truffare*, to cheat.

Trivial is It. *triuiale*, "triuiall, common, of small estimation, vsed or taught in high-waies" (Florio), Lat. *trivialis*, pertaining to cross-roads, *trivium*, when three roads (*tres viæ*) meet. The *trivial* name of a plant is its roadside, vulgar or popular name. A "*trivial* saying" formerly meant, not a slight and worthless one, but one often quoted and probably therefore full of weight and wisdom, like Greek *paroimía*, literally a wayside saying, a popular proverb.

[It] is a *trivial* saying, A very good man cannot be ignorant of equity.—*Bp. Hacket*, *Life of Williams*, pt. i. p. 57.

See Trench, *Select Glossary*, s. v. Richardson remarks that "*Trivial* and *Trifle* bear a remarkable similarity in sound and application." The one has certainly exercised a reflex influence on the meaning of the other. A *trivial* excuse, for example, is now perfectly synonymous with a *trifling* excuse. Keble uses the word appropriately with allusion to a beaten track,

The *trivial* round, the common task,
Would furnish all we ought to ask.
The Christian Year. Morning.

Similarly appropriate is Gay's use of the word in his "*Trivia* or Art of Walking the *Streets* of London,"

Yet let me not descend to *trivial* song,
Nor vulgar circumstance my verse prolong.
Bk. ii. l. 302.

þeos ant oðre *trufles* þet he *bitrufleð* monie men mide, schulen beon ibrouht te nouht mid heale water ant mid þe holi rode tockne.—*Ancren Riwle*, p. 106.

[These and other falsehoods that he beguileth many men with, should be brought to nought with holy water and with the holy rood sign.]

And huanne þe mes byeþ y-come on efter þe oþer: þanne byeþ þe burdes and þe *trufles* uor entremes, and inę þise manere geþ þe tyme.—*Ayenbite of Inwyt* (1340), p. 56.

[And when one dish comes in after another, then jokes and jests are for entrées.]

Many has lykyng *trofels* to here,
And vanités wille blethly lere,
And er bysy in wille and thoght
To lere þat þe saul helpes noght.
Hampole, *Pricke of Conscience*, l. 186.

Treoflinge heo smot her and þer: in anoþer tale sone,
þat holi man hadde gret wonder.
Life of S. Dunstan, l. 75.

Trow it for no *trufles*, his targe es to schewe!
Morte Arthure, l. 89.

I red thowe trette of a trewe, and *trofle* no lengere. *Id.* l. 2932.

Not ydle only but also *tryflynge* and busybodyes.—*Tyndale*, 1 *Tim.* v. 13 (1534).

[So Cranmer's version, 1539, and the Genevan, 1557, translating φλύαροι, tatlers, silly talkers.]

But we ought not to *trifle* with God, we should not mocke him, he will not bee despised.—*Latimer*, *Sermons*, p. 140.

Thou art mancipium paucæ lectionis, an ideot, an ass, nullus es, or plagiarius, a *trifler*,

a *trivant*, thou art an idle fellow.—*Burton, Anatomy of Melancholy, Democritus to the Reader.*

Husbandes, desiring no more than constancy, cannot content themselues with their desired felicity, but greeue their own soules with *triphells*, and eate vppe their owne harts through suspition of disloyalty.—*Tell-Trothes New-Yeares Gift*, 1593, p. 31 (N. Shaks. Soc.).

TRIP MADAM, a trivial name of the *sedum reflexum*, Fr. *trippe madame*, is corrupted from *triacque madame* (Prior).

TROLL-MY-DAMES, an old word for a game, sometimes called pigeon-holes, is a corruption of Fr. *trou-madame*, the game called Trunks or the Hole (Cotgrave).

A fellow, sir, that I have known to go about with *troll-my-dames*.—*Winter's Tale*, act iv. sc. 3.

TROY-TOWN, a provincial name sometimes given to a labyrinth or maze, formed of banks of earth. Norfolk villagers call a garden laid out spirally a "city of Troy." They say that Troy was a town which had but one gate, and that it was necessary to go through all the streets to get to the market place (Wright). The word is a corruption of the British *caer-troi*, "turning town," or city full of turnings, from Welsh *troi*, to turn. Cf. *tro*, a turn, *troad* and *troïad*, a turning (Bret. *trô*), these mazes having been common in Wales. There is a hamlet called *Troy-town*, probably on the site of one of these, four miles from Dorchester. A certain labyrinthine pattern is (if I remember right) popularly known as "the walls of Troy."

I lost my way; 'twas a regular *Troy town*. —*M. A. Courtney, W. Cornwall Glossary*, p. 61.

Perhaps connected with old Eng. *throw*, to twist, *throe*, and Lat. *torquere*.

TROY-WEIGHT has been supposed to be a corruption of the Fr. *octroi*, a tax, a grant, something authorized, as if a pound *Troy* corresponded to *livre d'octroi*, but this needs confirmation.

Octroi is from *octroyer*, O. Fr. *otroier*, It. *otriare*, Sp. *otorgar*, Prov. *autreyar*, *autorgar*, from *auctoricare*, to authorize.

I am all redy to abey and accept your good and noble wil in the honour wherto ye require me, the which with good hert I *ottroye* and graunt you.—*History of Helyas Knight of the Swanne*, ch. iii. *sub fin.*

TRUCHMAN, an interpreter, a word of common occurrence in old writers, is a corrupt form, like the French *truchement*, Sp. *trujaman*, M. H. Ger. *tragemunt*, of Arab. *tarǧmân*, from *tarǧama*, to explain (Chaldee *targum*, a translation), whence also It. *dragomanno*, Fr. *drogman*, L. Lat. *dragumanus*.

It. *torcimanno*, an interpreter, a *trouchman*, a spokesman.—*Florio.*

Whereby w' are stor'd with *Truch-man*, Guide, and Lamp
To search all corners of the watery Camp.
Sylvester, Du Bartas, p. 68 (1621).

Tears are his *truchmen*, words do make him tremble. *R. Greene.*

Then Finland-folk might visit Affrica,
The Spaniard Inde, and ours America,
Without a *truch-man*.
Sylvester, Du Bartas, p. 256 (1621).

The word probably was conceived to have some connexion with *truck*, as if the interpreter were the medium by which ideas are *exchanged* or *bartered*, indeed the word "interpreter" itself (Lat. *interpres*) meant originally a factor, broker, or negotiator.

Sylvester observes that language alters by occasion of trade, which

With hardy luck
Doth words for words barter, exchange and *truck*.

Latelye toe mee posted from Joue thee *truch* spirt, or herrald of Gods.—*Stanyhurst, Æn.* iv. 375 [Davies].

The Earle, though he could reasonably well speake French, would not speake one French word, but all English, whether he asked any question, or answered it, but all was done by *Truchemen*.—*Puttenham, Arte of Eng. Poesie*, p. 278 (ed. Arber).

Demosthenes complained . . . that Apollo was become King Philips friend, as if the Priests and *truchmen* had beene eyther so discouraged with feare, or so dazeled with a golden Sun; as they and theirs neyther durst nor would deliuer anything, that might tend to the Kings preiudice.—*Howard, Defensative against poyson of Supposed Prophecies*, 1620, p. 17 verso.

I send a solempne ambassad^e^ to the King's Ma^ie^ by an herrald, a trumpet, an orator speaking in a straunge language, an interpreter, or a *truchman* with hym.—*Losely Manuscripts*, p. 33.

A valiant, learned, and religious King,
Whose sacred Art retuneth excellent

This rarely-sweet celestiall Instrument;
And Dauids *Truchman* rightly doth resound,
(At the Worlds end) his eloquence renown'd.
J. Sylvester, Du Bartas, p. 434.

Trounche man, in a passage quoted by Sir S. D. Scott, *The British Army*, vol. ii. p. 351 (who takes it to mean a *truncheon man!*), is evidently a further corruption of *trouchman* or *truchmán*, in Scottish *trenchman*:—

The Staff and Establishment of the Captain-General were, a Secretary, another for the French tongue, two surgeons, a *trounche man*, &c.

Compare:—

And having by his *trounchman* pardon crav'd,
Vailing his eagle to his sovereign's eyes, . .
Dismounts him from his pageant.
Peele, Polyhymnia, 1590.

This being trewlie reported again to him be his *trunshman* with grait reverence he gaiff thankes.—*James Melville, Diary*, 1588, p. 263 (Wodrow Soc.).

Dame Natures *trunchman*, heavens interpret true.
England's Parnassus, p. 621 (repr.).

TRUE-LOVE KNOT has no etymological connexion with *love*, although it denotes the knot of engaged lovers, being a derivative of the Danish *trolove*, to betroth or promise (*love*), fidelity (*tro*), Icel. *trú-lofa* (= *lofa á sína tru*), to pledge one's faith.

Herbe Paris riseth vp with one small tender stalke two handes high, at the very top whereof come foorth fower leaues directly set one against another, in maner of a Burgunnion crosse or a *true loue knot*; for which cause among the auncients it hath beene called herbe *Trueloue*.—*Gerarde, Herbal*, p. 328.

The Outside of his doublet was,
Made of the foure-leaued *trueloue* grass
Changed into so fine a gloss,
With the oyle of crispy moss.
R. Herrick, The Fayrie Kings Diet and Apparell, Poems, p. 481 (ed. Hazlitt).

Monli in his mantille he sate atte his mete,
With palle puret in poon, was prudliche pi3te,
Trowlt with *trulufes* and tranest be-tuene.
Anturs of Arther, st. xxviii. (*Three Met. Romances*, p. 13).

[Manly in his mantle he sat at his meat, with cloak furred with peacock (?) was proudly arrayed, encircled with trueloves and knots between.]

Under his tonge a *trewe love* he bere,
For therby wend he to ben gracious.
Chaucer, Cant. Tales, l. 3692.

This *trueloue knott*, that tyes the heart and will
When man was in th' extremest miserye
To keepe his heart from breaking, existed still.
Sir J. Davies, Poems, vol. ii. p. 215 (ed. Grosart).

Thou sent'st me a *true-love-knot*; but I
Return'd a ring of jimmals, to imply
Thy love had one knot, mine a triple tye.
Herrick, Hesperides, Poems, p. 186 (ed. Hazlitt).

No, girl; I'll knit it up in silken strings
With twenty odd-conceited *true-love knots*.
Shakespeare, Two Gentlemen of Verona, ii. 7, 45.

Three times a *true-love's knot* I tye secure,
Firm be the knot, firm may his love endure.
J. Gay, Shepherd's Week, iv. l. 116.

TRUEPENNY, the name which Hamlet applies to the spirit of his father moving "in the cellarage"—

Art thou there, *truepenny*?
act i. sc. 5—

afterwards using the words,

Well said, old mole! canst work i' the earth so fast? A worthy pioner!

If Collier be correct in his assertion that *truepenny* is used as a mining term for some indication in the soil of the direction of the ore (Dyce, *Glossary to Shakspere*), this word may be, like *trepan*, to bore, derived from Greek *trupánē*, *trúpanon*, a borer. Bailey gives *Trupenny* as "a name given by way of taunt to some sorry fellow;" Casaubon says that he has often heard a crafty old hunx called "an old *trupenie*," and this he identifies with Greek *trúpanon*, which was sometimes applied to a stupid senseless fellow (*De Quatuor Linguis Commentatio*, 1650, pt. ii. p. 362).

Trepan, a boring instrument, either for (1) perforating the skull, or (2) breaking through the walls of a besieged town (Sylvester), is a corruption of Greek *trúpanon*, a borer.

TRUE-TABLE, a word used by Evelyn for a bagatelle or billiard table, which would seem to refer to the accuracy with which it is levelled in order to lie *true*, doubtless denotes a table furnished with pigeon-holes, Fr. *trous*. Compare TROLL-MY-DAMES.

There is also a bowling-place, a tavern, and a *true-table*, and here they ride their managed horses. — *Diary of John Evelyn*, March 23, 1646.

TRUMP, a term at cards, is corrupted from *triumph*, Fr. *triomphe*.

She has
Pack'd cards with Cæsar, and false play'd my glory
Unto an enemy's *triumph*.
Antony and Cleopatra, iv. 12.

A game without Civility or Law,
An odious play, and yet in Court oft seene,
A sawcy knaue to *trump* both King and Queene.
Sir J. Harington, Epigrams, bk. iv. 12.

Honest men are turn'd up *trump*
I shall find them in a lump
But every knave must have a thump.
Randolph, Hey for Honesty, act i. sc. 2. (1651).

I finde this reason given by some men, because they have been formerly naught themselves; they think they may be so served by others, they turned up *trumpe*, before the cards were shuffled.—*Burton, Anatomy of Melancholy*, Pt. III. iii. 1, 2.

TRUMP, in the phrase "to *trump* up a story," meaning to invent, foist, or fraudulently concoct, Prov. Eng. *trump*, to lie or boast, as if to sound a blast on a *trump* or trumpet, is from Fr. *tromper*, to deceive, Sp. *trompar*, to whip a top, lead in circles, deceive, lead astray, *trompa*, a top, It. *tromba*, a circling whirlwind, probably from Lat. *turbo* (*trubo? trumbo?*), with inserted *m*, as in *strumpet*, from Lat. *stuprata* (*strupata*). So Diez.

B. Jonson says that Fortune "is pleased to trick or *tromp* mankind" (Wedgwood).

He nis not so trewe a knight as we wende, for he is but a *tromper* and a iaper, no fors, late us sende for hym.—*Book of the Knight of La Tour-Landry*, p. 33 (E.E.T.S.).

When truth appear'd, Rogero hated more
Alcynas *trumpries*, and did them detest
Then he was late enamored before, . . .
Now saw he that he could not see before,
How with deceits Alcyna had bene drest.
Sir J. Harington, Orlando Furioso, bk. vii. st. 59 (1591).

TRUNK, the proboscis of an elephant, has no connexion with *trunk*, the stem or stock of a tree (Fr. *tronc*), but is O. Eng. *trunk*, a tube, a corruption of Fr. *trompe*, a trump or trumpet, "also the Snowt of an Elephant" (Cotgrave), just as *trunk* in the Northern dialects is used for *trump* at cards. The noise made by the elephant blowing through its trunk resembles the hoarse sound of a trumpet, and is called "trumpeting" (Sir J. E. Tennent, *Nat. Hist. of Ceylon*, p. 97). In a MS. of the 15th century the animal is depicted with an actual trumpet for its proboscis (see Wright, *Archæolog. Album* (1845), p. 176). See Holland, *Pliny*, vol. i. p. 353.

He made a *trunke* of yron with learned advice, crammed it with sulphure, bullet, etc.—*Camden, Remaines* (1637), p. 203.

He that should lift up his voice like a trumpet doth but whisper through a *trunk*.—*Thos. Adams, The White Devil, Works*, ii. p. 224.

Through optic *trunk* the planet seemed to hear.
Marvell, Poems, p. 162 (Murray repr.).

And see Andrewes, *Temptation of Christ*, p. 51 (qto.).; Cotgrave, s.v. *Sarbacane*.

Though God be our true glasse, through which wee see
All, since the beeing of all things is hee,
Yet are the *trunkes* which doe to us derive,
Things, in proportion, fit by perspective,
Deeds of good men; for by their beeing here,
Vertues, indeed remote, seem to be neare.
Donne, Poems, 1635, p. 257.

TUBEROSE, the name of the flower so called (*Polianthes tuberosa*), is a corruption of the Fr. *tubéreuse*, Sp. and Portg. *tuberosa*, otherwise known as *Jacinthe des Indes*. These words are derived from Lat. *tuberosus*, which describes the tuberculated form of the root.

I begged their pardon, and told them I never wore anything but Orange-flowers and *Tuberose*.—*George Etherege*.

TUMBLER, an old name for a species of hunting dog, understood to mean the dog that *tumbles* or makes sharp turns in coursing, originated in a mistake about the meaning of its French name *vautre* (old Fr. *vaultre*, *veltre*, It. *veltro*), as if connected with *vautrer* (old Fr. *veautrer*, *voltrer*, It. *voltolare*, Lat. *volutare*, to roll), to tumble, wallow, welter. So its Latin name *vertagus*, was supposed to be derived from *vertere*, to turn. However, *vertagus*, or rather *vertragus*, from which *vautre* (as well as Eng. *fewterer*, dog-keeper) comes, is a Gaulish word meaning "quick-runner," from Celtic *ver* (an intensive particle) + *trag*, akin to old Ir. *traig*, foot, Greek *trécho*, to run, Goth. *thragja*, Sansk. *tṛksh* (Zeuss, W. Stokes, *Irish Glosses*, p. 44).

Among houndes the *Tumbler* called in latine *Vertagus*, is the last, which commeth of this worde *Tumbler* flowing first of al out of

the French fountaine. For as we say *Tumble* so they *Tumbier*, reseruing one sense and signification, which the latinists comprehende vnder this worde *Vertere*.—*A. Fleming, Caius of Eng. Dogges*, 1576, p. 41 (repr.).

This sorte of Dogges, which compasseth all by craftes, fraudes, subtelties and deceiptes, we Englishe men call *Tvmblers*, because in hunting they turne and *tumble*, winding their bodyes about in circle wise.—*A. Fleming, Caius of Eng. Dogges*, 1576 (p. 11, repr.). So *Topsell, Fourfooted Beasts*, pp. 168, 180.

The word *tumbler* undoubtedly had it's derivation from the French word *tumbier* [*tomber*] which signifies to tumble; to which the Latine name agrees, *vertagus*, from *vertere*, to turn; and so they do: for in bunting they turn and tumble winding their bodies about circularly, and then fiercely and violently venturing on the beast, do suddenly gripe it. —*The Gentleman's Recreation*, p. 34, 1697 [Nares].

Away, setter, away. Yet stay my little *tumbler*, this old boy shall supply now. I will not trouble him, I cannot be importunate, I; I cannot be impudent.—*B. Jonson, The Poetaster*, i. 1 (*Works*, p. 108).

TUMULT, a Scotch term for a portion of land connected with a cottar-house, is probably connected with the old Swed. *tomt*, area (Jamieson).

TURBAN, "a Turkish Ornament for the Head made of fine linnen wreathed in a rundle" (Bailey), seems in its present form to have been assimilated to the Latin *turben* (a twist), as if it meant a *turbinated* head-dress, or one wreathed like a whelk. Old forms are *turbant, turband, turribant, tulipant, tolipant*; Fr. *turban*, It. *turbante*, Low Lat. *tulipantus*; all from Pers. *dulband*, a turban, which is said to be compounded of *dulaï* (*du*, two, + *laï*, fold) and *band*, a band.

Cotgrave defines *turban* (which he also gives as *turbant, tulbant*), "a Turkish hat of white and fine linen wreathed into a rundle, broad at the bottome to inclose the head, and lessening, for ornament towards the top," with apparent reference to *turbiné*, "fashioned like a Top [Lat. *turbin-*] sharp at the bottome and broad at the top."

The Ambassadour standing up uncovered, the Persian King (frolick at that time, or rather in civility) took off his *Tulipant*.—*Sir Thos. Herbert, Travels*, p. 313 (1665).

Elsewhere he spells it *turbant*.

They are not leap'd into rough chins and *tulipants*.
Cartwright, Royal Slave, 1651.

For soon thou might'st have passed among their rant,
Wer't but for thine unmoved *tulipant*.
Marvell, Poems, p. 104 (Murray's ed.).

See also Selden, *Titles of Honour*, p. 184; Usher, *Annales*, p. 284; Prideaux, *Connexion*, vol. i. p. 464.

Shashes are long towels of Callico wound about their heads: *Turbants* are made like globes of callico too, & thwarted with roules of the same; hauing little copped caps on the top, of greene or red veluet, being onely worne by persons of ranke, and he the greatest that weareth the greatest.—*Sandys, Travels*, p. 63.

His entrance was ushered by thirty comely youths who were vested in crimson Satten Coats, their *Tulipants* were Silk and Silver wreathed above with small links of Gold.—*Sir Thomas Herbert, Travels*, p. 141 (1665).

In *A World of Wonders*, 1607 [p. 235], *turbant*, an old spelling of *turban*, is found marginally explained by *tolibante*.—*F. Hall, Modern English*, p. 112.

The Turke and Persian weare great *tolibants* of ten, fifteene and twentie elles of linnen a piece vpon their heads.—*Puttenham, Arte of Eng. Poesie*, 1589, p. 291 (ed. Arber).

Spenser, strangely enough, seems to have connected the word with Lat. *turris*, and identified it with the *turrita corona* (Ovid), the towering or turreted crown, of Cybele, the *turrita mater* (Virgil), as he speaks of "old Cybele"

Wearing a Diademe embattild wide
With hundred turrets, like a *Turribant*.
Faerie Queene, IV. xi. 28.

Of the same origin is It. *tulipano*, Sp. *tulipan*, whence old Eng. *tulipan*, Eng. *tulip*, the flower which resembles a gorgeous coloured turban, Sp. *tulipa*, Fr. *tulipe*, Ger. *tulpe*. Gerarde says:—

After it hath beene some fewe daies flowred the points and brims of the flower turne backward, like a Dalmatian or Turkes cap, called *Tulipan, Tolipan, Turban*, and *Turfan*, whereof it tooke his name.—*Herball*, p. 117 (1597).

Tulipan, the delicate flower called a *Tulipa*, or *Tulipie*, or Dalmatian Cap.—*Cotgrave*.

See TWILLPANT. Ghiselin de Busbecq (died 1592) first brought into notice the lilac and the flower "which the Turks call *Tulipan*."

TURBOT, Fr. and old Dut. *turbot*, Welsh *torbwt*, old Fr. *tourboz* (14th cent.), perhaps a corruption of *Thor-but*, Thor's *but* or flat-fish (like Greek *Zeus*, Jupiter, = the dory). "Hic *turbo*, a *but*" (Wright's *Vocabularies*, p. 254). Com-

pare A. Sax. *ðunor-bodu*, sparus (*Id.* p. 55), *þunor-bod* (Ettmüller), which might become *Thur-but*, like *Thurs-day* beside Ger. *Donners-tag*, and Ger. *dürrwurz*, *dörrwurz*, and *donnerwurz*, various names for the plant *Conyza* (O. H. Ger. *Donar* = *Thor*). Perhaps other corruptions of the same are *thorn-but*, Ger. *dorn-but*, like *dorn-stein*, *dorn-strahl*, corrupt forms of *Donr-* (or *Donner* = Thor) *-stein*, *-strahl* (see G. Stephens, *Old N. Runic Monuments*, p. 977).

Compare Dan. *torsk*, the cod, Icel. *þorsk*, beside Dan. *torden* (*i.e.* Thor-din), thunder, Icel. *þór-duna*.

He tok þe sturgiun, and þe qual,
And þe *turbut*, and lax with-al,
* * * * *
þe Butte, þe schulle þe þornebake.
Havelok the Dane, l. 759.

TUREEN, so spelt as if from the city of *Turin*, is an incorrect form of *terreen*, Fr. *terrine*, properly an *earthen* vessel, from *terre*, Lat. *terra*, earth; Fr. Argot *turin*, pot de terre (Nisard, *Hist. des Livres Populaires*, ii. 377). Compare *turmeric*, from Fr. *terre-mérite*, and *turpentine* for *terebinthine*. So *turnip* (for *terre-neppe*), *terræ napus* (Earle, *Eng. Plant-Names*, p. 96).

Item, pour 6 livres et demie de *terbentine*, 4s.—*Carpenter's Bill*, 1360, in *Choice Notes*, *History*, p. 71.

TURK, an old word for a dwarf or hunch-back, a short thick-set man, seems to be merely a corruption of Scot. *durk*, thick-set, *duergh*, a dwarf, old Eng. *dwerk*, a dwarf (*Lybeus Disconus*), *dwarghe*, Prov. Eng. *durgan*, a dwarf (Wright), *derrick*, a fairy, a pixy (Devon, *Id.*), A. Sax. *dweorg*, Dut. *dwerg*, Icel. *dvergr*, M. H. Ger. *twerc*, a dwarf, Ger. *zwerg* (cf. *zwerch*, awry). Cf. Prov. Eng. *dergy*, short, thick-set (Wright).

Turchie, short and thick, squat, Perths.—*Jamieson, Scot. Dictionary.*

Durgan, of short or low stature, as, he is a *durgan*, a meer *durgan*.—*Bp. Kennett, MS.* in *Way, Prompt. Parv.* s.v. *Dwerowe.*

Nanus, a dwarfe or a lytell *Turke*.—*Ortus* (*ibid.*).

For the change from *d* to *t*, compare old Eng. *turk*, a sword or dagger (1638, Nares), which must be for *dirk*, Ir. *duirc*.

Item, ther is comen a newe litell *Torke*, whyche is a wele vysagyd felawe off the age of xl. yere; and he is lower than Manuell by a hanffull, and lower than my lytell Tom by the schorderys [shoulders], and mor lytell above hys pappe; . . . . and he is leggyd ryght i now.—*The Paxton Letters*, 1470, vol. ii. p. 394 (ed. Gairdner).

Into the hall a burne there cane:
He was not hye, but he was broad,
& like a *turke* he was made,
Both legg & thye.
Percy Folio MS. vol. i. p. 91, l. 15.

TURKEY. Broderip in his *Zoological Recreations* conjectured that this bird may have been so called from the blue or *Turquoise* colour of the skin about its head.

Les Barbillons et creste d'iceluy,
Sont de *couleur à l'azurée proche.*
Belon, Portraits d'Oyseaux, 1557.

Turquois was formerly spelt *Turky*; Sandys speaks of "the emerald and *Turky*;" Pepys of a "ring of a *Turky-stone*" (Davies, *Supp. Eng. Glossary*).

TURKEY-BIRD, a Suffolk name for the wryneck (Wright), is no doubt a corruption of *turcot*, the name elsewhere given to it. "Turcot" is the French *turcou*, It. *torticollo*, "wry-neck."

TURMOIL, which seems to be compounded with the verb *moil*, to labour or drudge, is an Anglicized form of Welsh *tramael*, from *tra*, excessive, and *mael*, traffic, labour. The Welsh word also takes the form *trafael*, extreme effort, trouble, "travail."

TURNER, an old Scottish copper coin (Jamieson), is a corruption of Fr. *tournois*, a French penny (Cotgrave), from Lat. *Turonensis*, so called because first struck at Tours. So *thaler*, our "dollar," is a shortened form of *Joachimsthaler*, originally money coined in the Joachims Valley (Ger. *thal* = dale), in Bohemia (16th century). It might have been mentioned above that *rap*, a stiver, in the phrase "Not worth a *rap*," seems to be the same word as *rappen*, a small Swiss coin, the hundredth part of a franc, so named from the head of a raven, Ger. *rabe*, provincially *rape*, which was figured upon it (Chambers, *Cyclopædia*).

TURNKEY. This name for the warder of a prison has been supposed by some to be a corruption of Fr. *tourniquet*

(something that turns round), a turnstile (also a swivel, a screw), as if one who gives ingress and egress. That word, however, was never used in that specific sense; though a parallel usage is presented in the slang term *screw* for a warder (*Slang Dict.*).

Be sure you put Sheerness's letter in a sealed envelope. I find I have none, and it is not good enough to give it open to a *screw*. What is a *screw*?—A warder.—*Examination of a Convict, Standard*, Nov. 1, 1877.

The prisoners . . . . seldom or ever "round" on the "*screw*," *Anglicè*, betray an officer, so long as he acts "square" with them and their "pals" outside.—*Five Years' Penal Servitude*, p. 59.

TURN-MERICK, a corruption of *turmeric*, is quoted from Markham's *Cheap and Good Husbandry*, 1676, in the last edition of Nares' *Glossary*. *Turmeric* itself is from Fr. *terre-mérite*.

TURRETS, a word (not registered in the dictionaries) for the rings of a horse's harness through which the reins are passed, so named now, perhaps, from a notion that they stand out from the collar like turrets or little towers from a castle, is in old English *toretes* or *torettes*, rings, from Fr. *touret*, "the annulet, or little ring whereby a Hawkes Lune is fastened unto the Jesses" (Cotgrave), a dimin. of *tour*, a turn, round, or circle (Prov. *torn*), from Lat. *tornus*, Greek *tórnos*, a turning wheel. Compare Fr. *tournet*, a ring in the mouth of a bit (Cotgrave).

About his char ther wenten white alauns, . . .
Colered with gold, and *torettes* filed round.
Chaucer, Cant. Tales, l. 2151.

The Ringe [of the Astrolabe] renneth in a manner of a *turet*.—*Treatise of Astrolabe* [Tyrwhitt, in *loc. cit.*].

A collar . . . . with *torrettes* and pendauntes of silver and guilte.—*Warton, Hist. of Eng. Poetry*, p. 240 (repr. 1870).

No sooner had he presented to us his mighty Jovian back, ... whilst inspecting professionally the buckles, the straps, and the silvery *turrets* of his harness, than I raised Miss Fanny's hand to my lips.—*De Quincey, Works*, vol. iv. p. 306.

As one who loves and venerates Chaucer for his unrivalled merits of tenderness, of picturesque characterisation, and of narrative skill, I noticed with great pleasure that the word *torrettes* is used by him to designate the little devices through which the reins are made to pass. This same word, in the same exact sense, I heard uniformly used by many scores of illustrious mail-coach-men, to whose confidential friendship I had the honour of being admitted in my younger days.—*Id. Note in loco cit.*

TURTLE, the name of the sea-tortoise, is a corruption of its old name *tortor*, denoting the *tortile* (old Eng. *tortyl*, Fr. *tortillé*) or crooked (limbed) animal, in allusion to its *tortuous* or twisted feet, Lat. *tortus*. Compare the names of the *tortoise*, Fr. *tortue*, Sp. and Portg. *tortuga*. The forms It. *tartaruga*, Fr. *tartarasse* would seem to refer to the *tartarian* or infernal ugliness of a beast regarded as mis-shapen.

Thei are like the crane and the *turtu* that turnithe her hede and fases bacward, and lokithe ouer the shuldre.—*Book of the Knight of La Tour-Landry*, p. 15.

TWEEZERS. This very English-looking word for a pair of nippers used in tweaking or twitching out hairs, &c., formerly *tweeze*, a case of instruments, is a naturalized form (*ettwees*) of Fr. *étuis*, *étui*, old Fr. *estuy*, thus defined by Cotgrave, "a sheath, case, or box to put things in, and (more particularly) a case of little instruments, or sizzars, bodkin, penknife, &c. now commonly tearmed, an *Ettwee*." Compare Sp. *estuche*, Mid. High Ger. *stûche*, Ger. *stauche*, a case. Similarly *tweers*, the bellows at an iron furnace (Wright), is from Fr. *tuyère*, a blast-pipe.

Here clouded canes 'midst heaps of toys are found,
And inlaid *tweezer*-cases strow the ground.
Gay, The Fan, bk. i. l. 126.

TWIG, to understand (Lincolnshire), and commonly used in slang in the sense of to notice or observe, is an adaptation of Ir. *tuigim*, I understand, discern, or perceive.

"They're a *twiggin'* of you, sir," whispered Mr. Weller.—*Dickens, Pickwick Papers*, ch. xx.

A landsman said, "I *twig* the chap—he's been upon the Mill."
Barham, Ingoldsby Legends, Misadventures at Margate.

Whitley Stokes compares Ir. *tuigim*, old Ir. *tuccu*, with old Lat. *tongêre*, Goth. *thagkjan*, Icel. *thekkja*, Eng. *think* (*Irish Glosses*, p. 165). See THICK.

TWILIGHT, a cloth or napkin, is a corruption of the word *toilet*, Fr. *toilette*, dim. of *toile*, a cloth (Lat. *tela*).

Compare old Eng. *twayle* (*Joseph of Arimathie*, l. 285) for towel, Fr. *touaille*.

A toilet is a little cloth which ladies use for what purpose they think fit, and is by some corruptly called a *twylight*.—*Ladies' Dictionary* [Wright].

Fine *twi-lights*, blankets, and the Lord knows what. — *The Fifteen Comforts of Matrimony*, 1706.

Similarly I have heard a schoolboy speak of making his *twilight*.

It was no use doing the downy again, so it was just as well to make one's *twilight* and go to chapel.—*Adventures of Mr. Verdant Green*, pt. ii. ch. 7.

But he once dead—
Brings her in triumph, with her portion, down,
A *twillet*, dressing-box, and half a crown.
Dryden, Disappointment, Prologue, 1684, l. 50.

TWILLED, in the subjoined passage of Shakespeare, has greatly perplexed the commentators. *Pioned* probably means decked with *pionies* (a provincial form of *peonies*), standing here for marsh-marigolds, which are so-called in the Midland counties. *Twilled* seems to mean furnished with *twills*, which is a North country word for reeds, and only another form of old Eng. *quills*, reeds. It is "the very word to describe the crowded sedges in the shallower reaches of the Avon as it winds round Stratford" (*Edinburgh Review*, vol. cxxxvi. p. 366).

Compare Cumberland and Cleveland *twill*, a quill; *quylle*, a stalke, Calamus (*Prompt. Parv.*); Ir. *cuilc*, a reed (O'Reilly).

Thy banks with pioned and *twilled* brims,
Which spongy April at thy hest betrims,
To make cold nymphs chaste crowns.
Shakespeare, The Tempest, act iv. sc. 1, l. 65.

A *Twill*; A Spoole; from *Quill*. In the South they call it winding of Quills, because antiently, I suppose, they wound the Yarn upon Quills for the Weavers, though now they use Reeds. Or else *Reeds* were called *Quills*, as in Latin, *calami*.—*Ray, North Country Words*.

TWILL-PANT, the name of a flower quoted by Richardson from Chapman, *Ovid's Banquet of Sense* (1625), under the word *Twill*, a cane or reed, with which he supposed it was connected, is an evident corruption of *tulipant*, the old name of the tulip, so-called, like the Martagon, or *Turk's cap* lily, from a fancied resemblance to a *turban*, old Eng. *tulipant*, of rich and varied colours.

TWITCH, a Lincolnshire word for couch-grass (*triticum repens*), is another form of *quitch* grass, A. Sax. *cwice*, from *cwic*, vivacious. So Leicestershire *twitch-grass* (Evans). See COUCH-GRASS.

TWITCH-BELL, a Cleveland word for the common earwig. The first part of the word is A. Sax. *twicca* = *wicga* (ear-*wig*), a beetle; -BELL is apparently identical with *ball*, *bol*, *boll*. (See Adams, in *Philolog. Soc. Proc.* 1858, p. 98).

TWITCHE-BOX, an old corruption of *touch-box*, a tinder-box, is quoted by Nares, *Glossary*, s.v.

TWITTER, a corruption of *twit*, to reproach or chide maliciously, itself an abbreviated form of old Eng. *atwyte*, A. Sax. *ed-witan*, to *wite* or blame over again (see WHITE), Goth. *id-weitjan*, to reproach, *id-weit*, reproach, from *weitan*, to know (akin to Eng. *wit*, Lat. *videre*), Icel. *vita*, to know, *víta*, to fine.

And if he was so good to forgive me a word spoken in haste or so, it doth not become such a one as you *to twitter* me.—*Fielding, Hist. of a Foundling*, bk. viii. ch. 7 (p. 111, *Works*).

And ȝif þer is out to *eadwiten*, oðer lodlich, þiderward heo schuleð mid eiðer eien.—*Ancren Riwle*, p. 212.

[If there is aught to blame, or loathly, there they scowl with either eye.]

Hore lates loken warliche, þet non ne *edwite* ham ne ine huse, ne ut of huse.—*Id.* p. 426.

[Let them carefully observe their manners, that none may blame them, either in the house or out of the house.]

Man, hytt was full grett dyspyte
So offte to make me *edwyte!*
Hymns to the Virgin and Child, p. 124, l. 226 (ed. Furnivall).

Be not to hasty on brede for to bite
Of gredynes lest men the wolde *atwite*.
Stans Puer ad Mensam, l. 28 (*Early Pop. Poetry*, iii. 25).

But God be thanked, said the foxe, ther may noman *endwyte* me ne my lygnage ne kynne of suche werkys, but that we shal acquyte vs.—*Caxton, Reynard the Fox*, 1481, p. 115 (ed. Arber).

No man for despite
By worde or by write
His felowe to *twite*

But further in honestie,
No good turnes *entwite*,
Nor olde sores recite.
Udall, Roister Doister, ii. 3 (p. 36, ed. Arber).

Which, as it was a speciall honour (and wheresoever this Gospell is preached, shall be told for a memoriall of her:) so was it withall not without some kinde of *enthwiting* to them (to the Apostles) for sitting at home, so drowping in a corner.—*Bp. Andrewes, Sermons*, p. 556 (fol.).

And evermore she did him sharpely *twight*,
For breach of faith to her, which he had firmely plight.
Spenser, Faerie Queene, V. vi. 12.

His misziggeþ uoulliche and his clepyeþ truons and ham ziggeþ zuo uele *atwytinges* and of folyes er þan hi ham a3t yeue þet wel is worþ þet zeluer.—*Ayenbite of Inwyt*, p. 194.

[(In giving alms to the poor some) slander them foully and call them truants and utter so many twittings and follies ere they give them aught, that the silver is well earned.]

TYPHOON, a tornado or hurricane in the Chinese seas, as if from the Gk. *typhon* (τυφῶν), akin to *typhus*, (1) smoke, mist, (2) stupor of fever. It is composed of the two Chinese words, *tai*, great, *fung*, wind (*N. & Q.* 4th S. No. 43, p. 389).

Typhôn, however, curiously enough, was with the Egyptians the personification of whirlwinds and storms, and is described by Hesiod as a terrible and outrageous wind (*Theog.* 307). See Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 329, ed. 1878; Wilkinson, *Ancient Egyptians*, vol. iii. p. 144 (ed. Birch).

The extreme rarefaction of the atmosphere now begins to operate as one of the causes tending to the production of those terrible hurricanes, or rushes of wind, called *typhoons* (*Tae-foong*—"great wind"), which are justly dreaded by the inhabitants of southern China; but which chiefly devastate the coasts of Haenân, and do not extend much to the north of Canton. The name *typhoon*, in itself a corruption of the Chinese term, bears a singular (though we must suppose an accidental) resemblance to the Greek τυφων.—*Sir J. Davis, The Chinese*, vol. iii. p. 143 (ed. 1844.)

But if the clift or breach be not great, so that the wind be constrained to turne round, to roll and whirle in his discent, without fire (i.) lightening, it makes a whirle-puffe or ghust called *Typhon* (i.) the storme Ecnephias aforesaid, sent out with a winding violence. —*Holland, Plinies Nat. Hist.* vol. i. p. 24.

Typhon, moreover, or Vortex differeth from *Turben*, in flying backe, and as much as a crash from a cracke.—*Id.* p. 25.

The winde, which they call *Tufan*, is so violent, that it driueth ships on the land, ouer-throweth men and houses: it commeth almost euery yeere once, lasteth foure and twentie houres, in which space it compasseth the compass.—*S. Purchas, Pilgrimages*, p. 520.

Francis Fernandes writeth, that in the way from Malacca to Japan they are incountred with great stormes, which they call *Tufons*, that blow foure and twenty houres, beginning from the North to the East and so about the Compasse.—*Id.* p. 681.

It may also be remembred, that during this late *tuffon*, lightning was seen to fall and hang like fire, sometimes to skip too and fro about the Yards and Tackling of our Ships. —*Sir Thos. Herbert, Travels*, 1665, p. 12.

The circling *Typhon*, whirl'd from point to point,
Exhausting all the rage of all the sky,
And dire Ecnephia, reign.
Thomson, Seasons, Summer.

U.

ULM-TREE, an elm, in Wycliffe, *Isaiah* xli. 19, is an assimilation to Lat. *ulmus*, of old Eng. and A. Sax. *elm* (Icel. *álmr*, Dan. and Swed. *alm*). Similarly Ger. *ulme*, formerly *elme*, has been modified by *ulmus* (Skeat).

UNDERLING, a Cleveland word for a dwarfish, ill-grown child, seems to be a mistaken expansion of the synonymous word *urling* in the same dialect, Scot. *urluch*, vide Atkinson, s.vv. *Urling*, *Orling*.

UNEQUAL is often used by early writers as equivalent, not to Lat. *inæqualis*, but to *iniquus*, unjust, unfair, with which it was confused, *e.g.* A. V. Ezek. xviii. 25, and Geneva Version, *ibid.* See Abp. Trench, *Select Glossary*, who quotes:—

These imputations are too common, Sir,
And easily stuck on virtue, when she's poor;
You are *unequal* to me.
Ben Jonson, The Fox, act iii. sc. 1.

UNION, an old word for a single large pearl, Lat. *unio*, as if from *unus*, one. It is more likely that the pearl was so named from a fancied resemblance to the *onion*, Lat. *unio* (Fr. *oignon*), just as "*pearl*" itself comes probably from Lat. *pirula*, a little pear,

and Lat. *bacca* denotes a berry and a pearl. *Unio* again, in this latter sense, may be only a Latinized form of a Gaulish word (? *oinnio*). Compare Gael. *uinnean*, Welsh *wynwyn-in*, Ir. *uinneamain*, an onion (W. Stokes, *Irish Glosses*, p. 102).

In the cup an *union* shall he throw
Richer than that which four successive kings
In Denmark's crown have worn.
Hamlet, v. 2.

Here was that Venus which had hung in her ear the other *Union* that Cleopatra was about to dissolve and drink up as she had done its fellow.—*Evelyn*, *Diary*, Feb. 21, 1645, p. 138 (reprint, Murray).

Their [pearls] chief reputation consisteth in these fiue properties, namely, if they be orient white, great, round, smooth and weightie. Qualities I may tell you, not easily to be found all in one: insomuch as it is impossible to find out two perfitly sorted together in all these points, and hereupon it is, that our dainties and delicates here at Rome, haue deuised this name for them, and call them *Vnions*; as a man would say, Singular and by themselves alone.—*Holland*, *Plinies Nat. Hist*, vol. i. p. 255.

Ælius Stilo doth report in his Chronicle, that in the time of warre against Jugurtha, the faire and goodly great pearles began to be named *Vniones*.—*Holland*, *ibid.* p. 257.

Marvell, speaking of the tulip, says:—

Its *union* root they then so high did hold,
That one was for a meadow sold.
Poems, p. 67 (Murray repr.).

With the above extract from Pliny compare—

Union ad nun ceste pere, nule ne pot estre plus chere,
Pur ço est union numée, jà sa per n'ert mais trovée.
Philip de Thaun, *The Bestiary*, l. 1482 (12th cent.), ed. Wright.

[Unio is the name of this stone, none can be more precious, therefore it is named unio, its equal never was found.]

They are not those *Unions*, Pearles so called, because thrifty Nature only affordeth them *by one and one*; seeing that not only Twins, but Bunches and Clusters of these [diamonds] are found together.—*T. Fuller*, *Worthies of England*, vol. ii. p. 294.

By placing some of their dispersed meditations into a chain or sequel of discourse, I may with their precious stones make an "*Union*," and compose them into a jewel.—*Jeremy Taylor*, *Holy Dying*, ch. iv. sect. 4.

UNREADY, the sobriquet given in so many popular histories of England to Ethelred, as if the meaning were "unprepared" against his foes, is a misunderstanding of the old Eng. words *rædleás*, devoid of *rædl* or counsel, *unrædl* bad advice. See Skeat, *Notes to P. Plowman*, p. 271.

Ten years after their [the Danes'] first visit we find the King, deservedly nicknamed the *Unready*, purchasing the goodwill of the invaders by a large sum of money.—*Dave and Lawson*, *Elementary Hist. of England*, p. 27.

Mr. Green, in his *History of the English People* (vol. i.), says of Ethelred:—

Handsome and pleasant of address, the young King's pride showed itself in a string of imperial titles, and his restless and self-confident temper drove him to push the pretensions of the Crown to their furthest extent. His aim throughout his reign was to free himself from the dictation of the great nobles, and it was his indifference to their "rede" or counsel that won him the name of "Æthelred the *Redeless*."

Similarly Richard II. was popularly known as the *Redeless*.

Now Richard þe *redeles* · reweth on 3ou self.
Langland, *Richard the Redeles*, 1399, Pass. i. l. 1 (ed. Skeat).

An *vnredy* reue · þi residue shal spene,
That menye mothþe was [maister] ynne · in a myntewhile.
Vision of Piers Plowman, C. xiii. 217.

As an instance of the other word *unready*, unprepared, Wycliffe has—

Leest macedonyes . . . . fynden you *vnredi*.—*2 Cor.* ix. 4.

UNRULY has all the appearance of being a derivative of *rule*, and is so explained in all the dictionaries, *e.g.* in Bailey, "not to be *ruled* or governed;" "*Vnruly*, irregularis" (*Levins*, *Manipulus*, 1570). Etymologically the word has nothing to do with *rule*, and is to be analyzed, not as *un-rul(e)-y*, but as *un-ru-ly* (Morris), or more correctly *un-roo-ly*, un-rest-ful, derived from old Eng. *unroo*, unrest, *roo* or *ro*, rest, akin to Swed. and Dan. *ro*, Icel. *ró*, rest (A. Sax. *rôw*, pleasant), O. H. Ger. *râwa*, *ruowa*, Ger. *ruhe*, Sansk. *ram*, rest *Unruly* thus corresponds exactly to Dan. *urolig*, and means restless, turbulent. The translators of the Authorized Version probably connected the word with *rule*, as they use it for a Greek word meaning "disorderly" (1 Thess. v. 14), "ungovernable" (Titus, i. 6 and 10), "irrestrainable," "that cannot be

checked" (Jas. i. 8), "The tongue can no man tame, it is an *vnruly* euill" (1611), "An *vnruely* evyll" (Tyndale, 1534), "An unpesible yuel" Wycliffe, 1380). Abp. Trench quotes *ruly* from Foxe (*Eng. Past and Present*, Lect. iii.). A heathen stone, about 10th century, found in Sweden, has the runic inscription, "Thonar *roa* uit!" *i.e.* Thor give rest (G. Stephens, *Thor the Thunderer*, p. 42).

Then goe you to your Soueraygne,
giue him obeysaunce duely;
That done, withdraw your selfe asyde,
at no tyme prooue *vnruely*.
H. Rhodes, Boke of Nurture, l. 368
(*Babees Book*, p. 81).

We desyre you brethren, warne them that are *vnruly*.—*Tyndale*, 1534, 1 *Thess.* v. 14.

These people vsing to robbe and forrage, were many times by the neighing of their *vnruly* Horsses discouered.—*Topsell, Hist. of Four-footed Beasts*, p. 324 (1608).

Those that are well-skilled in handling Horsses compell them from their *vnrulinesse*. —*Id.* p. 288.

"Dere sone," saide scho (hym to),
"Thou wirkeste th[ise]lfe mekille *unroo*,
What wille thou with this mere do,
That thou hase hame broghte?"
Thornton Romances, Sir Perceval, p. 15,
l. 364.

Rooles, restless, occurs in the old Eng. poem, *Of a mon Matheu þohte*, l. 50:—

þis world me wurcheþ wo,
rooles ase þe roo,
y sike for vnsete.
Böddeker, Altenglische Dichtungen, p. 186.

Ne mai vs ryse no rest, rycheis, ne *ro*.
Political Songs, Böddeker, p. 103.

And thou thus ryfes me rest and *ro*,
And lettes thus lightly on me, lo
Siche is thy catyines.
Towneley Mysteries, Crucifixio.

Thare we may ryste vs with *roo*, and raunsake oure wondys.
Morte Arthure, l. 4304.

In þe holy gost I leue welle;
In holy chyrche and hyre spelle.
In goddes body I be-leue nowe,
A-monge hys seyntes to ȝeue me *rowe*.
Myrc, Instructions of Parish Priests, p. 14,
l. 447.

In me weore tacched sorwes two,
In þe fader mihte non a-byde,
For he was euere in reste and *Ro*.
Legends of the Holy Rood, p. 143, l. 358.

Thus com ur Lauerd Crist us to
To bring us al fra, til rest and *ro*.
Eng. Metrical Homilies, p. 14 (ed. Small).

How readily the word would come to be regarded as meaning *unruled* may be seen from the following, where Wat Tyler's insurrection is spoken of:—

Theyse *vnrulyd* cõpany gatheryd vnto them great multytude of the cõmons, & after sped them towarde ye cytie of Lõdõ.—*Fabyan, Chronicles*, 1516, p. 530 (ed. Ellis).

UPBRAID, to reproach or revile one, originally to *cast* something *up* to one, A. Sax. *up-gebrëgdan* (Somner) and *up-âbrëgdan* (Ettmüller, p. 318), was sometime written *abraid*, as if identical with old Eng. *abraide*, to start up, or draw a sword, A. Sax. *âbrëgdan*, to draw out, *brëgdan*, to turn or move quickly. Compare Icel. *bregða*, to move swiftly, draw a sword, start or make a sudden movement; Prov. Eng. *braide*, to start, leap, or strike.

How now, base brat! what, are thy wits thine own,
That thou dar'st thus *abraid* me in my land?
'Tis best for thee these speeches to recall.
Greene, Alphonsus, King of Aragon, 1599,
p. 231 (ed. Dyce).

Wright quotes from *Bochas*:—

Bochas present felly gan *abrayde*
To Messaline, and even thus he sayde.

Liche as he had befallen in a rage
[He] furiously *abrayde* in his language.

Latimer has the peculiar form *embrayd*, as if compounded with *en* = *in*.

There was debate betweene these two wiues. Phenenna in the doyng of sacrifice, *embrayded* Anna because she was barren and not fruitfull.—*Sermons*, p. 61.

We see something of the original meaning of the word in Prov. Eng. *upbraid*, or as it is spelt in North Eng. *abraid*, said of food which rises in the stomach with a feeling of nausea.

In his maw he felt it commotion a little and *upbraide* him.—*Nash, Lenten Stuffe* [Davies].

Here the meaning is, not (as has been supposed) that the food reproves the eater for over-indulgence, but that it rises or starts up.

Upbraid, to cast a thing up to one, is found in very early English. Where Tyndale has "That same also the theves . . . . cast in his tethe" (*Matt.* xxvii. 44, 1534), Wycliffe has "The theues . . . . *vpbraiden* hym of the same thing."

In his earen he hefde, þe heouenliche Louerd, al þet edwit, & al þet *upbrud*, & al þe schorn, & alle þe scheomen þet earen muhte iheren.—*Ancren Riwle*, p. 108.

[In his ears he heard, the heavenly Lord, all the twitting, and all the upbraiding, and all the scorn, and all the shame, that ears might hear.]

And als I stod my dom to her,
Bifor Jesus, wit dreri cher,
Of fendes herd Ic mani *upbrayd*
And a boc was bifor me layd.
Eng. Metrical Homilies, p. 31 (ed. Small).

þe soun of oure Souerayn þen swey in his ere,
þat *vpbraydes* þis burne vpon a breme wyse.
Alliterative Poems, p. 101, l. 430.

And alle he suffred here *vpbreyd*,
And neuer naght aȝens hem seyd.
R. Mannyng, Handlyng Synne, l. 5844.

Ne dide to his neghburgh iuel ne gram,
Ne ogaines his neghburgh *vpbraiding* nam.
Northumbrian Psalter, Ps. xiv. 3.

UPHOLSTERER, a reduplicated form (like *fruit-er-er*, *poult-er-er*) of *upholster*, originally the feminine form of *upholder*, for *upholdster*. Old Eng. *upholdere*, "that sellythe smal thynges, velaber" (*Prompt. Parv.*), is also a broker or dealer in second-hand goods.

Vp-holderes on þe hul shullen haue hit to selle.
Vision of Piers Plowman, C. xiii. 218.

Gay uses *upholder* for an undertaker,—

Where the brass knocker, wrapt in flannel band,
Forbids the thunder of the footman's hand,
Th' *upholder*, rueful harbinger of death,
Waits with impatience for the dying breath.
Trivia, bk. ii. l. 470.

UPPER-LET, a Norfolk word for a shoulder-knot, is a corruption of *epaulette*.

UPRIST, sometimes used as a preterite = uprose, *e.g.*—

The glorious sun *uprist*.
Coleridge, Ancient Mariner, part ii.—

and as a past participle = uprisen, *e.g.*—

[Maia] That new is *uprist* from bed.
Spenser, S. Calendar, March—

both from a mistaken view about the old Eng. *up rist*—

Up rist this jolly lover Absolon.
Chaucer, Milleres Tale, 503—

i.e. upriseth, present third pers. sing.

So Spenser by a blunder used *yede* as an infinitive, it being the past tense of the verb to go, as if "goed."

Grante ous, crist,
Wit þin *uprist*
to gone. Amen.
Old Eng. Miscellany, p. 199, l. 80.

UPROAR is the English form of the cognate Ger. *aufruhr*, and not a compound of *up* and *roar*. (See Marsh's *Lectures on Eng. Lang.* ed. Smith, p. 380.) Ger. *aufruhr*, a disturbance, tumult, or insurrection, is from *auf-rühren*, to stir up, excite. So Dut. *oproer*, tumult, from *roeren*, to stir; Dan. *op-rör*, riot, uproar, from *op-röre*, to stir up. Compare A. Sax. *rǽran*, to rear or raise. The uncompounded word *roar* or *rore* is found in old English meaning an insurrection, rising, or commotion.

Rore, or truble amonge þe puple. Tumultus, commotio, disturbium.—*Prompt. Parvulorum.*

Thus should all the realme fal in a *roare*.—*Hall, Chronicle* (see note in *loc. cit.*).

In the following the word is used for a seditious rising or insurrection:—

Arte not thou that Egypcian which before these dayes made an *vproure* and ledde out into the wildernes .iiii. thousande men that were mortherers?—*Acts* xxi. 38, *Tyndale Version*, 1534.

For we are in ieopardy, to be accused of thys dayes *vprour*.—*Acts* xix. 40, *Geneva Version*, 1557.

Nay, had I power, I should,
Pour the sweet milk of concord into hell,
Uproar the universal peace, confound
All unity on earth.
Macbeth, iv. 3.

Confusion heard his voice, and wild *uproar*
Stood ruled; stood vast infinitude confined.
Milton, Paradise Lost, bk. iii. l. 711.

But they sayd; not on the holy daye, lest there be an *vproure* amonge the people.—*Matt.* xxvi. 5, *Cranmer's Version*, 1539.

UPROAR, a playful perversion among the populace of the word *opera*, as also *roaratorio* of *oratorio*.

While gentlefolks strut in their silver and satins
We poor folk are tramping in straw hat and pattens;
Yet as merrily old English ballads can sing-o,
As they at their *opperores* outlandish ling-o.
G. A. Stevens, Description of Bartholomew Fair, 1762.

UPSEE FREEZE, in the phrase "to drink *upsee freeze*," found in old writers with

the meaning of to drink in true toper's fashion, is a corruption of the Dutch *op-zyn-fries*, "in the Dutch fashion," or *à la mode de Frise* (Nares).

One that drinks *upse-freeze*.—*Heywood, Philocothonista*, 1635, p. 45.

Drunke according to all the learned rules of Drunkennes, as *Vpsy-Freeze*, Crambo, Parmizant.—*Dekker, Seuen Deadly Sinnes of London*, 1606, p. 12 (ed. Arber).

He with his companions, George and Rafe,
Doe meet together to drink *vpsefreese*,
Till they have made themselves as wise as geese.
The Times' Whistle, p. 60, l. 1816 (E.E.T.S.).

Upshot, the result or *dénoûment* of anything, is no doubt a corruption of *up-shut*, which is the form in use in Dorsetshire, and corresponds to the synonymous word "conclusion" (*i.e. con-clusio*, from *con-cludere*), a "shutting-up." So "cockshoot" is found for "cock-shut" (time), vid. Nares, s.v.

Vnder the great King of Kings this king of men is substitute to his King with this *vp-shut*—the one is for ever the King of Goodnesse.—*J. Forde, A Line of Life*, 1620, p. 69 (Shaks. Soc.).

It is but their conceit of the cheapness; they pay dear for it in the *upshot*. The devil is no such frank chapman, to sell his wares for nothing.—*Adams, The Fatal Banquet, Sermons*, vol. i. p. 201.

And when the *upshot* comes, perhaps the mispleading of a word shall forfeit all.—*T. Adams, Sermons*, vol. ii. p. 482.

I am now so far in offence with my niece that I cannot pursue with any safety this sport to the *upshot*.—*Shakespeare, Twelfth Night*, act iv. sc. ii. l. 77.

I thanke you, Irenæus, for this your gentell paynes; withall not forgetting, nowe in the *shutting up*, to putt you in mynde of that which you have formerlye half promised.—*Spenser, View of Present State of Ireland*, Globe ed. p. 683.

To conclude was formerly used in exactly the same sense as the colloquial phrase "to *shut* a person *up*," *i.e.* to confute, put to silence.

Beþ nat a-ferd of þat folke · for ich shal ȝeue ȝow tonge,
Connynge and clergie · to *conclude* hem alle.
Vision of Piers Plowman, C. xii. 280.

Prof. Skeat illustrates this by citing:—

In all those temptations Christ *concluded* the fiend and withstood him.—*Wordsworth, Eccles. Biography*, i. 266.

Upside-down is no doubt, as Prof. Earle has pointed out in his *Philology of the English Tongue* (p. 432), an alteration by a false light of old Eng. *up-so-down*, *i.e. up what* (was) *down*, so being the old relative pronoun. Wycliffe has the forms *upsodown*, *upsedown*, Ex. xxiii. 8, Luke xv. 8. Richardson quotes from Vives the corruption *upset down*. Compare Prov. Eng. *backsevore*.

Thee hast a' put on thy hat *backsevore*.—*Mrs. Palmer, Devonshire Courtship*, p. 20.

What es man in shap bot a tre
Turned *up* þat *es doun*, als men may se.
Hampole, Pricke of Conscience, l. 673.

þafor it es ryght and resoune,
þat þai be turned *up-swa-doune*,
And streyned in helle and bonden fast.
Hampole, Pricke of Conscience, l. 7230.

Truly þis ilk toun schal tylte to grounde,
Vp-so-doun schal ȝe dumpe depe to þe abyme.
Alliterative Poems, p. 99, l. 362.

And shortly turned was all *up so doun*,
Both habit and eke dispositioun
Of him, this woful lover, dan Arcite.
Chaucer, Cant. Tales, l. 1081.

þat þe kirk performe it solemply, candel slekennid, bell ro[n]gun, and þe cros *turnid vp so doun*.—*Apology for the Lollards*, p. 19 (Camden Soc.).

Comonly Wonders falle more ayenst wo than ayenst welthe as . . . the raynebowe tourned *up so downe*.—*Dives et Pauper*, ch. xxvii.

Thei turneden *vpsedoun* my feet, and oppressiden with her pathis as with floodis.—*Wycliffe, Job* xxx. 12.

For þat þat is þe fendis chirc[he], þat ben proude clerkis & coueitouse, þei clepen holy chirche to turnen alle þing *vpsodown* as anticristis diciplis.—*Unprinted Works of Wycliffe*, p. 119 (E.E.T.S.).

Me thynketh this court is al torned *vp so doon*, Thise false shrewes flaterers and deceyuours arise and wexe grete by the lordes and been enhaunsed vp, And the good triewe and wyse ben put doun.—*Caxton, Reynard the Fox*, 1481, p. 74 (ed. Arber).

God saue the queenes maiestie and confound hir foes,
Els turne their hartes quite *vpsidowne*,
To become true subiectes, as well as those,
That faythfully and truely haue serued the crowne!
Ancient Ballads and Broadsides, p. 235 (ed. Lilly).

They turned iustice *vpsidowne*. Eyther they would geue wrong judgement, or els put of, and delay poore mens matters.—*Latimer, Sermons*, p. 63.

Josias began and made an alteration in his childehood, he turned all *vpside downe.*—*Id.* p. 62.

These that haue turned the world *vpside downe*, are come hither also.—*Acts* xvii. 6, *Authorised Version*, 1611.

URE-OX, a wild ox or buffle (Bailey), apparently compounded of Lat. *urus*, a wild ox (Ger. *ur*), and *ox*, Ger. *auer-ochs*, an aurochs, like *auer-hahn*, a heath-cock or wild-cock, *auer-henne*, a heath-hen or wild-hen. It is noticeable that "wild ox" in the Authorised Version (Deut. xiv. 5) represents the Greek *ὄρυξ* (Lxx.), Lat. *oryx* (Vulg.); see Bochart, *Opera*, vol. i. p. 948; Topsell, 570. May not *ure-ox* and *aurochs* be a corrupt transliteration of *orux?* Pictet identifies Ger. *auer-(ochs)*, Scand. *úr*, Celt. *uri*, with Sansk. *usra*, a bull or cow (*Origines Indo-Europ.* i. 339).

USE, as a legal term for profit, benefit, according to Mr. Wedgwood has no connexion with *use*, Lat. *usus*, but is an altered form of Norman-French *oues*, *oes*, *oeps*, *ops*, benefit, service, pleasure, derived from Lat. *opus*, need.

UTTERANCE, in old writers often used in the sense of "to the last extremity" of a contest, as if to the *utter-most*, even to the *utter* or complete destruction of one of the combatants (A. Sax. *úter*, outer, extreme, *úte*, out). It is really an Anglicized form of Fr. *à outrance*, O. Fr. *oultrance*, from O. Fr. *oultre* (Mod. Fr. *outre*), beyond, Lat. *ultra*. "Combattre *à oultrance*, to fight it out, or to the uttermost."—Cotgrave.

The famous actes of the noble Hercules,
That so many monsters put to *utteraunce*,
By his great wisdome and hye prowes.
S. Hawes, Pastime of Pleasure, 1555, p. 10 (Percy Soc.).

With al thare force than at the *vterance*,
Thay pingil airis vp to bend and hale
[They strive to bend and hale up oars].
G. Douglas, Bukes of Eneados, p. 134, l. 12.

And ze also feil bodyis of Troianis,
That war not put by Greikis to *vterance*.
G. Douglas, p. 331, l. 49.

Rather than so, come fate into the list,
And champion me to the *utterance*.
Shakespeare, Macbeth, act iii. sc. 1, l. 72.

And now he proceeds to justify the word of defiance to the *outrance* with which he has replied, even as with such only He could reply, to the last proposal of the Tempter.—*Abp. Trench, Studies in the Gospels*, p. 53.

V.

VACABOND, a common old spelling of *vagabond*, as if an *idle*, *empty* fellow, from *vacuus*, idle, empty, *vacare*, to be idle.

[Alcibiades] being before but a banished man, a *vacabond*, and a fugitive.—*North, Plutarch, Life of Alcibiades*, Skeat's ed. p. 300.

"The Fraternitye of *Vacabondes*; as wel of ruffyng *Vacabondes* as of beggerly, etc." is the title of a tract printed in 1575.

These be ydle *vacaboundes*, lyuyng vpon other mens labours: these be named honest barginers, and be in dede craftye couetouse extorcioners.—*T. Lever, Sermons*, 1550, p. 130 (ed. Arber).

VADE, a very common old spelling of *fade*, no doubt from an imagined connexion with Lat. *vadere*, to go, depart, vanish, perish (like Fr. *passer*, Lat. *per-eo*). Indeed, *gone* is often idiomatically used for vanished, perished, withered, *e.g.* Moore says of "the Last Rose of Summer":—

All her lovely companions
Are faded and *gone*,—

and a faded beauty is said to have greatly "gone off," *passée*. *Fade*, originally used of a pale, weak colour, is from Fr. *fade*, weak, faint, insipid (Prov. *fada*), from Lat. *fatuus*, foolish, tasteless. Compare old Eng. "*fatyn*, or lesyn colour, Marceo."—*Prompt. Parv.*

Couleur pasle, the decaied, *vaded*, or imperfect yellow colour of Box-wood, &c.—*Cotgrave.*

Beauty is but a vain and doubtful good;
A shining gloss that *vadeth* suddenly; . . .
A doubtful good, a gloss, a glass, a flower,
Lost, *vaded*, broken, dead within an hour.
Shakespeare, The Passionate Pilgrim, st. xiii.

When valyant corps shall yeeld the latter breath?
Shall pleasures *vade*? must puffing pride decay?
Shall flesh consume? must thought resigne to clay?
T. Proctor, Mirror of Mutability (Sel. Poetry, ii. 400, Parker Soc).

A breath-bereaving breath, a *vading* shade,
Even in motion,—So, as it appears,

He comes to tell us whereto we were made,
And, like a friend, to rid us of our feares.
R. Brathwaite, Remains after Death, 1618.

'Baseth
Her trembling tresses never-*vading* Spring.
J. Sylvester, Du Bartas, 1621, p. 181.

We, that live on the Earth, draw toward our decay,
Our children fill our place awhile, and then they *vade* away.
Surrey, Poems, Ecclesiastes.

The sweet flowers of delight *vade* away in that season out of our hearts, as the leaves fall from the trees after harvest.—*T. Hoby*, in *Southey, The Doctor*, ch. clxxxiv.

But that he promis made,
When he did heer remaine,
The world should never *vade*
By waters force againe.
Ballad, 1570, in *Tarlton's Jests*, p. 129 (Shaks. Soc.).

I blindfold walk'd, disdaining to behold
That life doth *vade*, and young men must be old.
Greene, Works, p. 303 (ed. Dyce).

Like sunny beames,
That in a cloud their light did long time stay,
Their vapour *vaded*, shewe their golden gleames,
And through the persant aire shoote forth their azure streames.
Spenser, Faerie Queene, III. ix. 20.

Spenser, however, uses *vade* as a distinct word from *fade*, with the meaning of to go (as in *per-vade*, *in-vade*) or depart.

Her power, disperst, through all the world did *vade*;
To shew that all in th' end to nought shall *fade*.
Spenser, The Ruines of Rome, xx.

Likewise the Earth is not augmented more,
By all that dying into it doe *fade*;
For of the Earth they formed were of yore;
How ever gay their blossome or their blade
Doe flourish now, they into dust shall *vade*.
Spenser, Faerie Queene, V. ii. 40.

VAIL, the old spelling of *veil* (O. Fr. *veile*, Lat. *velum*), apparently from a supposed connexion with the verb *vale* or *vail*, to let down, Fr. *avaler*, from O. Fr. *aval*, down (*ad vallem*; compare "mount," Fr. *monter*, *amont*, up, from *ad montem*). *Valance*, the little curtain *let down* at the sides of a bed, is from *avaler*. The original meaning of descending into a *vale* or *valley* comes out clearly in the following:—

Till at the last I came into a dale,
Amid two mighty hills on eyther side;
From whence a sweete streame downe dyd *avale*
And cleare as christal through the same did slide.
F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 9 (Shaks. Soc.).

Summe of the Jewes han gon up the mountaynes, and *avaled* down to the valeyes.—*Sir J. Maundevile, Voiage and Travaile*, p. 266.

He n'old *avalen* neither hood ne hat,
Ne abiden no man for his curtesie.
Chaucer, Milleres Tale, Prol. l. 3124.

At the last, when Phebus in the west,
Gan to *avayle* with all his beames mery.
S. Hawes, Pastime of Pleasure, 1555, p. 6 (Percy Soc.).

[They] from their sweaty Coursers did *avale*.
Spenser, F. Queene, II. ix. 10.

VAILS, gratuities given to servants, originally their perquisites or *peculium*; "profits that arise to officers or servants, besides Salary or Wages" (Bailey), probably from old Eng. *avails*, profits, advantages.

It. *paracore* . . the Goosegiblets, or such Cooke's *vailes*.—*Florio*, 1611.

We do not insist upon his having a character from his last place: there will be good *vails*.—*Horace Walpole, Letters* (1756), vol. iii. p. 39.

Then the number of the stocke reserued, all maner of *vailes* besydes, bothe the hyre of the mylke, and the pryces of the yonge veales and olde fat wares, was disposed to the reliefe of the poore.—*T. Lever, Sermons*, 1550, p. 82 (ed. Arber).

I have gotten together . . . by my wages, my *vails* at Christmas, and otherwise, together with my rewards of kind gentlemen, that have found courteous entertainment here, . . a brace of hundred pounds.—*R. Broome, A Jovial Crew*, v. 1.

Ah! if the *vails* be thus sweet and glorious before pay-day comes, what will be the glory that Christ, etc.—*Sibbes, Precious Remedies*, 1676 (vol. i. p. 77).

Their wages, their *veils*, is joy, peace, comfort.—*Id. Works*, vol. iii. p. 59.

VALENCE, an old word for portmanteau, an evident corruption of Fr. *valise*, which is from It. *valigia*, from Lat. *vidulitia*, *vidulus*, a leathern bag.

Before him he had . . . his cardinalls hat, and a gentleman carrying his *valence* (otherwise called his cloak bag) which was made of fine scarlet, altogether embrodered very richly with gold, having in it a cloake.—*Cavendish, Life of Wolsey, Wordsworth, Eccles. Biog.* vol. i. p. 381.

VALENTINE, a temporary lover sportively bound to another for a year, old

Fr. *valantin*, is said to have no etymological connexion with St. Valentine of the Calendar, on the day of whose martyrdom, February 14th (probably from the fact of birds pairing at that time), the amatory missives called "valentines" are now sent. It comes from *galantine*, a Norman word for a lover (W. R. S. Ralston), Fr. *galant*, which is from *galer*, to enjoy one's self, to give one's self to pleasure, and connected with It., Sp., Fr. *gala*, A. Sax. *gál*, O. H. Ger. *geil*, wanton, proud.

Rabelais speaks of "Viardiere le noble *valentin*," *i.e.* a gallant (liv. iii. ch. 8), on which M. Barré notes, "En Lorraine . . les jeunes filles au 1er Mai se choisissaient un *Valentin*, c'est-a-dire *un galant*."

Ye knowe wel, how on Saint *Valentines* day,
By my statute, and through my governance,
Ye do chese your makes, and after flie away
With hem, as I pricke you with pleasaunce.
Chaucer, Assembly of Fowles, l. 390.

Dame Elizabeth Brews, writing to John Paston in 1476-7, who was wooing her daughter, says:—

And, cousin, upon Friday is Saint *Valentine's* Day, and every bird chuseth him a make [mate]; and if it like you to come on Thursday at night . . . I trust to God that ye shall so speak to mine husband; and I shall pray that we shall bring the matter to a conclusion. —*Paston Letters*, vol. ii. p. 104 (ed. Knight).

About the same time the young lady addresses him as "Right reverend and worshipful and my right well-beloved *Valentine*."—*Ibid.*

Haile Bishop *Valentine*, whose day this is,
All the Aire is thy Diocis,
And all the chirping Choristers,
And other birds are thy Parishioners,
Thou marryest every yeare
The lirique Larke, and the grave whispering Dove.
Donne, Epithalamion, or Marriage Song on the Lady Elizabeth, married on St. Valentine's Day, st. 1.

As Diamonds 'mongst Jewels bright,
As Cinthia 'mongst the lesser Lights;
So 'mongst the Northern Beauties shine,
So far excels my *Valentine*.
J. Howell, Familiar Letters, bk. i. v. 21 (1629).

VAMP, to mend or furbish up, originally to furnish boots with new upper leathers, is corrupted from the older word *vampy*, which was perhaps confounded with adjectival forms like *balmy*, *hairy*, *rusty*, *sandy*, *stony*, &c., and supposed accordingly to imply a substantive *vamp*. *Vampy* or *vampay* (Bailey) is old Eng. "*Vampey* of a hose: *Auantpied*" (Palsgrave), "*Vauntpe* of a hose, *vantpie*" (*Id.*), the "fore foot," Fr. *avant-pied*, or upper part of a shoe or stocking.

Vampe of an hoose. Pedana.—*Prompt. Parvulorum.*

They make *vampies* for high shooes for honest country plowmen.—*Taylor the Water Poet, Works*, 1630 [Nares].

Ine sumer ȝe habbeð leaue uorto gon and sitten baruot; and hosen wiðuten *uaumpez*.—*Ancren Riwle*, p. 420.

[In summer ye have leave for to walk and sit barefoot, and (to have) hose without *vamps*.]

VAN-COURIER, } from Fr. *avant-*
VAN-GUARD, } *courier* (O. Eng. *vaunt-courier*), *avant-garde*.

Ouid sendeth out his scoutes too Theaters to descry the enimie, and in steede of *vaunte Curriers*, with instruments of musicke, playing, singing, and dauncing geues the first charge.—*Gosson, Schoole of Abuse*, 1579, p. 29 (ed. Arber).

VANE, a weathercock, so spelt as if connected with Fr. *van*, Lat. *vannus*, from its catching the wind (Richardson), or perhaps, on account of its proverbial fickleness, from an association with Lat. *vanus*, is an incorrect form of *fane*, A. Sax., Icel., and Swed. *fana*, a streamer or banner, O. H. Ger. *fano*, Goth. *fana*, a cloth, akin to *pane*, *pennon*, and Lat. *pannus* (Diefenbach, *Goth. Sprache*, ii. 362). Compare Dut. *vaan*, a banner. For the change of *f* to *v*, compare VADE and VENEER; old Eng. *vaile*, *vayn*, *vaire*, &c., for fail, fain, fair; *vixen* for *fixen*, a female *fox*. Similarly Wycliffe uses *vome* indiscriminately for to *foam* and to vomit (Lat. *vomere*).—Forshall and Madden, *Glossary*, s.v.

O stormy peple, unsad and ever untrewe,
And undiscrete, and changing as a *fane*.
Chaucer, Cant. Tales, l. 8872.

If speaking, why, a *vane* blown with all winds;
If silent, why, a block moved with none.
Shakespeare, Much Ado, iii. 1, 67.

VARNISH, a Leicestershire word meaning to be fat and well-liking. A farmer's wife said that a "gal" she had taken in quite thin was become "fat an' *varnished*" (Evans, *Glossary*,

E.D.S.). It is a corrupt form of *barnish* or *barness* of the same meaning. See BURNISH. This usage reminds one of Chaucer's line:—

Wel hath this miller *vernished* his hed.
Cant. Tales, l. 4147—

meaning he had drunk deep potations of strong ale.

VAUDEVILLE, so spelt as if compounded with *ville*, a town, was originally "a country ballade or song; a Roundelay, or Virelay, so tearmed of *Vaudevire*, a Norman Town, wherein Olivier Bassel, the first inventor of them, lived."—Cotgrave.

The theatrical compositions called "Vaudevilles" take their name from the old songs called "Vaux-de-Vire," and these in turn are named from the pretty valleys of the river Vire. . . . Certainly the vaudevilles of the present day have much more to do with the life of the city than with the quieter existence of the people who dwell by the river Vire.—*Saturday Review.*

See *The Vaux-de-Vire of Maistre Jean le Houx, Advocate, of Vire.* Edited and translated by James Patrick Muirhead, M.A. London: Murray. 1875.

Virelay, Fr. *virelai* (from *virer*), a circling song, rondeau, or roundel, was once spelt *verlay*, and thus explained:—

Then is there an old kinde of Rithme called *Verlayes*, deriued (as I haue redde) of this worde *Verd*, whiche betokeneth Greene, and *Laye*, which betokeneth a Song, as if you would say *greene Songes.—Gascoigne, Steele Glas*, 1576, p. 39 (ed. Arber).

VAUTRAY, a species of dog trained to hunt the boar in France in a particular manner, and explained to mean "the tumbler" in a volume entitled *The Present State of France*, translated by R. W., 1687 (see *Saturday Review*, vol. 46, p. 465), the word evidently being considered a derivative of *vautrer*, O.Fr. *veautrer*, to tumble, wallow, or roll over (Cotgrave), for *voltrer* = Lat. *volutare*. The word is really Fr. *vaultre*, "a mungrel between a hound and a maistiffe . . . fit for the chase or hunting of wild Bears and Boars" (whence *vaultrer*, to hunt with a vaultre).—Cotgrave. It is It. *veltro*, Prov. *veltre*, from Lat. *vertragus*, a word of Celtic origin, perhaps from *ver*, intensitive, and *traig*, a foot (Diefenbach). From the French word came *fewterer*, an old Eng. name for a hound-keeper.

Topsell, speaking of the *vertagus*, says:—

This sort of Dogges, which compasseth all by craftes, fraudes, subtilties and deceiptes, we English men call *Tumblers*, because in hunting they turne and tumble, winding their bodyes about in circle-wise.—*History of Foure-footed Beasts*, p. 168 (1608).

There is little doubt that he regarded *vertagus* as akin to *vertigo*, a turning round, *verto*, to turn, and so correctly represented by *tumbler* in English.

VEDETTE, a military outpost, we have borrowed from the French, where the word means "a Sentry or court of guard, placed without a fort or camp; and more generally, any high place from which one may see afar off."—Cotgrave. The French in turn is but the Italian *vedetta*, "a sentinels standing-place; also a watch-towre, also a beacon" (Florio), so spelt as if derived from *vedere*, to see, view, or survey, as if a watch set to spy or reconnoitre the enemy. *Vedetta*, however, is only another form of *veletta* of the same meaning, which is a diminutive of *veglia* (*veggia*), a *watch*, a sentinel, from Lat. *vigilia* (Diez, Scheler). For the change from *l* to *d*, cf. Fr. *amidon*, from Lat. *amylum*; Portg. *escada*, from Lat. *scala*; also *dautia*, *dacrima*, old Lat. forms of *lautia*, *lacrima*.

VEIL, vb., a mis-spelling of *to vale*, to lower or let down, old Eng. *avale*, Fr. *avaler*. See VAIL and the quotations there given.

This makes the Hollander to dash his Colours, and *veil* his Bonnet so low unto her. —*Howell, Familiar Letters*, book iv. 47.

Cardinal Pole, in 1556, ordered *veiling* of bonnets and bending knees in Hereford Cathedral, when the words were sung, *Et Incarnatus ex Spiritu*, and *Et Homo factus est.* —*M. E. C. Walcott, Traditions and Customs of Cathedrals*, p. 117.

But all so soone as heau'n his browes doth bend,
She *veils* her banners, and pulls in her beames,
The emptie barke the raging billows send,
Vp to the Olympique waues.
G. Fletcher, Christs Victorie on Earth, 1610, st. 36.

In the following passage from Bishop Hacket's *Sermons*, which reads so curiously like a contradiction to St. Paul's injunction about public worship, to *veil* the head is to vail, lower, or bow it:—

What a dissolute carriage it is to see a man step into a Church and neither *veil* his head, nor bend his knee, nor lift up his hands or eyes to heaven? Who dwels there I pray you that you are so familiar in the house? Could you be more saucy in a Tavern or in a Theater.—*Century of Sermons*, 1675, p. 301.

They observed all the gentlemen as well as labourers to *vail* bonnet and retire.—*Life of Bp. Frampton* (ed. T. S. Evans), p. 116.

Then mayst thou think that Mars himself came down,
To *vail* thy plumes and heave thee from thy pomp.
Green, Orlando Furioso, p. 107 (ed. Dyce).

Tho, whenas *vailed* was her lofty crest,
Her golden locks, that were in trammells gay
Upbounden, did them selves adowne display
And raught unto her heeles.
Spenser, Faerie Queene, III. ix. 20.

We shepheards are like them that vnder saile
Doe speake high words, when all the coast is cleare,
Yet to a passenger will bonnet *vaile*.
Sir P. Sidney, Arcadia, 1629, p. 224.

VELDEFARE, "a bird bigger than a thrush of the same colour," is Minsheu's spelling of *fieldfare* (q.v.), apparently from the resemblance of the Spanish word *çorçál*, which he is defining, to *córça*, a faune, a calfe of a hinde, and a desire to assimilate it to the corresponding English "veal" (*veald*), a calf.

VENEER, to superimpose a thin layer of ornamental wood on a more common sort, so spelt as if to denote the *veined* or streaky appearance of the inlaid wood (Lat. *vena*, a vein), is a corrupt form of *fineer*, Dan. *finere*, Ger. *furnieren*, to veneer, originally to furnish (give an additional ornament), from French *fournir*, to furnish. See PERFORM.

The Italians call it *pietre commuse*, a sort of inlaying with stones, analogous to the *fineering* of cabinets in wood.—*Smollett, France and Italy, Letter XXVIII.*

This [Ash] wood and Walnut-tree . . . makes the best *funneer*.—*Modern Husbandman*, VII. ii. 43 (1750).

VENUE, a legal term for the neighbourhood in which a wrong has been committed, and in which it should be tried, so spelt as if to denote the place when the jury are summoned to *come*, from Fr. *venue*, a coming or arrival, like *venue*, in fencing, a coming on or attack (also spelt *venew* and *venny*), is said to be from Norm. Fr. *vesiné, visnet*, neighbourhood, Low Lat. *visnetum, vicinetum*, vicinity (Wedgwood).

The court will direct a change of the *venue* or *visne* (that is, the *vicinia* or neighbourhood in which the injury is declared to be done).—*Blackstone* [Richardson].

VERDIGREASE, an old spelling of *verdigris*, French *vert-de-gris* (as if "green-of-grey"), old Fr. *vert de grice*, which have been regarded as corruptions of *verderis*, Lat. *viride œris*, green of copper.

Vert-de-gris, *Verdigrease*.—*Cotgrave*.

In old French the word appears as *verte-grez*; the original of which Littré thinks may have been *vert aigret*, green produced by acid (*l'aigre*).

Bole armoniak, *verdegrese*, boras.
Chaucer, C. Tales, 16258.

Compare AMBERGREASE.

VERMIN, Fr. *vermine*. In Latin *vermina* is applied to writhings or throes of pain, but the word seems subsequently to have been confounded with *vermis*, a worm. Cf. *vermino*, (1) to writhe in pain, (2) to be troubled with worms.

VESSEL, a term in use at Winchester College for a wrapper of paper, especially the half-quarter of a sheet of foolscap, is said to be a corruption of Lat. *fasciculus* through It. *vassiola* (H. C. Adams, *Wykehamica*, p. 438).

Vessel was used for theme-papers formerly at Bury School.—*Vocabulary of E. Anglia* (E. D. Soc. Reprint B. 20).

VESSEL-CUPS, a Cleveland corruption of *wassail-cups* (Atkinson). In the Holderness dialect (E. Yorkshire), a Christmas carol-singer is called a *vessel-cup* (or *bezzle-cup*) *woman*. Formerly these singers used to carry about in a box "Advent Images" of the Virgin and Child (see Chambers, *Book of Days*, vol. ii. p. 725). *Vessel-cupping* at Christmas is still kept up in the Isle of Axholme (Sir C. H. J. Anderson, *Lincoln Pocket Guide*). On the other hand, in *Joseph of Arimathie*, "*wasscheles* with haly water" (l. 288) are vessels for holy water; *wesselle, Chev. Assigne*, l. 156.

VICIOUS, an incorrect form, as if derived from Fr. *vicieux* (like *vice* from Fr. *vice*), for *vitious* from Lat. *vitiosus*, just as *vitiate*, formerly spelt *viciate* (Cotgrave, s.v. *Vicier*), is from Lat.

vitiare, and *vitiosity*, Lat. *vitiositas*. A similar mis-spelling sometimes found is *negociate* for *negotiate*, as if from Fr. *negocier*, instead of Lat. *negotiare*.

Þe venym & þe vylanye & þe *vycios* fylþe,
Þat by-sulpeȝ manneȝ saule in vnsounde hert.
Alliterative Poems, p. 53, l. 575.

Thou maist, dogged opinion,
Of thwarting cynicks. Today *vitious*,
List to their precepts; next day vertuous.
Marston, Scourge of Villanie, iv. (vol. iii. p. 266).

VILE, in the *Percy Folio MS.*, is a corruption of O. Eng. *fele*, numerous, A. Sax. *féla* (cf. Ger. *viel*).

Sir Lybius rode many a mile
Sawe aduentures many & *vile*
in England & in Wales.
vol. ii. p. 463, l. 1318.

VIPER'S DANCE, the ordinary name for *St. Vitus dance* in Rutland.

VIPER, a popular name in some places for the fish *trachinus draco*, is an alteration of its more common name *wiver*, *weever*, *weaver*, or *quaviver*. See WEAVER.

VILLANY, formerly used in the specific sense of foul or infamous language, was perhaps popularly associated with *vile*, as in the passage, "The *vile* person will speak *villany*" (*A. V. Is.* xxxii. 6), where the Genevan version, preserving a parallelism, has "The niggard will speake of niggardnesse." Abp. Trench, *Select Glossary*, quotes from Barrow on Evil-Speaking:—

In our modern language it is termed *villany*, as being proper for rustic boors [Lat. *villani*].

Scheler remarks that in French *vil*, 'vile, has helped to fix the modern acceptation of *vilain*. Compare *vilcin*, base, *vilenie*, vileness (Cotgrave), *vilener*, to disgrace or revile, with *vileté*, vileness, old Eng. *vilitee* (Elyot), baseness.

Efterward comþ þe zenne of yelpynge þet is wel grat, and wel uoul, wel uals, and wel *vileyn* [Afterward cometh the sin of boasting that is very great, and very foul, very false, and very wicked].—*Ayenbite of Inwyt*, p. 59.

Avoy! hit is your *vylaynye*, ȝe *vylen* your seluen.
Alliterative Poems, p. 61, l. 863.

To make our tongue so clerely puryfyed,
That the *vyle* termes should nothing arage,
As like a pye to chatter in a cage,
But for to speke wyth rethoryke formally
In the good order, wythouten *vylany*.
S. Hawes, Pastime of Pleasure, 1555, p. 46 (Percy Soc.).

He never yet no *vilanie* ne sayde
In alle his lif, unto no manere wight
He was a veray parfit gentil knight.
Chaucer, Cant. Tales, Prol. l. 70.

VINEYARD is perhaps a corruption of the old Eng. form *vyner* or *vinere* (Lat. *vinearium*), which with the common excrescence of *d* would become *vyner-d*, just as old Eng. *lanere* became *lanyard*. See further under STEELYARD. Compare old Eng. *verger*, a garden (Chaucer), Fr. *vergier*, from Lat. *viridarium*. Or more probably *vineyard* is a fusion of *vyner* with A. Sax. *win-geard*, *wineard*, a "wine-yard" (Goth. *weina-gard*). Compare:—

Manna ussatida *weinagard*.—*S. Luke* xx. 9, *Goth. Version*, 360.

Sum man plantode him *wingeard*.—*Id. A. Sax. Vers.* 995.

Sum man plantide a *vyner*.—*Id. Wycliffe*, 1389.

A certayne man planted a *vyneyarde*.—*Id. Tyndale*, 1526.

Thei settiden me a kepere in *vyners*; Y kepte not my *vyner*.—*Wycliffe, Song of Solomon*, i. 5.

VISNOMY, } are old corruptions of
VISIOGNOMY, } *physiognomy* (Greek *physiognômonia*, the knowledge of a man's *nature* (*physis*) by means of his face or expression), from a supposed connexion with *visage*, Fr. *vis*, the face or countenance, Lat. *visus*, the appearance.

It is recorded in *The Perfect Diurnal*, Nov. 23-30, 1646, that certain evil-disposed persons broke into Westminster Abbey and mutilated "the effigies of old learned Camden . . . broke off his nose, and otherwise defaced his *visiognomy*."

Spit in his *visnomy*.
Beaumont and Fletcher, Woman Pleas'd, iv. 1.

The goodly ymage of your *visnomy*,
Clearer then cristall, would therein appere.
Spenser, Sonnets, 45.

Each of the Gods, by his like *visnomie*
Eathe to be knowen; but Jove above them all,
By his great lookes and power Imperiall.
Spenser, Muiopotmos (Globe ed.), p. 535.

Spenser also has the form *physnomie*:—

Yet certes by her face and *physnomie*,
Whether she man or woman inly were,
That could not any creature well descry.
Faerie Queene, VII. vii. 5.

The gradual contraction of this word from an original *physiognomony*, through *physiognomy*, *physnomie*, down to *phiz*, is a curious instance of a common process. Compare *symbology* (De Quincey) for *symbolology*, and see IDOLATRY. Old French corruptions are *phlymouse* and *phlomie* (Cotgrave). The old Eng. *vise*, face, perhaps favoured the contraction to *phiz*.

> That Iuel þenne in gemmyȝ gente,
> Vered vp her *vyse* with yȝen graye.
> *Alliterative Poems*, p. 8, l. 254.

[Raised up her face with gray eyes.]

VOL-AU-VENT. This term for a light sweet dish, which we have borrowed from the French (where it seems to mean something like a "windy flight"), was probably originally *vole et vaine*, an old expression for anything empty, light, or worthless (in this case unsubstantial). Scheler quotes the word *vanvole*, a futile, empty thing, from the *Romant du Renard* (compare our *kickshaws*); Prov. [Fr. *volé* = light puff paste; and *veule* = hollow, loose, light. See FOOL.

W.

WAGGONER, a nautical term for a routier or book of sea-charts, pointing out the coasts, rocks, &c. (Falconer, *Marine Dictionary*, s.v.). An early folio volume of charts by a Baron von Wagenaer originated the name. A *Wagenaer* became a familiar generic name for any volume of a similar description, just as a *Donet* (Donatus' grammar) was a common word formerly for any grammar, something like our *Lindley Murray*, or as we might call a lexicon a *Liddle-and-Scott*, or a concordance a *Cruden*. So *Avinet*, from Avienus, and *Esopet*, from Æsop, are mediæval names for a book of fabl ɜ, and Fr. *calepin*, a note-book or commonplace book, was originally a word-book or lexicon composed by Ambrose *Calepin* towards the end of the 15th century. So Dalrymple's *Charts* are called *The English Waggoner*.

> The Captain . . . . called for the *wagoner*, to enquire whither any rock had been observed by others that had formerly used those seas.—*Life of Bp. Frampton* (ed. by T. S. Evans), p. 30.

The full title of the original volume is—

> Wagenaer, Lucas, Speculum nauticum super navigatione maris occidentalis confectum, continens omnes oras maritimas, Galliæ, Hispaniæ, &c. in diversis mappis maritimis comprehensum. Leyden, 1588, fol.

WAIST-COAT, Mr. Wedgwood claims as a corruption from Fr. *veste* (*Philolog. Trans.* 1855, p. 69), but this seems more than doubtful.

WAINSCOAT, an old mis-spelling of *wainscot* (*e. g.* Pepys' *Diary*, vol. ii. pp. 9, 61, ed. M. Bright), Dut. *wagenschot*, "wain-shutter," wainscot, originally perhaps "wall-shutter;" cf. Fris. *wage*, A. Sax. *wah*, a wall.

WAITS, the nightly musicians at Christmas time so called, have generally been regarded as those who *wait*, wake, watch, or keep vigil (O. Eng. *to waite*) during the night; "*wayte*, waker, *vigil*" (*Prompt. Parv.*), being an old word for a watchman, and Neckam actually translating *veytes* by *excubiæ* (Wright, *Vocabularies*, 106). However, *waits* seems from the first to signify musicians generally.

> *Waytes* on the walle gan blowe,
> Knyghtis assembled on a row.
> *Torrent of Portugal* [in Wright].

It is used similarly in *Kyng Alysaunder*, ll. 4312, 7769, and is no doubt the same word as *wait*, a hautboy, Span. and Portg. *gaita*, a flageolet or bagpipe, which are from Arabic *gai'tah*, a flute (Diez).

> They are generally met by women . . . . who welcome them with dancing and singing, and are called *timber-waits*, perhaps a corruption of *timbrel-waits*, players on timbrels [or pipe and tabour], *waits* being an old word for those who play on musical instruments in the streets.—*Tom Thumb's Travels*, p. 96.

See Brand, *Pop. Antiquities*, vol. i. p. 195, ed. Bohn. He quotes "*wakeful* waits" from *Christmas*, a poem (p. 480), and Sir Thos. Overbury speaks of "the *wakeful* ɜetches on Christmas Eve," but this is nothing to the purpose.

Mr. Chappell with less probability regards the *waight* or hautboy as having been so called from being played by the castle *waight* or watchman.—*History of Music*, vol. i. p. 260.

Here *waits* are watchmen, spies in ambush:—

He sett his *waites* bi þe stret,
If þai moght wit þaa kinges mett.
Cursor Mundi (*Specimens of Early Eng.* ii. 74).

WAKE, the track of smooth water left behind her by a ship under sail, is a naturalized form of Fr. *ouaiche* (same sense), sometimes spelt *ouage*, which is the same word as Sp. *aguage*, a current, from Lat. *aquagium*.

WALL-EYED, said of a horse when the iris of the eye is white, as with a cataract ("All white like a plaistered *wall*." —Grose!), corresponds to Icel. *vagl-eygr* of the same meaning (sometimes corrupted into *vald-eygðr*), from *vagl á auga*, lit. "a beam in the eye," a disease, from *vagl*, a beam. Cf. Swed. *vagel*, a perch.

A horse with a *wall-eye*, glauciolus.
Baret, *Alvearie*, 1580.

In old English writers *whall*, *whaule*, or *whal* eye denotes the disease of the eyes called *glaucoma*, and Spenser speaks of a bearded goat with

Whally eies, the signe of gelosy.
F. Q. I. iv. 24.

Compare—

Oeil de chevre, *whall eye*.
Cotgrave.

The form *woldeneyed* occurs in *K. Alysaunder*, l. 5274.

The vilest stroke,
That ever *wall-eyed* wrath or staring rage
Presented to the tears of soft remorse.
Shakespeare, *King John*, act iv. sc. 3, l. 50.

WALNUT, WALL-NUT, } has no right to be ranked among wall fruit, as its name might suggest. It was spelt formerly *walshnut* (Gerarde, 1595, p. 1252), A. Sax. *wealh-hnut*, and = Ger. *Wälsche Nuss*, "foreign nut," Dorset *welsh nut*. So Fr. *gauge*, from O. H. Ger. *walah*; Icel. *val-hnot*, Irish *gall-chno*. In old English it was sometimes with the same connotation called *Frencissen hnutu*, French nut (*Leechdoms*, *Wortcunning*, &c., Cockayne, vol. iii. Glossary). The German have also *wallnuss*, as if from *wall*, a rampart.

Some difficulty there is in cracking the name thereof: why *Wall-nuts*, having no affinity with a *Wall*, whose substantial Trees need to borrow nothing thence for their support. Nor are they so called because *walled* with Shells, which is common to all other Nuts. The truth is *Gual* or *Wall* in the old Dutch signifieth *strange* or exotick (whence *Welsh* that is *Foreigners*); these Nuts being no Natives of England or Europe, and probably first fetch'd from Persia, because called *Nux Persique* in the French tongue.—*Fuller*, *Worthies of England*, vol. ii. p. 352 (ed. Nichols).

Compare Ger. *Wälsche Bohne*, = Eng. French beans, *i.e.* foreign beans; *Wälscher hahn*, a turkey (cf. Fr. *poule d'Inde*, *Dindon*).

Ve goed for ge-roasted *Welsh-hens*.
Breitmann Ballads, p. 108 (ed. 1871).

Fagioli, feazols, *welch* beanes, kidney beans, French peason.—*Florio*.

Similarly in Icelandic *Valir* (foreigners) are the French, *Val-land*, France, *vallari*, one from foreign lands, a pilgrim, whence no doubt the surname Waller (cf. Ger. *wallfahrten*).

WALL-WORT, an old popular name for the dwarf-elder (*Ebulus*), as if called from its growing on walls, is old Eng. *wealwyrt* (Cockayne, *Leechdoms*, *Wortcunning*, &c., vol. iii. Glossary), properly the "foreign plant" (A. Sax. *wealh wyrt*, like *walnut*, from *wealh-hnut*), it being popularly supposed to have been introduced by the Danes, whence its other name *Dane-wort*. We also find the forms *wal-wyrt* (Wright, *Vocabularies*, p. 30, 10th cent.) and *walle-wurte* (*Id.* p. 265, 15th cent.). Gerarde spells it *Wale woort* and *Wall woort* (*Herbal*, p. 1237). It seems also to have been regarded as a compound of A. Sax. *wäl*, slaughter, and as having got its name from growing at Slaughterford, Wilts, where many of the Danes were destroyed (see Prior, s.v.).

The rootes of *Wall woort* boyled in wine and drunken, are good against the dropsie. —*Gerarde*, *Herbal*, p. 1238.

The road hereabouts too being overgrown with *Daneweed*, they fansy it sprung from the blood of the Danes slain in battle; and that if upon a certain day in the year you cut it, it bleeds.—*D. Defoe*, *Tour thro' Great Britain*, ii. 416.

WANDEROO, the name of a baboon found in Ceylon, Ger. *wanderu*, as if called from its erratic habit, are naturalized forms of Cingalese *elvandu*.—Mahn's *Webster*.

WANHORN, the name of a plant of

the genus *Kæmpferia*, is a corruption of the Siamese *wanhom*. — Mahn's *Webster*.

WANTON, sometimes understood as if it meant *wanting* (a mate), *appetens*, licentious, is the old Eng. *wantown*, or *wan-towen*, deficient in breeding, badly brought up, A. Sax. *wan* (implying deficiency) + *towen* (*togen*, p. partc. of *teón*, to lead or draw), educated. The word is thus equivalent to *un-towune*, undisciplined, and opposed to *wel itowene* (*Ancren Riwle*), well-bred. See Wedgwood, s.v.

Welsh *gwantan*, fickle, wanton, apparently from *gwantu*, to separate (as if "apt to run off"), is perhaps a borrowed word.

Mar. You are a *wanton*.
Rob. One I do confess,
I *want-ed* till you came; but now I have you,
I'll grow to your embraces.
B. Jonson, The Sad Shepherd, i. 2.

Yonge *wantons*, whose parentes haue left them fayre houses, goods and landes, whiche be visciously, idle, vnlearnedly, yea or rather beastly brought vp.—*W. Bulleyn, Booke of Simples*, p. xxvii. verso.

WANTY, an old word for the girth or belly-band of a horse, still used in prov. English (*e.g.* Parish, *Sussex Glossary*), which Mahn thought to be connected with Dut. *wandt*, *want*, tackling, ropework, rigging, is a corruption of *wambtie*, a band or tie (A. Sax. *tige*) for the *wamb* or belly (A. Sax. *wamb*, old Eng. *womb*, the belly).

A pannell and *wanty*, pack saddle and ped,
A line to fetch litter, and halters for head.
Tusser, Husbandry Furniture, p. 11
[Richardson].

WAR-DAYS, a Cleveland word for week-days as opposed to Sundays, ordinary or working-days, is identical with Dan. *hverdag*, a week day, lit. "every day," from *hver*, every, Suio-Goth. *hwardag*. *Wart-day* (in Peacock's *Glossary of Manley, &c., Lincolnshire*) is a further corruption.

WARDEN, as the name of a pear, is from the French *garde*, "*Poire de garde*, a *Warden*, or Winter Pear; a pear which may be *kept* [*gardée*] very long." —Cotgrave. This disposes of the theory that this variety was raised first by the Cistercian monks of Wardon in Bedfordshire (*The Herefordshire Pomona*, Pt. I.).

WAR-HEN is given in Bosworth, *Anglo-Saxon Dictionary*, as a name for the hen pheasant, under the word *wor-hana*, *i.e.* moor-hen (from *waur*, weed ?), of which word it is a corruption.

Fursianus, *Wor-hana*.—*Wright, Vocabularies*, 11th cent.

WARLOCK, a wizard, presents a curious instance of reiterated corruption. The English word, as well as the Scotch *warlo*, a wicked person, is the modern form of old Eng. *warlowe*, A. Sax. *waérloga*, a "compact-liar," one who has belied or broken his (baptismal) covenant (*waér*), an apostate; in the *Beowulf* (8th century) we have a similar formation, *treów-logan*, faith-breakers (l. 2847, ed. Arnold). *Waér-loga*, however, is an Anglicized form of Icelandic *varð-lokkur*, literally "*ward-songs*," "guardian-songs" (as if from *varða*, to ward), charms, incantations, witchcraft; but this also, as Cleasby points out, is a corruption of *urðar-lokkur* (or *-lokur*), *i. e.* "weird-songs," spells, charms, from *urðr* = A. Sax. *wyrd*, "weird."

þe *warlaghe* saide on-loft with vois;—
"a ha Judas! quat has þou done."
Legends of the Holy Rood, p. 121, l. 467.

Bi-leueþ oure weorre . *warlawes* wode.
Old Eng. Miscellany, p. 91, l. 37.

In the following Jonah's whale is called a *warlock*:—

For nade þe hyȝe heuen kyng, þurȝ his honde myȝt
Warded þis wrech man in *warlowes* guttes.
Alliterative Poems, p. 96, l. 258.

[For had not the high king of heaven, through his mighty hand, guarded this wretched man in the monster's guts.]

Ye surely hae some *warlock*-breef
Owre human hearts.
Burns, Poems, p. 34 (Globe ed.).

WARY-ANGLE, an old name for a "sort of Magpy, a Bird" (Bailey), is a corruption of *wariangle*, the shrike or butcher-bird, Ger. *würg-engel*, destroying angel. For instances of birds being called angels, see ARCHANGEL *supra*.

WATER-CROFT, a Leicestershire word for a water-bottle (Evans), a corruption of *water-caraffe*. See CROFT.

WATER-GRASS, a provincial corruption of *water-cress* (Wright). *Water-grass-hill* in Co. Cork is in the native

Irish *Cnocan-na-biolraighe*, the hill of the *watercresses* (Joyce, *Irish Names of Places*, 1st S. p. 35).

Watter crashes is the Cumberland form of the word (Dickinson), *watercreases* that of the South London folk.

WAVER, a provincial word for a pond (Suffolk), old Eng. *wayowre*, stondinge water, Piscina (*Prompt. Parv.*), are naturalized forms of Lat. *vivarium*, a pond for keeping fishes alive. Hence also Fr. *vivier*, O. H. Ger. *wiwari*, M. H. Ger. *wiwer*, Mod. Ger. *weiher*.

WAVE-WINE, a name for the bindweed or convolvulus, otherwise *witherwine*, in Wilts. and Gloucestershire (*Old Country and Farming Words*, p. 163).

WAY, in the nautical phrase "to get under *way*," is most probably a distinct word from *way* (= *via*), A. Sax. *weg*, Icel. *vegr*.

The *way* of a Ship is the course or progress which she makes on the water under sail. Thus when she begins her motion, she is said to be *under way*; and when that motion increases she is said to have fresh way through the water.—*Falconer, Marine Dict.*

The original meaning of the word would seem to be "motion," and so it may be a derivative of A. Sax. *wegan*, to move (cf. Ger. *wägen*, Goth. *wagjan*, Icel. *vega*, and perhaps Lat. *vagari*); but perhaps A. Sax. *weg* itself originally meant motion onward, a passage, a journey, and then the road traversed, a "way." From the cognate O. H. Ger. *wagôn*, to move, altered into *wogôn* (whence Ger. *wogen*, to float), comes Fr. *voguer*, to set sail, *vogue*, a clear passage, as of a ship in a broad sea (Cotgrave). Consequently the phrase "to be in vogue," *i.e.* to pass current, Fr. *être en vogue*, *avoir la vogue*, O. H. Ger. *in wagô wesan*, exactly corresponds to being "under way" (*inter viandum*).

Weigh, which is sometimes substituted incorrectly in this phrase (from a confusion with "weighing anchor"), was occasionally written *way*. It is radically the same word.

I will not have it to be preiudice to anye body, but I offer it unto you to consider and *way* it.—*Latimer, Sermons*, p. 86.

Sailes hoised there, stroke here, and Anchors laid,
In Thames, w^ch^ were at Tygris & Euphrates *waide*.
Donne, Poems, 1635, p. 304.

Oissa, the cry of Mariners hoisting sailes, *waying* of ancker, &c.—*Florio*.

WAY-BIT, an old corruption of *weebit*; see the citations.

"*An Yorkshire Way-bit.*"—That is, an Over-plus not accounted in the reckoning, which sometimes proveth as much as all the rest. Ask a Country-man here on the highway, how far it is to such a Town, and they commonly return, "So many miles and a *Way-bit*;" which *Way-bit* is enough to make the wearied Travailer surfet of the length thereof . . . . But hitherto we have run along with common report and false spelling (the way not to win the race), and now return to the starting place again. It is not *Way-bit*, though generally so pronounced, but *Weebit*, a pure Yorkshirisme, which is a small bit in the Northern Language.—*T. Fuller, Worthies of England*, ii. 495.

In some Places they [miles] contain forty Furlongs whereas ours have but eight, unless it be in Wales, where they are allowed better Measure, or in the North Parts, where there is a *wea-bit* to every mile.—*Howell, Fam. Letters*, bk. iv. 28.

Way-bit, a little piece, a little way, a Mile and a Way bit, *Yorksh.*—*Ray, North Country Words*.

Il n'y a qu'vne huquée (Much like our Northern *Weebit*) You have but a little (saies the clown, when you have a great) way thither.—*Cotgrave, s.v. Huquée*.

Compare *wee*, a little bit, as in the Scottish song, "We had better bide a *wee*," short for *weeny*, A. Sax. *hwǽne* (Ger. *wenig*).

The kyng than vynkit a litill *we*,
And slepit nocht full ynkurly.
Barbour, The Bruce, bk. vii. l. 183.

WAY-BREAD, the popular name of the plantain, formerly spelt *way-brede*, *weybred* (Gerarde, p. 340), is in old English *wœg-brǽde*, *weg-brǽde*, *i. e.* "way-spread," so called from its frequenting waysides, from *brǽdan*, to spread. Compare its foreign names, Dan. *vejbred*, Ger. *wegebreit*, *wegbreidt*, "way-spread," Dut. *weegbree* (Sewel), Prov. Ger. *wegwort*.

Gif mannes heafod æce oððe sar sỳ genimme *wegbrædan* wỳrtwalen [If a man's head ache or be sore let him take the roots of *waybread*].—*Leechdoms, Wortcunning, and Starcraft*, ed. Cockayne, vol. i. p. 81.

Way-bread, Plaintain, ab AS. *Waeg-braede*, so called because growing everywhere in

Streets and *Ways*.—*Ray, North Country Words.*

WAY-GOOSE, the name of the annual dinner given to journeymen printers at the beginning of winter. "The Master Printer gives them a *Way-goose;* that is, he makes them a good feast, &c."—Moxon, *Mechanick Exercises*, 1683. The word is a corruption of *wayz-goose, i.e.* a stubble-goose, which used to be the head dish at these entertainments (*N. & Q.* 5th S. vi. 200). Bailey gives *wayz-goose*, a stubble-goose, and *wayz*, a bundle of straw. Old Eng. *wase*, a wisp (Baret).

WAY-WARD, generally understood to mean wilful, as if "turned everyone to his own *way*" (*Is.* liii. 6), is for *away-ward*, old Eng. *aweiwarde*, turned away (O. Eng. *awey*, A. Sax. *áweg*), perverted, perverse, obstinate, like "froward," Prov. Eng. *offish*, shy, unsocial (Whitby), Fr. *revêche*, It. *rivescio* (*reversus*), It. *ritroso*, stubborn (*retrorsus*). See TOADY.

The first part of the word, *away, awey, aweg* (A. Sax. *on-weg*, Dut. *weg*), was perhaps confused with Prov. Ger. *awech, äbig, affig*, old Ger. *awikke*, Icel. *öf-ugr*, turned the wrong way, whence old Eng. *awke*, perverse, wrong, and *awkward*, old Sax. *avuh*, perverse, evil. See Garnett, *Philolog. Essays*, p. 66.

It is a botles bale · bi god þat me fourmed,
t[o] willne after a wif · þat is a *waywarde*
euere. *William of Palerne*, l. 3985.

That thou be delyuered fro an yuel *weie*, and fro a man that spekith *weiward* thingis, Whiche forsaken a riȝtful *weie*, and goen bi derk *weies* . . . . whose *weies* ben *weyward*, and her goyingis ben of yuel fame.—*Wycliffe, Prov.* ii. 12, 14.

He that goith simpli, schal be saaf; he that goith bi *weiward weies*, schal falle doun onys.—*Wycliffe, Prov.* xxviii. 18.

WAXY, a vulgar word for angry, used so far back as the time of Chas. I. (see the quotation from *The Hamilton Papers relating to the years* 1638-1650, Camden Soc.), is perhaps from the Scottish *wex*, for *vex*, and so = Fr. *vexé*, from Lat. *vexare*. So *wax*, to grow, was anciently sometimes written *wexe*. In Lowland Scottish *w* was often used for *v*.

The deuill fyndis a man *werit* and torment with seknes.
Ratis Raving, &c. p. 3, l. 73 (E.E.T.S.).

Scot. "to be in a *vex*" or "*wex*," a state of vexation, corresponds to slang "in a *wax*."

They wowld place such persons in inferior commandis as ar to deboch the affections of the salers, from which being discouerid be him makes him the moir *waxy*.—*Sir W. Bellenden to Earl of Lanerick*, July 9, 1648, *Hamilton Papers*, p. 229.

Davies, *Supp. Eng. Glossary*, supplies the following instances:—

She's in a terrible *wax*, but she'll be all right by the time he comes back from his holidays.—*H. Kingsley, Ravenshoe*, ch. v.

It would cheer him up more than anything if I could make him a little *waxy* with me.—*Dickens, Bleak House*, ch. xxiv.

WEARY, a Scotch word in Burns' line,

Weary fa' the wæfu' woodie,

is a corruption of the old Eng. *wary, werg*, a curse or malediction (Oliphant, *Old and Mid. Eng.* p. 74), frequently spelt *warie* (Havelok) and *wery* (Minot), A. Sax. *wergian*, to curse, also *wyrgan*, to harm, akin to *worry*.

I may *wery* the wye, thatt this werre mouede.
Morte Arthure, l. 699.
[I may curse the man that stirred up this war.]

Ge ne schulen uor none þinge ne *warien*, ne swerien.—*Ancren Riwle*, p. 70.
[Ye must not for anything curse or swear.]

Crist *warie* him with his mouth!
Waried wrthe he of norþ and suth!
Havelok the Dane, l. 434.

WEASEL, an old name for the gullet or windpipe, and sometimes for the uvula or epiglottis, is a corruption of A. Sax. *wœsend* or *wâsend*, Fris. *wâsend*, perhaps akin to A. Sax. *hweosan*, to wheeze, Icel. *hvœsa*. Compare Bav. *waisel*, the gullet (Wedgwood), and perhaps the first part of Greek *oisophágos*, the gullet or œsophagus, Fr. *oeson*, the weason or throat-pipe (Cotgrave).

Florio, *New World of Words* (1611), defines *Epiglotte* to be "the couer or *Weasell* of the throat."

Gallillo, . . . the *weezell* or little tongue at the entrance of the throat, the throat boll.—*Minsheu, Spanish Dict.* 1623.

If ye seek to feed on Ammon's fruits, . . .
The mastives of our land shall worry ye,
And pull the *weesels* from your greedy throats.
Peele, David and Bethsabe, p. 465 (ed. Dyce).

In the head, as there be several parts, so there be divers grievances . . . to omit all

others which pertain to . . . mouth, palate, tongue, *wesel, chops*, face, &c.—*Burton, Anatomy of Melancholy*, I. i. 1. 3.

So I was asked, what he was that made this restitution. But shoulde I haue named hym? nay they shoulde as soone haue thys *wesaunt* of mine.—*Latimer, Sermons*, p. 111 verso.

Forbid the banns or I will cut your *wizzel*.
The City March (*Old Plays*, vol. ix.).

In-steps that insolent insulter,
The cruel Quincy, leaping like a Vulture
At Adams throat, his hollow *weasand* swelling.
Sylvester, Du Bartas, p. 209 (1621).

Cut his *wezand* with thy knife.
Shakespeare, Tempest, iii. 2.

Campanilla, a little bell. Also the *weesill* or little tongue of the throat.—*Minsheu, Spanish Dict.* 1623.

See WHISTLE, which is perhaps the same word; and compare *weasel-fish* (*Motella vulgaris*), which seems to be a corruption of its other name *whistle-fish* or *whistler*.

WEATHER, To (a storm, &c.), is said to be a corruption of the A. Sax. *wiðrian*, to resist, to oppose successfully (Haldeman, *Affixes*, p. 96), from A. Sax. *wiðer* = Scot. *wither-(shins)*, O. H. Ger. *widar*, Ger. *wieder*, Goth. *wiþra*, Icel. *viðr*, against. I doubt it. But compare Lonsdale *whitherin'*, strong and lusty (*Glossary*, R. B. Peacocke).

WEATHER-HEAD, a dolt or simpleton (Sir W. Scott), as if changeable and uncertain as the weather (*ventosus*), is a corrupt orthography of *wether-head*, having the head of a *wether*, A. Sax. *weðer*, Goth. *withrus* (Ger. *widder*). Compare Lat. *vervex*, and *vervecinum caput*, a mutton-head.

Sir, is this usage for your Son?—for that old *weather-headed* fool, I know how to laugh at him; but you, Sir.—*Congreve, Love for Love*, ii. 7 [Davies].

The following seems to connect the word with old Eng. *wede*, madness (supposed to be produced by a worm in the brain).

The ramme or *wedder* is the lodysman of other shepe, and he is the male or man of the oye, and is stronger than the other shepe, & he is also called a *wedder* because of a worme that he has in his hede & whan that begynneth for to stirre, than wyll he tucke and fight.—*L. Andrewe, Noble Lyfe*, Pt. I. sig. b. i (back).

Or probably the writer was thinking of the Lat. *vervex*, which was supposed to be derived from *vermis* (and perhaps *vexare*, as if "worm-vexed"!). Compare:—

Li multuns un *verm* ad,
Qui les corns li manjue, quant del hurter se argue;
Pur ço nument divin *vervecem* en Latin.
P. de Thaun, Livre des Creatures, l. 563.

[The sheep has a worm,
Which gnaws his horns when he wants to butt;
Wherefore divines name it *vervex* in Latin.]

WEAVER, } the name of a fish, *Tra-*
WEEVER, } *chinus vipera*, is a corruption of *wiver, viver*, or *quaviver*, French *vive* and *guivre*, from Lat. *vivus*, living (so called from the length of time it will continue to live when drawn out of the water), or perhaps of *viper*, which is another name for the same.

The *Weever*, which altho' his prickles venom be. *Drayton, Polyolbion.*

Vive, the *Quaviver* or Sea-Dragon.—*Cotgrave.*

Dragon marin, the *Viver* or *Quaviver*, a monstrous and venemous fish.—*Id.*

There is a little fish in the form of a scorpion, and of the size of the fish *quaquiuer*.—*Bailey, Erasmus's Colloq.* p. 393.

Compare the heraldic *wivern*, from Fr. *vivré*, O. Fr. *wivre*, also *givre, guivre*, from Lat. *vipera* (*i.e. vivipara*).

WEAVER, a term applied to watchmakers, ivory-turners, and other handicraftsmen in the Registers of the French Protestant Church, Threadneedle Street, London, vol. 3, 1698-1711 (see G. Smiles, *The Huguenots*, p. 468), is a phonetic corruption of Fr. *ouvrier*, O. Fr. *uverier*. Sigart quotes the forms *ej waif, j'waif*, I work (*Glossaire de Wallon de Mons*, s.v. *Ouvrer*).

WED-LOCK, popularly understood to have a reference to the indissoluble nature of the marriage bond, "the loyall linkes of wedlocke" (Spenser, *F. Q.* I. vi. 22), whereby the contracting parties, as it were, are fettered together for life, is really the modern form of A. Sax. *wedlác*, from *wed*, a pledge or engagement, and *lác*, an offering or gift, a marriage gift, cf. *brýdlác*.

The termination in *knowledge*, old Eng. *cnowlach, cnow-lech*, = *cnaw-lac*, is said to be the same. In the well-known signboard of The Man Loaded

with Mischief, or in other words carrying his wife on his back, ascribed to Hogarth, the chain of Matrimony round his neck is fastened with a padlock, labelled "Wed-lock" (see *History of Sign Boards*, Hotten, p. 456).

In prison slang a fetter fixed to one leg is called *a wife* (*Slang Dictionary*). In Irish a couple-beggar used to be called *cor-a-ccorrach*, "foot-in-fetter" (O'Reilly). Compare BANDS. In old registers Lat. *solutus*, loose, unshackled, is often used for a bachelor or unmarried person.

Wedlock is a padlock.—*Ray, Proverbial Observations*, p. 43 (ed. 1742).

An usage,
Swilk dar I undertake,
Makes theym breke thare *wedlake*.
Towneley Mysteries, Juditium.

Wastoures and wrecches · out of *wedloke*, I trowe,
Conceyued ben in yuel tyme · as caym was on Eue.
Vision of Piers the Plowman, B. ix. 120.

WEEDS, useless vegetation the spontaneous growth of the ground, has been frequently confounded with *weeds*, clothing, garments (now only used of a widow's mourning garments), as if the word denoted the vesture which the earth puts on when "in verdure clad." So Richardson, and Abp. Trench, who says "*Weeds* were whatever covered the earth or the person" (*Eng. Past and Present*, Lect. IV.). Compare the following :—

Methocht freshe May befoir my bed upstude,
In *weid* depaynt of mony diverse hew.
Dunbar, Thistle and Rose, sub init.

The words, however, are perfectly distinct, *weed*, a garment, being from A. Sax. *wæd*, vesture, Prov. Ger. *gewate*, old Ger. *giwuati*, and *weed*, herbage, from A. Sax. *weód*, a plant, a weed.

Gyf æcyres *weód* . . . God scrýt.—*A. Sax. Version, Matth.* vi. 30.

[If God clothe the weed of the field.]

Vnder vre *wede* vre kynde nom,
And al soþ-fast mon bi-com.
Grosseteste, Castel of Loue, 1320, l. 658.

[Under our garb He took our nature and became very man.]

Tell me, Ned Lacy, didst thou mark the maid,
How lovely in her Country-*weeds* she look'd?
R. Greene, Friar Bacon and Friar Bungay, 1594 (p. 153).

I gave her twopence, reassumed my former garb, and left my *weeds* in her custody.—*H. Brooke, Fool of Quality*, i. 191 [Davies].

WEED-WIND, a corruption of *with-wind*, A. Sax. *wiðwinde*, from *wið*, about, and *windan*, to wind, the convolvulus (Prior).

Weed-wind that is withywind.—*Gerarde, Index.*

WELCOME has been generally regarded as a compound of *well* (A. Sax. *wel*, Goth. *waila*, Ger. *wohl*) and *come* (A. Sax. *cuma*, a comer, *cumian*, to come), as if, like It. *ben-venuto*, it meant "come well," or under happy circumstances (*bien arrivé*), similar to *welfare*, *welborn* (A. Sax. *welboren*), A. Sax. *wel-dæd* (good deed, benefit, Goth. *waila-deds*). It is really a slightly corrupted form of A. Sax. *wilcume! wil-cuma*, a pleasant or wished-for comer, *wil-cumian*, to receive gladly, to salute; where *wil*, pleasing, is of the same family as A. Sax. *wille*, wish, desire, will, *willan*, to wish (Goth. *wiljan*, Ger. *wollen*). Like formations are A. Sax. *wil-gest*, an acceptable guest, *wil-boda* (*nuntius gratus*), *wil-dag*, a wished-for day, *wil-gesíð*, a pleasant companion (Ettmüller, p. 11).

And gyf ge ðæt án dóþ ðæt ge eowre gebróðra *wylcumiaþ*, hwæt dó ge máre?—*A. Sax. Vers.* (995), *S. Matt.* v. 47.

[And if ye only do this, that ye greet your brethren, what do ye more?]

WELLADAY, probably a modern corruption of the old English exclamation *welaway! weilawey* or *walawa!* from the analogy of *lack a day!* Spenser further corrupted the word into *weal-away*, as if absence of *weal*. The true origin is A. Sax. *wá lá wá*, woe! lo! woe!

þo hauelock micte sei "*weilawei.*"
Havelok the Dane, l. 570, ed. Skeat.

Harrow now out, and *well away!* he cryde.
Spenser, Faerie Queene, II. vi. 43.

þai cried, "allas and *wayloway*,
For dole what sal we do þis day.
Legends of the Holy Rood, p. 95, l. 307.

In folks-etymology the word was anciently regarded as being *well-away*, absence of weal. Compare CARAWAY understood as *Care-away*.

For wot no wight what werre is · þer as pees regneþ,
Ne what [is] witerliche wele · til *wele-a-way* hym teche.
W. Langland, Vision of Piers Plowman, C. xxi. 259.

A! *weel away! weel away!* fals hert, why wylt thou not brest,
Syn thi maystyr so cowardly thou hast forsake?
Coventry Mysteries, p. 298 (Shaks. Soc.).

But *weilawey!* þat he ne wist · what wo y drye.
William of Palerne, l. 935.

They cryed so pitously, Alas and *weleaway* for the deth of her dere suster coppen.—*Caxton, Reynard the Fox*, p. 9 (ed. Arber).

Wel-away the while I was so fonde,
To leave the good, that I had in hande,
In hope of better that was uncouth!
Spenser, Shepheards Cal. Sept.

WELL INK, a Cumberland name for the plant *Veronica* (*Beccabunga; vide* Dickinson, *Glossary*, s.v.), of which word it may be a corruption (*wer'nik'*, *wer'ink*, *wel'ink?*).

WELSH RABBIT, a name for a dish of toasted cheese, Fr. *Wouelche Rabette* or *Lapin Gallois* (Kettner, *Book of Table*, p. 486). It has been frequently alleged that *rabbit* here is a corruption of *rare-bit* (*e.g.* by Archbishop Trench), but no evidence has ever been produced of the latter word having been so used. Quite recently, indeed, some superfine restaurants have displayed their learning by admitting "Welsh *Rare-bits*" into their *ménus;* but in the bills of fare of mere eating-houses it is still vulgar *rabbit*. The fact is, the phrase is one of a numerous class of slang expressions—the mock-heroic of the eating-house—in which some common dish or product for which any place or people has a special reputation is called by the name of some more dainty article of food which it is supposed humorously to supersede or equal. Thus a sheep's head stewed with onions, a dish much affected by the German sugar-bakers in the East-end of London, is called "a German duck;" a *Leicestershire Plover* is a bag-pudding (Ray); a species of dried fish is "a Bombay duck" in Western India; a crust of bread rubbed with garlic is in French slang "a capon;" in Cambridgeshire cow-heel is "a cobbler's lobster" (Wright); red herrings are variously known as "Norfolk capons," "Dunbar wethers," or "Gourock hams." "Sheep's head" is an old name for a Virginian fish from which something like mutton broth could be made (Bailey). "Mummers' feed is a herring which we call a *pheasant*," says a strolling actor in Mayhew's *London Labour and London Poor*, vol. iii. p. 151. In French it is popularly called *poulet de carême*. A cheap dish composed of liver, potatoes, &c., is termed "a poor man's goose." Similarly a dish of roasted cheese was regarded as the Welshman's rabbit. So shrimps are "Gravesend sweetmeats," and potatoes "Irish apricots" or "Munster plums" (Tylor, *Macmillan's Magazine*, April, 1874). In Scottish, "a Norloch trout" was an old cant phrase for a leg of mutton (Jamieson).

Cape Cod Turkeys = codfish; *Taunton Turkeys* and *Digby chickens* = herrings; *Albany Beef* = sturgeon.—*Bartlett, Dict. of Americanisms*, 4th ed.

The *goes* of stout, the Chough and Crow, the *welsh rabbit*, the Red Cross Knight, ... the song and the cup, in a word, passed round merrily.—*Thackeray, The Newcomes*, ch. i.

The following I take from Davies, *Supp. Eng. Glossary*:—

Go to the tavern, and call for your bottle, and your pipe, and your *Welsh-rabbit*.—*Graves, Spiritual Quixote*, bk. vii. ch. 9.

A desire for *welsh-rabbits* and good old gleesinging led us to the Cave of Harmony.—*Thackeray, The Newcomes*, ch. i.

Compare the following:—

The Weavers' Beef of Colchester.—These are Sprats, caught hereabouts, and brought hither in incredible abundance, whereon the poor Weavers (numerous in this City) make much of their repast, cutting Rands, Rumps, Surloyns, Chines, and all Joynts of Beef out of them, as lasting in season well nigh a quarter of a year.—*T. Fuller, Worthies of England*, i. 340.

A Yarmouth Capon.—That is, a Red-herring. No news for creatures to be thus disguised under other names; . . . But, to countenance this expression, I understand that the Italian Friers (when disposed to eat flesh on Fridays) calls a Capon *piscem è corte*, a fish out of the Coop.—*Fuller, Worthies of England*, ii. 127.

"Bristol Milk."—Though as many elephants are fed as Cows grased within the Walls of this City, yet great plenty of this metaphorical Milk, whereby Xeres or Sherry

Sack is intended.—*T. Fuller, Worthies of England*, ii. 295.

See the somewhat similar phrases under LEVANT, and add to the instances there given :—

It was their sole refuge ; they might seek their fortune in another place and come home by *Spillsbury* [*i.e.* be upset].—*Hacket, Life of Williams*, i. 208.

WENCH, now a depreciatory term for a young woman, is a shortened form of old Eng. *wenchel*, which was probably mistaken for a diminutival form in *-el* (from a false analogy to diminutives like *cockerel, kernel, satchel, pommel, libel, citadel, bottle, circle*, &c.), and implying therefore a primitive *wench* ; pretty much as if we evolved a word *wat* out of *wattle* (A. Sax. *watel, watul*). Similarly *thrush* has been formed from old Eng. *thrushill, throsle* or *throstle* ; *date* from *datel* or *datle* ; *almond* from *amandel* ; Fr. *ange* from *angel*. Old Eng. *wenchel*, used for a young person of either sex, A. Sax. *wencle*, a maid, seems to denote etymologically one that is weak, being akin to A. Sax. *wencel*, a weakling, *wincel*, offspring, Prov. Eng. *winkle*, and *wankle*, feeble, weakly, pliant, Scot. *wankill*, unstable. " Quelen þa *wanclen*."—*Layamon*, iii. 280 [Died the weaklings, *i.e.* children] ; A. Sax. *wancol*, wavering, A. Sax. *wincian*, to bend, waver, *wincan, wícan*, to yield, to totter, Lat. *vacillare*, Sansk. *vank*, to bend, to go crooked. Orminn calls Isaac a *wenchel*, and an old Eng. poem makes the Virgin say " Ich am Godes *wenche*."

He biseinte Sodome & Gomorre, were, & wif, & *wenchel*.—*Ancren Riwle*, p. 334 (var. lec.).

[He sank Sodom and Gomorrah, man, woman, and child.]

þe segge herde þat soun to segor þat ȝede, & þe *wenches* hym wyth þat by þe way folȝed.
Alliterative Poems, p. 65, l. 974.

[The man heard that sound that went to Zoar and the women with him that followed by the way.]

For that other is a powre woman,
She shal be cleped his *wenche* and his lemman.
Chaucer, The Manciples Tale.

I am a gentil woman, and no *wenche*.
Id. Marchantes Tale, l. 10076.

He painted also a minstrel *wench* playing vpon a Psaltry.—*Holland, Pliny*, vol. ii. p. 550.

A *wench* went and told them.—*A. V. 2 Sam.* xvii. 17.

WEYWARD, a mis-spelling, and perhaps misunderstanding, of O. Eng. *wierde, wyrde*, " weird," in the folio editions of Shakespeare :—

The *weyward* sisters, hand in hand,
Posters of the sea and land.
Macbeth, act i. sc. 3.

Warburton and Tieck actually take the word here for *wayward*, wilful. But Holinshed, whom Shakespeare here is following, calls the witches the *weird sisters*, and Gawin Douglas (1553) gives the same title to the Parcæ or Fates :—

The *weird Sisteris* defendis that suld be wit.
Third Booke of Eneados, p. 80, l. 48.

Cloto . . . anglice, one of the thre *wyrde Systers*.—*Ortus Vocabulorum*, 1514.

It is the same word as O. Eng. *wierde*, fate, destiny, A. Sax. *wyrd*, Icel. *urðr*. See WARLOCK.

Fortune, executrice of *wierdes*.
Chaucer, Tro. and Cres. b. iii. 618.

WHALE, to beat soundly, is a vulgar pronunciation frequently heard in some places of " *wale*," or " *weal*," or *welt*, to raise stripes or *wheals* (A. Sax. *walu*, Goth. *walus*) on the skin with a lash.

Wale, to beat with a stick.—*Holderness Glossary*, Eng. Dialect Soc.

It. *Lerze*, the blacke or blew *wales* or markes of a blow or stripe.—*Florio*.

Compare *whaleing*, boards used to keep the bank of a drain from falling in (Lincolnshire), with *wale* in gunwale, &c., Goth. *walus*, a staff, Icel. *völr*.

An attempt has been actually made to bring this word into connexion with the monster of the deep. *Whailing*, says an old encyclopædia quoted with approval by Jamieson (*Scotch Dict.* s.v.), is " a lashing with a rope's end, from the name of a rope called a *whaleline*, used in fishing for *whales*."

WHAT in *somewhat*, O. Eng. *much what* (Sir Thos. More) is for *whit*, A. Sax. *wiht*, or *wuht*, a thing, a whit, Gothic *waiht*, the same word which enters into *aught*, A. Sax. *áwhit*, " one-whit," and *naught*, A. Sax. *nâ-whit*, " no-whit."

Thus two things which are *somewhat* different, are *some whit* (or particle)

different. Wycliffe (1389) uses *what* for *whit* in the following passage :—

The looues of two hundrid pens suffysen not to hem, that ech man take a litle *what*.—*John* vi. 7.

See Eastwood and Wright, *Bible Word Book*, s.v. *Whit*. "þatt illke *whatt*," the same thing, occurs in Orminn (ab. 1200), vol. ii. p. 293.

3e xal fynde hym a strawnge *watt!* [= *wight*].
The Coventry Mysteries (Shaks. Soc.), p. 294.

So in the phrase "I'll tell you *what* now of the devil" (Massinger, *Virgin Martyr*, iii. 3), *what* = a *whit*, something (*aliquid*). But see Morris, *Historical Eng. Grammar*, p. 122.

They prayd him sit, and gave him for to feed,
Such homely *what* as serves the simple clowne,
That doth despise the dainties of the towne.
Spenser, F. Queene, VI. ix. 7.

WHEAT-EAR, the name of a bird, has been considered a corruption of *whit-tail* (Wedgwood). It is really a perverted form of the older word *wheat-ears* for *white-ears* (from A. Sax. *hvit* and *ears*, the tail or rump), which was mistaken for a plural. Exactly similar is its other Eng. name *the white-rump*, Fr. *cul blanc*, the bird called a *whittaile* (Cotgrave; see also s.vv. *Blanculet* and *Vit rée*).

Wheat-ears is a Bird peculiar to this County [Sussex], hardly found out of it. It is so called because fattest when *Wheat* is ripe, whereon it feeds; being no bigger than a Lark, which it equalleth in the fineness of the flesh, far exceedeth in the fatness thereof. —*T. Fuller, Worthies of England*, ii. 382.

"A Chichester lobster, a Selsey cockle, an Arundell mullet, a Pulborough eel, an Amberly trout, a Rye herring, a Bourn *wheat-ear*."—Are the best in their kind, understand it of those that are taken in this Country.—*Ray, Proverbs* (p. 262, ed. 1742).

Fain would I see the *Wheatear* show
In the dark sward, his *rump of snow*,
Of spotless brightness.
Bishop Mant, British Months.

Among the other common birds of China, we must not omit a delicate species of ortolan, which appears in the neighbourhood of Canton about the time when the last crop of rice is cut. As it feeds on the ears of grain, it is for that reason called the "rice bird," in the same way that the term *wheat-ear* is applied to a similar description in the south of England.—*Sir J. Davies, The Chinese*, vol. iii. p. 111 (ed. 1844).

Wheat-ear (Saxicola oenanthe)—Fallow-chat, *White-rump*, *White-tail*, Fallow-smick, Fallow-finch, Chacker, Chackbird, Clod-hopper, with some other quainter names still, which I have noted down, and yet another or two common to the Wheat-ear and Stone-chat, such as Stone-chacker.—*J. C. Atkinson, Brit. Birds' Nests and Eggs*, p. 37.

I supposed that I was the first to discover the above origin, which is not given in the dictionaries; but after the above was written I found the following cited in Davies, *Supp. Eng. Glossary* :—

There . . . great plenty of the birds so much admired at Tunbridge under the name of *wheat-ears*. By the by, this is a pleasant corruption of *white-a—e*, the translation of their French name *cul blanc*, taken from their colour, for they are actually white towards the tail.—*Smollett, Travels*, Letter iii.

WHILE, in the phrase "to *while* away the time," *i.e.* to spend or pass it away anyhow that it may not prove irksome, so spelt as if connected with *while*, A.Sax. *hwil*, time, is a perverted form of *to wile*, *i.e.* to beguile, the time, like the Latin idioms *decipere diem*, *fallere tempus*. "Never *while* away time," was one of Wesley's precepts to his preachers.—Southey, *Life of Wesley*, vol. ii. p. 72 (1858).

I amused myself with writing to *while* away the hours at the Raven at Shrewsbury.—*A. J. C. Hare, Memorials of a Quiet Life*, vol. i. p. 241.

Nor do I beg this slender inch, to *while*
The time away, or safely to beguile,
My thoughts with joy, there's nothing worth a smile.
Quarles, Emblems, bk. iii. 13.

Longfellow uses the correct form :—

Here in seclusion, as a widow may,
The lovely lady *wiled* the hours away.
Tales of a Wayside Inn, Works (Chandos ed.), p. 478.

Compare the following :—

The rural scandal, and the rural jest,
Fly harmless to *deceive* the tedious time,
And steal unfelt the sultry hours away.
Thomson, Seasons, Autumn.

WHINYARD, an old word for a sword (Wright).

But stay a while, unlesse my *whinyard* fail
Or is inchanted, I'le cut off th' intail.
Cleveland, Poems, 1651.

It is another form of *whiniard*, a crooked sword or Scimetar (Bailey), which is itself from *whinger* or *whingar*, a short sword, a word used in Suffolk and in Scotland (*e.g.* in *The Lay of the Last Minstrel*).

There's nane shall dare, by deed or word,
'Gainst her to wag a tongue or finger,
While I can wield my trusty sword,
Or frae my side whisk out a *whinger*.
A. Ramsay, The Highland Lassie.

Whinger is in all probability a corruption of HANGER (which see) under the influence of *whinge* or *whang*, to give a sounding blow, to cut in slices.

Closing with him, I gripped his sword arm under my left oxter, and with my right hand caucht his *quhingar*.—*Jas. Melville, Diary*, 1578, p. 70 (Wodrow Soc.).

This said, his Courage to inflame,
He call'd upon his Mistress' Name,
His Pistol next he cock'd anew,
And out his nut-brown *Whinyard* drew.
Butler, Hudibras, I. canto iii. l. 480.

And *whingers*, now in friendship bare,
The social meal to part and share,
Had found a bloody sheath.
Scott, Lay of the Last Minstrel, v. 7.

For the death-wound and death-halloo,
Muster'd his breath, his *whinyard* drew.
Lady of the Lake, i. 8.

Braquemar, a woodknife, hangar, *whinyard*.—*Cotgrave*.

WHIP-STOCK, the handle of a whip (*Twelfth Night*, ii. 3), is most probably a corruption of the older word *whip-stalk*, *stalk* (*stawk*) being still used in provincial Eng. for a whip handle (Suffolk), Dan. *stilk*, a handle or stalk, cf. Gk. *stélechos*, *steleá*, Ger. *stiele*, O. Eng. *stale*, a handle.

Bought you a whistle and a *whip-stalk* too.
Spanish Tragedy (Dodsley, Old Plays, ed. Hazlitt).

Phœbus when
He broke his *whipstocke*, and exclaimd against
The horses of the sun, but whisperd, to
The lowdenesse of his fury.
The Two Noble Kinsmen (1634), i. 2, l. 86 (ed. Littledale).

WHIRLPOOL, an old name for a whale. May not this word be due to a confusion between *whale*, A. Sax. *hwal*, with the *h*, as so frequently, slurred in pronunciation, and Prov. Eng. *wale*, a whirlpool, N. Eng. *weel*, Scot. *wele* and *wheel*, an eddy or whirlpool, A. Sax. *wél* (Ælfric; Ettmüller, p. 78)? See WHALE for *wale*.

Mulasle, the sea-monster called a *whirlepoole*.—*Cotgrave*.

Tinet, the Whall tearmed a Horlepool or *Whirlpool*.—*Id*.

The Whales and *Whirlepooles* called Balænæ take up in length as much as foure acres or arpens of land.—*Holland, Plinies Nat. Hist.* i. 235.

The vii. daye of October were two great fishes taken at Gravesend, which were called *whirlepooles*. They wer afterward drawen up above the bridge.—*Stowe, Chronicle*, anno 1566.

þornebak, *thurle polle*, hound fysch,
halybut, to hym þat hathe heele,
Alle þese cut in þe dische as youre
lord etethe at meele.
J. Russell, Boke of Nurture, l. 585 (*Babees Book*, p. 157).

Hec belua Anglis (vt dixi) Hore vocatur, & alio nomine *Horlepoole* & *VVirlepoole* etiam. —*Aldrovandi Opera*, p. 677 (in *Babees Book*, p. 215).

Gurgens, *wæl*.—*Wright, Vocabularies*, p. 80.

A *Weel* (Lancash), a Whirlpool, ab AS. *Wael*, vortex aquarum.—*Ray, North Country Words*.

Whyles owre a linn the burnie plays,
* * * *
Whyles in a *wiel* it dimpl't.
Burns, Poems, p. 47 (Globe ed.).

WHISKY, an Anglicized form of the Keltic word *uisge*, water, in the Gaelic and Irish expression *uisge beatha*, "water of life," *eau de vie*, *aqua vitæ*.

In Ireland they are more given to Milk, and strong-waters of all colours: The prime is *Usquebaugh*, which cannot be made anywhere in that Perfection.—*Howell, Familiar Letters*, bk. ii. 54 (1639).

Cf. Crofton Croker, *Ballads of Ireland*, pp. 17, 67.

Mal. The Dutchman for a drunkard.
Maq. The Dane for golden lockes.
Mal. The Irishman for *usquebath*.
Marston, The Malcontent, act v. sc. 1.

Are you there, you *usquebaugh* rascal with your metheglin juice?—*Randolph, Aristippus*, 1636, *Works*, p. 27 (ed. Hazlitt).

To make *Usquebath* the best Way.—Take two quarts of the best Aqua Vitae, four ounces of scraped liquorish, and half a pound of sliced Raisins of the Sun.—*The Queen's Closet Opened*, 1658, p. 217.

In case of sickness, such bottles of *Usquebaugh*, black-cherry brandy, Cinnamon water, sack, tent, and strong beer, as made the old coach crack again.—*Vanbrugh, Journey to London*.

At the burial of the poorest here there is a refreshment given, consisting generally of some *whisquybeath*, or some foreign liquor, butter and cheese, with oat bread.—*Sinclair, Statistical Acct. of Scotland*, iii. 525 (in *Brand, Pop. Antiq.* ii. 286).

An English officer being in company with a certain chieftain, and several other Highland gentlemen, near Killichumen, had an argument with the great man; and both being well warmed with *usky*, at last the dispute grew very hot.—*Letters from Scotland*, 1754, ii. 159.

Captain Hawie asked for *usquebagh* "whereof Irish gentlemen are seldom disfurnished."—*Carew, Pacata Hibernia*, vol. ii. p. 592, 1633.

Scubac, the popular name for whisky in Parisian pot-houses, is substantially the same word, being an abbreviation of *usquebac*, the French form of *usquebaugh*.

The Keltic *uisge* is seen in *Wis-bech*, the *Wash*, *Isca*, *Usk*, *Ux*, *Ox*-ford, *Exe*, *Axe*, *Ouse*, *Isis*, and many other river names.

WHISTLE, in the popular and very ancient expression, "to wet one's whistle," *i.e.* to moisten one's throat, to drink, might seem to be a corruption of *weasan* or *weasand*, the wind-pipe, commonly spelt in former times *weesil*, *wizzel* (see WEASEL), Bav. *waisel*, *wazel*, A. Sax. *wœsend* (Diefenbach, i. 246).

Had she oones *wett hyr whystyll* she couth syng fulle clere
Hyr pater noster.
Towneley Mysteries, Pastores (15th cent.).

Some doubt is thrown on this by the analogous usage in French of *flûte* and *larigot*, a pipe or flute, for the throat, as in the old phrase "boire à tire larigot." *Whistle*, A. Sax. *hwistle*, is near akin to *weasand* and Scot. *whaizle*, to wheeze (Burns).

As any jay she light was and jolif,
So was hire joly *whistle* wel ywette.
Chaucer, Cant. Tales, l. 4152.

'Tis a match, my masters, let's ev'n say grace, and turn to the fire, drink the other cup *to wet our whistles*, and so sing away all sad thoughts.—*I. Walton, Compleat Angler*, 1653, chap. iii.

But till we meet and weet our *whistle*,
Tak this excuse for nae epistle.
Burns, Poems, p. 150 (Globe ed.).

He was, indeed, according to the vulgar phrase, *whistle-drunk*; for before he had swallowed the third bottle, he became entirely overpowered.—*Fielding, Hist. of a Foundling*, b. xii. ch. 2.

WHISTLE-FISH, an incorrect name for the *weasel*-cod or *gadus mustela* (Latham).

WHITE, in Northern English and N. Ireland to cut away a stick, &c., bit by bit (perhaps understood as laying bare the white wood), is the modern form of old Eng. *thwyte* (Palsgrave, 1530), A. Sax. *þwitan*, to cut. Cf. *whittle*, A. Sax. *hwytel*, a knife; Scot. *wheat*, *quhyte*, to cut wood with a knife.

Her lile ans sprawl'd on the hearth, some *whiting* speals.
W. Hutton, A Bran New Wark, l. 383 (E. D. S.), 1784.

A Sheffield *thwitel* bare he in his hose.
Chaucer, The Reves Tale.

WHITE, as a slang term for blame or fault (Grose), as in the phrase "you lay all the *white* off yourself," or *to white* = to blame, is a corrupted form of the old Eng. and Scotch *wite* or *wyte*, A. Sax. *witan*, to know (something against one), to impute, O. H. Ger. *wizan*. Cf. *twit*, from A. Sax. *edwitan*, old Eng. *wite*, a fine or punishment, A. Sax. *wite*, Icel. *víti*.

To white, to blame (North Country).—*Bailey, Dictionary.*

Oh, if I had but Rabby M'Corkindale, for it's a' his *wyte!*—*S. R. Whitehead, Daft Davie*, p. 221.

To *white*; to blame: "You lean all the *white* off your sell," i.e. You remove all the Blame from yourself.—*Ray, North Country Words.*

þe couherde was in care · i can him no-þing *white*.
William of Palerne, l. 304.

More to *wyte* is her wrange, þen any wylle gentyl.
Alliterative Poems, p. 39, l. 76.

For me weere þi sidis boþe pale & bloo!
To chastise me þou doist it, y trowe;
Y *wiyte* my silf myne owne woo!
Hymns to the Virgin and Child, p. 35, l. 8 (E.E.T.S.).

[I impute to myself my own woe.]

Forþi miself I wole aquite,
And bereþ ȝe ȝoure oghne *wite*.
Gower, Conf. Amantis (*Specimens of Early Eng.* ii. 274).

Therefore he was not to *wyte*,
He sayd he wolde ete but lyte,
Tyll nyght that he home came.
A Mery Geste of The Frere and the Boye, l. 60.

It is a comyn prouerbe An Enemyes mouth, saith seeld wel, what leye ye, and *wyte* ye myn Eme Reynart.—*Caxton, Reynard the Fox*, p. 7 (ed. Arber).

Ffourty pound or fyfty loke of hym thu fech,
So that thu hit bryng, litull will I rech,
Neuer for *to white*.
Tale of the Basyn, l. 50.

Euer when I thinke on that bright bower,
White me not though my hart be sore.
Percy Folio MS. vol. i. p. 327, l. 215.

Ye hev nought to lig *white* on, but your awn frowardness.
W. Hutton, A Bran New Wark, l. 250 (E.D.S.).

Spenser has the word :—

Scoffing at him that did her justly *wite*,
She turnd her bote about, and from them rowed quite.
Faerie Queene, Bk. II. Canto xii. 16.

Elsewhere he incorrectly spells it *wight*.

Pierce her heart with point of worthy *wight* [*i.e.* deserved blame].
Shepheard's Calender, June, l. 100.

I wat the kirk was in the *wyte*,
In the wyte, in the wyte.
Burns, Works, Globe ed. p. 165.

Auld Caleb can tak the *wyte* of whatever is taen on for the house.—*Scott, Bride of Lammermoor*, ch. viii.

Alake! that e'er my Muse has reason,
To *wyte* her countrymen wi' treason!
Burns, Poems, p. 8 (Globe ed.).

WHITE, vb. (Scotch), to flatter, probably akin to our "wheedle," Welsh *hud*, illusion, charm, *hudo*, to allure, beguile, *hudol*, enticing, alluring. Other phrases are *white-folk*, wheedlers, *white-wind*, flattery, *whitie*, *whitelip*, a flatterer, *whiting*, flattery (Jamieson); Cleveland *whiteheft*, cajolery; Cumberland *whitefish*, flattery, where *fish* would seem to be pleonastic and akin to Scot. *feese*, Swed. *fjäsa*, to cajole (Ferguson); Lonsdale *widdle*, to beguile.

WHITE FLAW, } a popular name for
WHIT-FLAW, } a *whitlow* or small abscess near the finger-nail, North Eng. *whick-flaw*. It seems properly to denote a *flaw*, break, or sore, about the *whit* or *whick*, Prov. Eng. for the *quick* or living part of the nail.

The nails faln off by *whit-flawes*.
Herrick, i. 178 (ed. Hazlitt).

Nares quotes an instance of "*white-flaw*" from Langham's *Garden of Health*. Bailey (s.v. *paronychia*) spells it *whiteloe*.

Some doth say it is a *white flawe* vnder the nayle.—*Andrew Boorde, Breviary of Health*, c. 265.

Perioniche, a white flawe.

Whytflowe in ones fyngre, *Poil de chat*.—*Palsgrave*.

Whytlowe (*whytflowe*, sore). Panarucium.—*Prompt. Parv*.

The pouder of it [Flower-de-lis] is much used for *whit-flawes*.—*Holland, Pliny, Nat. Hist.* ii. 105 (1634).

Gal-nuts . . . cure *whitflaws*, risings, & partings of the flesh and skin about the naile roots.—*Id.* p. 177.

A fellon take it, or some *whit-flaw* come,
For to unslate, or to untile that thumb!
Herrick, Hesperides, Poems, p. 63 (ed. Hazlitt).

In Cleveland an agnail is called a *whittle*, which is a corruption of *wotwell*, elsewhere a *wortwall*. The first part of the word is identical, no doubt, with Dut. *vraet*, a place galled by rubbing (Eng. *wart*), Bav. *fratt* (Atkinson). Compare O. Eng. *wertwall*, Scot. *wartweil*.

The powder of it [Horehound] drie, is of exceeding great efficacy to ripen a dry cough, to cure gangrenes, *whiteflaws*, and *wertwalls* about the root of the nails.—*Holland, Pliny*, ii. 75 (1634).

A *Wartwayle*, pterigium.—*Levins, Manipulus*, 1570, col. 199, l. 21.

WHITE TSAR, the name by which the Emperor of Russia is known throughout Asia, Russian *Biely Tsar*, Mongol *Tchagau Khan*, is a literal translation of the present corrupted form of the Chinese character *Hwang*, "emperor." Originally this was composed of the symbols denoting "one's self" and "ruler," and so was equivalent to "autocrat." But by the omission of a stroke the symbol of "one's self" was changed into the symbol of "white," and hence the above title. Vid. Douglas, *Language of China*, p. 19, 1875; *N. & Q.* S. VII. p. 25.

Our Sovereign desires that the *White Tzar*, following the example of his forefathers, should not permit himself to be led away by the greatness of the Empire with which God has entrusted him.—*F. Burnaby, A Ride to Khiva*, ch. xxvii.

WHITE-WALL, a Northampton name for the *wode-wale* or golden oriole, old Dut. *wedewal*. See WITTALL.

þe wilde laueroc, ant wolc, & þe *wodewale*.
Böddeker, Alt.-Eng. Dichtungen, p. 145, l. 24.

No sound was heard, except from far away
The ringing of the *whitwall's* shrilly laughter.
Hood, Haunted House [Davies].

WHITE-WITCH, one employed to counteract witchcraft or the *black art*, a corruption of the Devonshire *whit-witch*, and this, according to Haldeman, is from the A. Sax. *widh*, Ger. *wider*, against, contrary to, seen in *with*stand, &c.

They are too near akin to those creatures who commonly pass under the name of "*white witches.*" They that do hurt to others by the devils help are called "black witches," but there are a sort of persons in the world that will never hurt any; but only by the power of the infernal spirits they will un-bewitch those that seek unto them for relief. I know that by Constantius his law, black witches were to be punished and white ones indulged . . . Balaam was a black witch, and Simon Magus a *white* one.—*J. Mather, Remarkable Providences*, p. 190 (ed. Offor).

The common people call him a wizard, a *white-witch*, a conjuror, a cunning-man, a necromancer.—*Addison, The Drummer*, act ii.

He was what the vulgar call a *white-witch*, a cunning-man, and such like.—*Scott, Kenilworth*, i. 170 [Davies].

WHITSUN-TIDE. } These forms have
WHITSUN-MONDAY. } originated in a mistaken notion that *Whitsunday* was compounded of *Whitsun* (= Ger. *pfingsten*) and *day*. However, as early as the time of Laȝamon we find *white sun(n)e tide* (l. 31524), and *hwite sun(n)e dai*, as three separate words, in *Old Eng. Homilies*, vol. i. p. 209 (ed. Morris). See WIT-SUNDAY.

WHOLE, a mis-spelling of *hole*, the older form, A. Sax. *hal*, *hœl*, Goth. *hail-s*, Gk. *kálos*, Sansk. *kalya-s* (fit, sound, whole), from a mistaken analogy to *who*, *which*, *when*, *white*, &c. (M. Müller).

W seems often to have been prefixed to words formerly at haphazard, and thus we meet with such forms as *whot* for *hot*, *whode* for *hood*, *whoot* for *hoot*, *wrack* for *rack*, *wrankle* for *rankle*, *whore* for *hore*. Bp. Hacket speaks of "a base or *wragged* piece of cloth" (*Sermons*, 1675, p. 6), (see WRAPT, and WRETCHLESSNESS). So *wreake* for *reck* (Lyly, 1600); *wray* for *ray* (Cartwright, *Workes*, 1651, p. 311); *wrote* for *rote* (= routine), (Skinner); *whoode* for *hood* (Gerarde, *Herball*, p. 1247 (1597).

The blessed God shall send the timely Rain,
And *holsom* Windes.
Sylvester, Du Bartas, p. 375 (1621).

Tyndale in his version of the Bible has "*wholy* goost" for Holy Ghost.

WHOOP, a mis-spelling of the name of the *hoop*, or *hoopoe*, as if it were called so from its *whooping* cry, in Ozell's translation of Rabelais.

Fr. "*Hupe*, *huppe*, the *whoope* or dunghill cock" (Cotgrave). However this, as well as Lat. *upupa*, Greek *epops*, Pers. *pupu*, Coptic *kukupha*, Arab. *hudhud*, Prov. Ger. *wut-wut*, may be intended to imitate the cry of the bird, which Mr. Yarrell says resembles the word *hoop*, *hoop*, *hoop*. The French word seems intended to be suggestive of the bird's crest, *hupe*, just as *pūb*, one of its Persian names, is also a crest or comb.

WHORE. The *w* is no organic part of this word. It has long been regarded as a derivative of *hire* (A. Sax. *hŷrian*, Dut. *huuren*), as if *Venus venalis*, on the model of Lat. *meretrix*, from *mereo*; Greek *pórnē*, from *pernēmi*, to sell; Sansk. *panya*, a harlot, from root *pan*, to buy; A. Sax. *ceafes*, *cyfes*, a whore, akin to *ceâpian*, to buy. However *whore*, A. Sax. *hôre*, has no more connexion with *hire* than have *harlot*, *hyren* (Shaks.), and *houri* (Hind. *hûr*). A. Sax. *hôr*, *hôr-cwén*, a harlot, old Fris. *hôr*, O. H. Ger. *huor*, fornication, *huora*, a harlot, Icel. *hóra*, O. Dut. *hoere*, Ger. *hure*, Goth. *hors* (Diefenbach, ii. 593), are all doubtless near akin (though the vowel is different) to A. Sax. *horh*, *horu*, filth, *horig*, filthy, old Eng. *hore*, *hor3*, O. Fris. *hore*, O. H. Ger. *horo*, filth (Stratmann).

Hore, womañ, Meretrix.—*Prompt. Parvulorum.*

Horel, or hullowre, Fornicator, . . . leno, mechus.—*Id.*

So old Eng. *hor*, corruption, sin, lewdness, *horowe*, foul, unclean; Prov. Eng. *horry*, Devon. (Wright); *howerly*, dirty, foul, indecent, Lincoln. (Peacock). Ettmüller (p. 449) connects A. Sax. *hôre*, whore, with a root form *haran*, to pour out, to urine (cf. Ger. *harn*, urine), just as Greek *moichós*, an adulterer, is akin to Greek *michō*, Lat. *mi(n)go*, to urine, A. Sax. *mige*, *meox*, "mixen," Goth. *maihstus*, dung (Grimm; Curtius, *Griech. Etym.* i. 163), Old Eng. *mix*, a scoundrel (*Wm. of Palerne*, l. 125).

Compare Lat. *matella* (vase de chambre), used for a harlot.

Tamar would not yield to Judah without a hire. The *hire* makes the *whore,*

"Stat meretrix certo quovis mercabilis ære,
Et miseras jusso corpore quaerit opes;—"

"Compared with harlots, the worst beast is good;
No beasts, but they, will sell their flesh and blood."
Thomas Adams, Sermons, The Fatal Banquet, vol. i. p. 223.

The following are instances of the word in its literal meaning:—

They gathered dirt & mire ffull ffast,
Which beffore was out cast,
* * * *
They take in all their *hore*
That was cast out beffore!
Percy Folio MS. vol. ii. p. 473, l. 1586.

Somtime envious folke with tonges *horowe*
Depraven hem.
Chaucer, Complaint of Mars and Venus, l. 207.

Of vche clene comly kynde enclose seuen makȝ,
Of vche *horwed*, in ark halde bot a payre.
Alliterative Poems, p. 46, l. 335.

We habbeð don of us þe ealde man . þe us *horegede* alle. and don on þe newe þe clenseð alle.—*Old Eng. Homilies*, 2nd Ser. p. 201.

[We have put off the old man that defiled us all, and have put on the new that cleanseth all.]

The following show the transition to the sense of sin, uncleanness, lasciviousness:—

Turtle ne wile habbe no make bute on . and after þat non . and forþi it bitocneð þe clenesse . þe is bideled of þe *hore*: þat is cleped *hordom* . þat is alre *horene hore* . and ech man þat is ful þeroffe wapman oðer wimman is *hore*.—*Old Eng. Homilies*, 2nd Ser. p. 49 (ed. Morris).

[The turtle will have no mate but one, and after that none; and therefore it betokeneth purity that is distinguished from the uncleanness that is called whoredom, which is the impurity of all impurities, and every one that is defiled therewith, man or woman, is a whore.]

Iuelmennish and *forhored* mannish acseð after fortocne of heuene . and hie ne shulen hauen bute eorðliche.—*Old Eng. Homilies*, 2nd Ser. p. 81 (ed. Morris).

[An evil and adulterous generation ask after a sign from heaven, and they shall have only an earthly one.]

Har stides for to ful fille, þat wer i-falle for prude an *hore:*
God makid adam to is wille . to fille har stides þat were ilor.
Early Eng. Poems (Philolog. Soc.), p. 13, l. 18.

A seint Edmundes day þe king: þe gode child was ibore,
So clene he cam fram his moder; wiþout enie *hore.*
Id. p. 71, l. 8.

Of one who lived in harlotry it is said,

Seint Marie Egipciake in egipt was ibore
All hire ȝong lif heo ladde in sinne & in *hore.*
Cott. MS. in *Hampson, Med. Aevi Kalendarium*, ii. 257.

ðe me[i]stres of ðise *hore-men*, . . .
* * * *
ðe bidde ic hangen ðat he ben;
* * *
He slug Zabri for godes luuen,
Hise *hore* bi neðe and him abuuen.
Genesis and Exodus, l. 4074-82.

Vorte makien þe deofles *hore* of hire is reouðe ouer reouðe.—*Ancren Riwle*, p. 290.

[For to make the devil's whore of her is pity upon pity.]

Ich am a ful stod mere, a stinckinde *hore.*—*Id.* p. 316.

[I am a foul stud mare, a stinking whore.]

Betere were a riche mon
Forte spouse a god womon,
þah hue [= she] be sumdel pore,
þen to brynge in to his hous
A proud quene & daungerous
þat is sumdel *hore.*
Böddeker, Alt. Eng. Dicht. p. 299.

Alle harlottes and *horres*
And bawdes that procures,
To bryng thaym to lures
Welcom to my See.
Towneley Mysteries, Juditium.

I schal schewe to thee the dampnacioun of the greet *hoore.*—*Wycliffe, Rev.* xvii. 1 (*Bagster's Hexapla*).

There are many instances of words significant of lasciviousness, impurity, or wickedness, being derived from others meaning dirt, filth, mud, or dung, *e.g.* Sp. *cotorrera*, a whore, from *cotorro*, a sink of filth (Stevens).

One of your lascivious ingenderers . . . the very sinke of sensuality and poole of putrifaction.—*Man in the Moone*, 1669.

Drab, a harlot, a filthy woman, Gael. and Ir. *drab*, near akin to Gael. and Ir. *drabh*, refuse, "draff," Icel. *drabba*, to dirty (cf. lutea meretrix.—Plautus).

Ladies of the mud, . . .
Nymphs, Nereids, or what vulgar tongues call *drabs*,
Who vend at Billingsgate their sprats and crabs. *Peter Pindar.*

Madame de rebut [lady of refuse or offal], a rascally drab, a whore.—*Cotgrave.*

Trull, Bret. *trulen*, akin to Ir. *truaillim*, I defile, *truailled*, corrupted; Sp. *troya*, a bawd, from L. Lat. *troja*, a sow (Fr. *truie*), Sard. *troju*, dirty (Diez), compare Gk. χοῖρος; It. *zaccara*, a common filthy whore (Florio), from *zaccarare*, to bemire or dirty; Fr. *ruffien*, It. *ruffiano*, a pimp or bawd, connected with It. *ruffa*, *rufa*, scurf, filth (Diez). Icel. *saur-lífi*, unclean life, fornication, *saur-lífr*, lewd, from *saurr*, mud, dirt (Cleasby). We may also compare *smut*, indecent talk, Cumberland *smutty*, indelicate (Ferguson); *bawdy*, in old English, dirty, filthy, bemired.

What doest thou heere? thou stinkest all of the kitching; thy clothes bee all *bawdy* of the grease and tallow that thou hast goten in king Arthurs kitching.—*Malory, King Arthur*, 1634, i. 239 (ed. Wright).

Of brokaris and sic *baudry* how suld I write?
Of quham the fylth stynketh in Goddis neis.
G. Douglas, Bukes of Eneados, p. 96, l. 52.

Dan. *skarn*, a scoundrel, orig. dung, dirt (see SCORN); *scurrilous*, Lat. *scurra*, a low buffoon, connected with Greek *skôr*, dung (like *koprías*, Lat. *cœnum*); old Eng. *quede*, evil, cognate with A. Sax. *cwead*, dung, filth (cf. "Dung of sunne [sin]."—*Ancren Riwle*, p. 142); O. Eng. *gore*, sin, A. Sax. *gôr*, filth, "gore;" Ir. *cac*, (1) dung, (2) evil (? compare Greek κακὸς).

With these compare Lat. *malus*, bad, originally dirty, akin to Sansk. *mala*, (1) dirt, filth, (2) sin, *malâkâ*, a lewd woman, Dut. *mal*, lewd, wanton; in contrast to *holy*, (*w*)*hole*, *hale*, A. Sax. *hâl*, identical with Greek *kalòs*, fair, beautiful (cf. "the beauty of holiness").

The *w* is an arbitrary prefix, as in *whole*; so "*whore* head," *Monk of Evesham*, p. 33; *Percy Fol. MS.* i. 327; old Eng. *whot* for *hot*, *A. V.* 1611 (*Deut.* ix. 19). Compare WRETCHLESSNESS.

WICK, the part of a candle which is lighted, the modern form of old Eng. *weeke*, *weke*, A. Sax. *wecce* (Ettmüller, 85) or *weoca* (*Id.* 103), evidently derived from *weoce*, a rush, papyrus (Ælfric), which was originally used for a wick (Swed. *veke*, Dan. *væge*, wick). In accordance with the widely-spread conception that a candle or fuel starts into life when it catches fire, and dies when it ceases to burn, the wick seems to have come to have been regarded as the *living* part of the candle, and to have been confounded with the North Eng. word *wick*, living, lively (another form of *quick*, A. Sax. *cwic*), which is exactly paralleled by Icel. *kveykr*, a wick, from *kveykja*, (1) to quicken, vivify, (2) to kindle; *kveykja*, a kindling (Cleasby). Compare "a *live* coal" (Greek *zópuron*); Ir. *beo-cainneal*, a live (*i.e.* lighted) candle; Fr. *tuer* la chandelle; Span. *matar* (to kill), to put out a candle (Minsheu).

Ma chandelle est *morte*
Je n'ai plus de feu.
French Lullaby.

[Sparks] they life conceiv'd, and forth in flames did fly.
Spenser, F. Q. III. xii. 9.

"Jack's alive," a burning stick (Halliwell, *Nursery Rhymes*, p. 213); O. H. Ger. *quichilwnga*, tinder. (But *kindle*, to bring forth young (of hares, &c.), O. Eng. *kyndle*, is a distinct verb from *kindle*, to light.)

From the same root *giv*, Sansk. *jîv*, to live, which yields *wick*, quick, comes Pers. *jîbâ*, wood for burning, that which vivifies the fire. Compare Pers. *zindah*, (1) life, living, (2) wick, tinder; also Sansk. *janyu*, fire, from *jan*, to be born (Pictet, *Origines*, i. 234, 235).

The analogy of a burning wick or taper to a life which is gradually wearing itself out is a commonplace in poetry; compare such phrases as "His life is flickering in the socket;" "Out, out, brief *candle* (= life)!" (Shakespeare). So Sansk. *daśâ*, a wick, also applied to a time of life, *daśânta*, end of a wick or of life.

"Þe *candel of lijf* þi soule dide tende:
To liȝte þee hom," resoun dide saye. . . .
Vnne þe y holde my candelis eende,
It is past euensonge of my day.
Hymns to the Virgin and Child, p. 70, l. 374 (E.E.T.S.).

Look upon thy burning taper, and there see the embleme of thy life.—*Quarles, Enchiridion*, Cent. iv. 55.

By the time the present clamours are appeased, the *wick* of his old life will be snuffed out.—*H. Walpole, Letters*, ii. 319 (1752).

To husband out life's taper at the close,
And keep the flame from wasting by repose.
Goldsmith, Deserted Village.

Thus they spend
The little *wick* of life's poor shallow lamp
In playing tricks with nature.
Cowper, The Garden, bk. 3.

In yone tapirs ther be things iij,
Wax, *week*, and lyght, whiche I shall declare . . .
Lorde, wax betokyneth thyn humanyte,
And *week* betokyneth thy soule most sweete.
Candlemas-Day, 1512 (*Marriott, Mysteries*, p. 216).

For firste the wexe bitokeneth his manhede,
The *weke* his soule, the fire his godhede.
Lydgate [in Wright].

Ye *Weak* of a candle, lichnus.—*Levins, Manipulus*, 1570, col. 206, l. 45.

But true it is that, when the oyle is spent,
The light goes out, and *weeke* is throwne away.
Spenser, F. Queene, II. x. 30.

The flaxe or *weeke* smoaketh.—*D. Featley, Clavis Mystica*, 1636, p. 14.

WIDOW, as a slang name of the gallows, is no doubt the same word as WIDDIE, in the Scotch phrases, "To cheat the *widdie*," *i.e.* escape the gallows, and "The water 'll no wrang the *widdie*," "The water will ne'er waur the *woodie*," *i.e.* He who is born to be hanged will never be drowned. *Widdie* or *woodie*, originally meaning a halter, is evidently the same word as our "withy," A. S. *wiðig*, Scot. *widdy*, old Eng. *wiði*, Ger. *weide*, Dan. *vidie*, a willow twig, used in the sense of a rope or halter made of willow twigs. The gallows, however, is frequently styled in slang "the widow" (in Ireland pronounced "the widdie"), and hence, perhaps, French *la veuve*, in the same sense.

Her dove had been a Highland laddie,
But weary fa' the waefu' *woodie!*
Burns, Poems, p. 50 (Globe ed.).

WIDOW-BIRD, Latinized as *vidua*, the name of a family of weaver-birds, is a corruption of *Whydaw-bird*, so called from the country of *Whydaw* in Western Africa.

WIDOW WISSE, a curious old popular name for the plant *Genistella tinctoria* (Gerarde, *Index*), looks like a corruption of *wood-waxen*, another name for the same (*Id.* p. 1136), A. Sax. *wuduweaxe* (Somner), (? = wood-growth).

WILLIAM, in *Sweet William*, the name of the plant *Dianthus barbatus*, it has been ingeniously conjectured by Dr. Prior, is the more formal presentation of *Willy*, the older name of the same flower; and this *Willy* an English corruption of Fr. *œillet*, which sounds much the same, Lat. *ocellus*, a little eye (*Popular Names of British Plants*, s.v.).

WILL-O'-THE-WISP. It seems highly probable that the first part of this name for the *ignis fatuus* is not the familiar and contracted form of *William*, but akin to Icelandic *villa*, to bewilder, *villr*, erring, astray, *villa*, a losing one's way, *e.g. villu-nótt*, a night of error. In old English *wyl*, *wylle*, wandering, having lost one's way, astray, is frequently found, as in the phrase, "*wille* o wan," astray from abode, uncertain where to go (Morris); also *biwille*, to lead astray, to *bewilder*, Swed. *förvilla*. *Wild* and *wilderness* are then akin.

In East Anglia "to be led *will*" (cf. O. Eng. *will*, astray), is to be beguiled as by a will-o'-the-wisp (E. D. Soc. Reprint B. 20). In some parts the phosphorescent gleam from decayed vegetable matter is called *wild-fire*, where *wild-* = Icel. *villi-*, misleading, false.

Wild-fire is also called *will-fire* by the Scotch, especially when denoting fire obtained by friction (Tylor, *Early Hist. of Mankind*, p. 257, 3rd ed.).

Will-led, led away or bewildered by false appearances, as a person would be who followed *Will o' Wisp.*—*W. D. Parish, Sussex Glossary.*

An old Norfolk woman, who conceived she was prevented by some invisible power from taking a certain path, and obliged consequently to go to her work by another and longer way, described herself as having been "Will led," or "Led Will."—*Choice Notes, Folk Lore*, p. 241.

How *Will-a-wisp* misleads night-faring clowns,
O'er hills, and sinking bogs, and pathless downs.
J. Gay, Shepherd's Week, vi. l. 58.

Wimman wiþ childe, one and sori,
In þe diserd, *wil* and weri.
Genesis and Exodus, l. 974.

[A woman (Hagar) with child, alone and sad, in the desert, wandering and weary.]

The Kyng toward the vod is gane,
Wery for-swat and *vill* of vayn.
Barbour, Bruce, bk. vii. l. 2.

[The king toward the wood is gone, weary, perspiring, and wild of weaning, *i.e.* uncertain of purpose.]

When I was *wille* and weriest
Ye harberd me fulle esely
Fulle glad then were ye of youre gest.
Towneley Mysteries, Juditium.

þen wakened þe wyȝe of his *wyl* dremes.
Alliterative Poems, p. 102, l. 473.

To lincolne barfot he yede.
Hwan he kam þe[r], he was ful *wil*,
Ne hauede he no frend to gangen til.
Havelok the Dane, l. 864.

All wery I wex and *wyle* of my gate.
Troy Book, l. 2369.

Sone ware thay *willid* fra the way the wod was so thick.—*King Alexander*, p. 102.

Adam went out ful *wille* o wan.
Cott. MS. in *Morris, Allit. Poems*, p. 214.

Sorful bicom þat fals file [the devil]
And thoght how he moght man *biwille*.
Cott. MS. ibid.

Of the same origin seems to be the German *Willis*, or young brides who have died before their wedding-day, and rise nightly from their graves to meet in groups on the country roads, and there give themselves up during the midnight hour to the wildest dances (H. Heine).

WINDLASS. } The latter, which is also
WINDLACE. } the older form, as if the *lace* that *winds* up the weight or bucket, is a corruption of old Eng. *windas* (Chaucer; cf. Dut. *windas*), which corresponds to Icelandic *vind-áss*, a windlass, literally a winding pole, from *vinda*, to wind, and *áss*, a pole or yard (cf. Goth. *ans*, a beam, Lat. *asser*. — Cleasby); Ger. *wind-achse*, "wind-axle."

Wiȝt at þe *wyndas* weȝen her ankres.
Alliterative Poems, p. 92, l. 103.

[Quick at the windlass (they) weigh their anchors.]

The former are brought forth by a *windlatch* of a trial to charge the latter with the foulest of crimes.—*North, Examen*, p. 307 [Davies].

The arblast was a cross-bow, the *windlace* the machine used in bending that weapon.—*Scott, Ivanhoe*, ii. 93 [Id.].

WINDORE, a false orthography of *window*, as if the word denoted the *dore*, or door, that admits the *wind*, occurs in Sam. Butler. Compare Sp. *ventana*, window, originally a vent or air-hole, from Lat. *ventus*, wind.

Knowing they were of doubtful gender,
And that they came in at a *windore*.
Hudibras, I. ii. 213.

Windore is still used in the Lincolnshire dialect, and *winder* is the common pronunciation of the Irish peasantry.

In Nicolas Udall's translation of *The Apothegmes of Erasmus*, 1554, is found "windore" and "prettie lattesse windores" (pp. 26, 134, reprint 1877). On this the editor, Mr. E. Johnson, remarks, glazed windows are supposed to have been introduced in the twelfth century as an improvement on *doors* to shut out the *wind*; and "glaze-windores" occur in Erasmus's preface to the Paraphrase on St. Luke. See also Paraphrase on the Acts, f. 68. An approving *Saturday Reviewer* (Nov. 24, 1877, p. 661) adds:—

In Wright and Halliwell "windore" only occurs as an unfathered various reading of "window"; and whilst Mr. Johnson admits that Piers Ploughman, Chaucer, and Gower have "window" or "windoe," he rests his argument on the form *windore* being used by all the lower, and some of the middle class, in Lincolnshire. The question awaits a fuller collection of evidence. Mr. Johnson has at any rate made a good case for the vulgar form being the true one.

This, of course, is all wrong, and the evidence is complete enough. *Window*, cf. Swed. *vindöga*, Dan. *vind-ue*, is the modern representative of early Eng. *windoge*, A. Sax. *wind-eâge*, Icel. *vind-auga*, a window, literally a *wind-eye*, the essential features of which are faithfully preserved in the Scotch *windak*, *windock*, *winnock*. "Arches *windoge* undon it is."—*Genesis and Exodus* (ab. 1250), l. 602, ed. Morris. The form *windore* was no doubt suggested by the synonymous words, *eâg-duru*, "eye-door," *eâg-þyrl*, "eye-hole," Goth. *auga-dauro*, O. H. Ger. *augatora*. Compare Sansk. *vâtâyanam* (wind-passage), a window (Diefenbach, i. 53). The window was perhaps regarded as the *eye* of the room; while on the other hand the eyes were conceived to be the windows that gave light to the body, *e.g.* Eccles. xii. 3; "*fenestræ* animi" (Cicero).

His *eyes* are crystal *windows*, clear and bright.
Quarles, On Fletcher's Purple Island.

When Satan tempted Eve, according to a quaint divine:—

The old Sacriligious theife when he first

tooke possession of thy temple brake in at these windowes [her eyes].—*W. Streat, The Dividing of the Hoof*, 1654, p. 28.

They, waken'd with the noise, did fly,
From inward room to *window eye*,
And gently op'ning lid, the casement,
Look'd out, but yet with some amazement.
Butler, Hudibras, pt. i. canto 2.

Love is a Burglarer, a Felon
That at the *Windore-Eye* does steal in
To rob the Heart.
Id. pt. ii. canto 1, ed. 1732.

How curiously are these *Windowes* [the eyes] glased with the Horny tunicle which is hard, thicke, transparent.—*S. Purchas, Microcosmus*, 1619, p. 88.

Life and Thought have gone away
Side by side,
Leaving door and *windows* wide.
Tennyson, The Deserted House.

Fowerti dais after ðis,
Arches *windoge* undon it is.
Genesis and Exodus, l. 602.

Nout one our earen, auh ower *eie þurles* tuneð aȝein idel speche.—*Ancren Riwle*, p. 70.

[Not only your ears, but also your eye windows, shut against idle speech.]

Fenestra, *eh-ðyrl.*—*Wright, Vocabularies*, p. 81.

WINDROW, Scot. *winraw*, hay or grass raked up into *rows* (Scot. *raws*), in order to be dried by the *wind*. A comparison with the Dutch *winddrooge*, Low Dutch *windrög*, *winddrög*, "windry," seems to show that the latter half of the word is an accommodation (Wedgwood).

In some South parts the borders of a field dug up and laid in *rows*, in order to have the dry mould carried on upon the land to improve it, are called by this same name of *wind-rows.*—*Kennett, Parochial Antiquities*, 1695 (E. D. Soc. ed).

A *Wind-row*; the Greens or Borders of a Field dug up, in order to the carrying the Earth on to the Land to mend it. It is called *Windrow*, because it is laid in *Rows*, and exposed to the *Wind.*—*Ray, North Country Words.*

WINNING, as applied to a person's face or manner, in the sense of attractive, pleasant, is, no doubt, generally understood to be from *win*, to gain or earn (A. Sax. *winnan*, Icel. *vinna*), as if procuring favour, and compare the expression, "He *gains* upon one in time." It is another form of *winsome*, pleasant, A. Sax. *wynsum*, old Eng. *winly*, A. Sax. *wynlic*, from A. Sax. *wynn*, joy, akin to Goth (*un-*)*wunands*, (un-)joyous, Ger. *wonne*, delight, pleasure, and perhaps Lat. *Venus*, goddess of delight, *venustus*, graceful (Diefenbach, i. 166). Compare also Icel. *vinr*, an agreeable person, a friend; A. Sax. *wine*, Dan. *ven*, and the names *Bald-wine*, prince friend, *Winfred*, friend of peace; also Welsh *gwen*, fair, beautiful (whence the name *Gwendolen*, "Fair-browed"), *Gwener*, what yields bliss, Venus.

When St. Juliana was plunged into a vessel of boiling pitch,

Ha cleopede to drihtin ant hit colede anan ant warð hire as *wunsum* as euer eni wlech weter.—*Liflade of St. Juliana*, 1230, p. 70 (E.E.T.S.).

[She called on the Lord and it cooled anon, and became as pleasant to her as ever any luke(-warm) water.]

Vn-clannes to-cleues in corage dere,
Of þat *wynnelych* lorde þat wonyes in heuen.
Alliterative Poems, p. 88, l. 1807.

[Uncleanness separates in the dear heart of that gracious Lord that dwells in heaven.]

þat was a perles place · for ani prince of erþe,
& *wynli* wiþ heie wal · was closed al a-boute.
William of Palerne, l. 749.

Wha sal stegh in hille of Lauerd *winli*,
Or wha sal stand in his stede hali?
Northumbrian Psalter, Ps. xxiii. 3.

þo valance on fylour shalle henge with *wyn*,
iij curteyns streȝt drawen with-inne.
Boke of Curtasye, ab. 1430, l. 448.

[The valance on a rod shall hang with grace.]

WIPE, } Lincolnshire names for
PY-WIPE, } the lapwing, imitative of its cry. So *peewit*, *peaseweep*, *weep*, Fr. *piette*, *dixhuit*, Dan. *vibe*, Scotch *tequhyt*, *pit-cake*, Cleveland *teufit*, Dan. *tyvit!* (thieves!), O. Eng. *tyrwhit*, Dutch *kievit*, Arabic *Bu-teet* (Father of the cry "*teet*").

WISE-ACRE, a corruption of the German *Weissager* (a "wise-sayer"), a soothsayer, Dut. *weissager*, all really corrupted from the O. H. Ger. *wizago* = A. Sax. *witega*, a prophet or seer, Icel. *vitki*, a *wizard* or *wise* man. "May I ask, sir, how many acres make a *wise-acre*?" was Curran's retort to a dull but wealthy lawyer who wished that none should be admitted to the bar who had not some landed property.

The *wise-acre* his son and executor, to the ende the worlde might not thinke that all that ringing was for the begger, but for his father, hyred a trumpetter to stand all the

ringing-while in the belfrie, and betweene every peale to sound his trumpet, and proclaime aloude and say, Sirres, this next peale is not for R., but for Maister N., his father. —*Copley, Wits, Fits, and Fancies*, 1614, p. 196.

Peter Gower a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche londe, whereas the Venetians hadde plauntedde maçonrye, and wynnynge entrance yn al lodges of Maçonnes he lerned muche, and returnedde, and yn Grecia Magna wachsynge and becommynge a myghtye *wyseacre*. — *Certayne Questyons . . . concernynge the Mystery of Maconrye* [*Gentleman's Magazine*, July, 1753].

Besides, I wonder much (*Wise-aker*)
Who t' was that made you a Man-maker.
Cotton, Burlesque upon Burlesque (p. 155).

WISE-HORN, a Scotch word for the gizzard, is a corruption of *guissern*, which is from Fr. *gésier*, Prov. Fr. *gigier*, Lat. *gigerium*. See GUSEHORN.

WISEN WYND, in Scotch a ludicrous name for the wind-pipe, is a corruption of *weasand*, as if from *wisen*, to be parched, and *wynd*, an alley or passage. Compare its popular name, "the red lane."

WISS, To, a modern manufacture from *wiste*, which is the past tense, not of *wiss* (there being no such verb), but of *wot*, or *wat* (to know).—Guest, in *Philolog. Soc. Proc.* ii. 160. So *I wiss* is a modern corruption of the common old adverb *i-wiss* (certainly), *i.e. y-wiss, ge-wis*. It takes the form of *I wuss* in the mouth of Bristle in *Bartholomew Fair*, "An you play away your buttons thus, you will want them ere night, for any store I see about you; you might keep them, and save pins, *I wuss*."—act iv. sc. 1.

Ac þreo wateres principales: of alle oþere beo *iwis*
Humber & temese: seuerne þe þridde is.
Life of St. Kenelm, l. 16.

In the *Coventry Mysteries*, 1468 (Shaks. Soc.), we find besides *i-wys, i-fownde* = found, *i-knowe* = known, *i-prest* = pressed, and *i-num* = understood, written *I num*.

I have that songe ffull wele *I num* (p. 158).

The farmers . . . were at their wittes ende and *wiste* not what to doe.—*North, Plutarch*, 1595, p. 212.

In the following, however, *ywist* is wrongly put for *I wist*, "Had I (only) known," *i.e.* vain after-regret,

Most miserable man, whom wicked fate
Hath brought to Court, to sue for had *ywist*.
Mother Hubberds Tale.

WISTFUL, so spelt as if derived from *wist*, A. Sax. *wiste*, the preterite of *witan*, to know. But as this seems an impossible combination (knew-ful!), it is probably a corruption of *wish-ful*. The A. Saxon *wist-full* means feast-full, plentiful.

WITCH-ELM, a corruption of *wych-elm*, *i.e.* an elm used for making *wyches*, *whyccches*, or *hutchs*, A. Sax. *hwœcce* (Prior), Old Eng. *wice*.—*Lœce Boc*, I. xxxvi. (Cockayne).

Butler. He [the Conjurer] has a long white wand in his hand.

Couchm. I fancy 'tis made out of *witch-elm*.

Gardener. I warrant you if the ghost appears he'll whisk you that wand before his eyes, &c.—*Addison, The Drummer.*

Noah's ark is called a *which* in the following:—

Alle woned in þe *whichche* þe wylde & be tame.
Alliterative Poems, p. 47, l. 362.

The chambre charged was with *wyches*
Full of egges, butter, and chese.
How the Plowman lerned his Paternoster.

Hutche, or *whyche*, Cista, archa.—*Prompt. Parv.*

Archa, a *whycche*, a arke, and a cofyre.—*Medulla.*

As for brasel, Elme, *Wych*, and Asshe experience doth proue them to be but meane for bowes.—*Ascham, Toxophilus*, 1545, p. 113 (ed. Arber).

Harp of the North! that mouldering long hast hung
On the *witch-elm* that shades Saint Fillan's spring.
Sir W. Scott, Lady of the Lake, cant. i. l. 2.

WITCH-HAZEL, } popular names for
WITCH-WOOD, } the rowan tree or mountain ash, with an allusion to its universally believed power of counteracting the charms of *witches*, are corrupted forms of *wicken-tree, wich-tree*, or *wicky* (Wright), which must be from the provincial word *wick*, alive, living, as the A. Sax. name is *cwic-beám, i.e.* wick-tree, and *wice*. See also *wiggan-tree* (Ferguson, *Cumberland Glossary*). Compare, however, Ger. *Zauber-strauch*, witch-tree, and see Henderson, *Folk-*

lore of N. Counties, p. 189; Atkinson, *Cleveland Glossary*, s.v. *Witch*.

Gerarde says:—

This *Ornus* or great Ash is named . . . in English wilde Ash, *Quicken tree*, Quickbeame tree, and *Whicken tree*.—*Herball*, p. 1290 (1597).

WIT-SAFE, frequently found in old writers (*e.g.* Grafton), also in the forms *withsave* (Barclay, 1570, and Wyat), *whytsafe*, and *whitesafe*, all corruptions of the older form *vouch-safe* (Wycliffe, Robert of Brunne), or as it came sometimes to be written, *voutsafe*, *vowtsafe*. The first part of the word seems to have been confused with old Eng. *wite*, to guard or keep (A. Sax. *be-witan*), as if the meaning were to preserve or keep safe, instead of to declare or warrant one safe. Compare:—

Gode wardeins he sette, vor to *wite* thut lond.
Robert of Gloucester, p. 487 (ed. 1810).

þat þe quen be of-sent *sauf* wol i *fouche*.
William of Palerne, ab. 1350, p. 133, l. 4152.

If that Christe *vowtsafed* to talke with the Devyill, why not M. Luther with a Jew?—*Harington, Nugæ Antiquæ*, i. 267.

If her Highnes can *vowtsaf* to play somtyme with her servawntes, according to theyr meaner abilities, I know not why we ber servawntes showld skorne to play with our equalls.—*Harington, Nugæ Antiquæ*, ii. 178.

But O Phebus,
All glistering in thy gorgious gowne,
Wouldst thou *vvitsafe* to slide a dovvne
And dvvell with vs.
Puttenham, Arte of Eng. Poesie, p. 245 (ed. Arber).

Howe be it though they be advoutrers,
Extorsioners, or whormongers,
Yf to be their frendes they *witsave*.
Rede me and be nott wrothe, 1528, p. 84 (ed. Arber).

Y beseche you mekely . . that ye will *with saue* to praye to god for me.—*Revelation to the Monk of Evesham* (1486), p. 111 (ed. Arber).

Y blessyd our lorde . . that he wolde *white safe* to chaste me onworthy in a fadyrly chastment.—*Id.* p. 28.

and so *whytsafe*, p. 70.

His Holynes shold *witsâff* to confyrme it by decre in the Consistory expresslye.—*Ellis, Orig. Letters*, Ser. III. vol. i. p. 267 (1521).

Voutsafe to see another of their forms the Roman stamp.
Milton, Areopagitica (1644), p. 40 (ed. Arber).

and again, p. 48, and *Paradise Lost* (1st ed.), 1667.

WIT-SUNDAY, WIT-SUNTIDE, } very old corruptions of *Whitsunday*, *Whitsuntide*, as if the church festival was so called from the *wit* or wisdom with which the apostles were endued on the Day of Pentecost by the effusion of the Holy Spirit.

This day *Witsonday* is cald,
For wisdome and *wit* seuenfold,
Was gouen to the Apostles on this day.
Richard Rolle of Hampole (d. 1358).

þes dei is ure pentecostes dei. þet is ure *Witte sunnedei*.—*Old English Homilies* (12th and 13th cent.), 1st ser. pt. i. p. 89 (E.E.T.S.)

William Langland, speaking of the gifts of the Spirit, says:—

To somme men he ȝaf *wit* · [wiþ] wordes to shewe,
To wynne with truthe · þat þe worlde askeþ,
As preostes and prechours · and prentises of lawe,
Thei to lyue leelly · by labour of tounge,
And by wit to wyssen oþere · as grace wolde hem teche.
Vision concerning Piers the Plowman, 1393, Pass. xxii. ll. 229-233 (Text C. E.E.T.S.)

And so an ancient *Play of the Sacrament* (c. 1461):—

yea & also they say he sent them *wytt* & wysdom
ffor to vnderstond euery langwage
when ye holy gost to them [dyd] come.
P. 120 (*Philolog. Soc. Trans.* 1860-1).

Wycliffe's Bible has *witsontide* (1 Cor. xvi. 8), Cranmer's, 1551, *wytsontyde* (*loc. cit.*); Robert of Gloucester *witesone*, and *wyttesonetyd*:—

The Thorsdai the *Witesone* wouke to Londone Lowis com.—*Chronicle, Hearne's Works*, vol. iii. p. 512 (1810 ed.).

On this Hearne cites in his *Glossary*:—

Good men & wymmen this day is called *Wytsonday* by cause the holy ghoost brought *wytte* and wysdom in to Cristis discyples and so by her prechyng after in to all cristendom.—*Festyvall of Wynkyn de Worde*, fol. liiii. a.

Passages to the same effect, and almost in the same words, are quoted from the Harleian and Cottonian MSS. in Hampson's *Medii Aevi Kalendarium*, *Glossary*, s.vv. *Witt Sonday*, *Wytsonday*. Other forms are *Wissonday* (Robert of Brunne, *Wyssontide* (Cott. MS.), *Whisson weke* (*Paston Letters*). All these, however, as well as *Wit Sunday*, are corruptions of *whit-*, or *White-* Sunday, O. Eng. *hwit-Sunday*, so called, it seems, from the *white* garments worn by neophytes at this one of the great seasons

for baptisms. In Layamon's *Brut* (1205) it is *White sunne tide;* in the *Ancren Riwle* (1225) *hwite-sune-dei* (p. 412); in the *Saxon Chronicle* (1067) *hwitan sunnan dæg;* and in Icelandic *hvítasunnu-dagr*. See Picton, in *Notes and Queries*, 5th S. viii. 2; also 5th S. i. 401; Cleasby and Vigfusson, s.v. *hvítr;* Hearne, *Diary*, vol. ii. p. 183. The Welsh word is *sul-gwyn* (white sun), Whitsuntide (Spurrell).

Vaughan the Silurist has a poem on *White Sunday*, beginning—

> Wellcome, *white day!* a thousand Suns,
> Though seen at once, were black to thee!
> *Silex Scintillans*, 1650.

It would not be easy to define the exact reason why this festival was named the Day of the White Sun. Augustus Hare may have unconsciously approximated to it when he penned this reflection in his note-book in 1831:—

> *Whitsunday.*—Who has not seen the sun on a fine spring morning pouring his rays through a transparent white cloud, filling all places with the purity of his presence, and kindling the birds into joy and song? Such, I conceive, would be the constant effects of the Holy Spirit on the soul, were there no evil in the world.—*Memorials of a Quiet Life*, vol. i. p. 372.

Whitsunday was sometimes, on account of the resemblance of the names, confounded with the mediæval *Dominica in Albis* (Sunday in Whites), or first Sunday after Easter, which in Germany is called *Weisse Sonntag*, in Switzerland *Wisse Sontig* (White Sunday).

> In ye returne of ye Kynge out of Irelonde was a wōder thynge shewed vnto hym vpō *Whitsondaye*, which in the calender is called *Dominica in albis.*—*Fabyan, Chronicles*, 1516, p. 276 (Ellis' reprint).

WITTALL, } old English words for a
WIT-ALL, } patient cuckold, as if a husband who *wits all* and is aware of his own disgrace, has been considered a corruption of A. Sax. *wittol*, knowing, and the word is spelt *wittol* in Shakespeare, Ford, and the old dramatists (see Nares). Wedgwood, however, holds it to be a corruption of *woodwale, witwall, wittal*, the name of a bird whose nest is often invaded by the cuckoo, and so has the offspring of another palmed off on it as its own, just as the *cuckold* is one who has been *cuckooed*, or wronged by a *cuckoo* (Lat. *cuculus*), from the old verb *to cuckol*.

> Her happy lord is *cuckol'd* by Spadil.
> *Young, Love of Fame*, Sat. 6.

Jannin: A *wittall;* one that knowes, and bears with, or winks at, his wives dishonesty. —*Cotgrave.*

Cocu cocuë, a cuckold, or *wittall.*—*Id.*

Mary cocu. The hedge-sparrow; called so, because she hatches, and feeds the Cuckoes young ones, esteeming them her owne.—*Id.*

The same *double entendre* belongs to Picard. *huyau*, a greenfinch, It. *becco*, Mid. Lat. *curruca*. (See also Diez, s.v. *Cucco;* Brand, *Pop. Antiq.* ii. 196).

Sylvester uses *cuckoo* for an adulterer:—

> What should I doo with such a wanton Wife,
> Which night and day would cruciate my life,
> With Jeloux pangs? Sith every way shee sets
> Her borrow'd snares (not her owne hairs) for Nets
> To catch her *Cuckoos.*
> *Du Bartas*, 1621, p. 498.

The same poet calls the cuckoo—

> Th' infamous bird that layes
> His bastard eggs within the nests of other,
> To have them hatcht by an unkindely Mother.
>
> Fond *wit-wal* that wouldst load thy witless head
> With timely horns, before thy bridal bed.
> *Hall, Satires*, bk. i. sat. 7.

Singer's note on this passage is:—

> A Saxon word from *witan*, to know, or, as Philips says in his *World of Words*, "*Wittall*, a cuckold that *wits all, i.e.* knows all, *i.e.* knows that he is so." . . I find Skelton spells this word *wit-wold.*

> Or is it treason
> For me, that am a subject, to endeavour
> To save the honour of the duke, and that
> He should not be a *wittol* on record?
> *Massinger, Duke of Milan*, act iv. sc. 3.

What though I called thee old ox, egregious *wittol*, broken-bellied coward, rotten mummy?—*Webster, The Malcontent*, i. 1.

Wittol!—Cuckold! The devil himself hath not such a name.—*Shakespeare, The Merry Wives of Windsor*, act ii. sc. 2, sub fin.

You must know that all infidelity is not of the senses. We have as well intellectual as material *wittols.* These, whom you see decorated with the order of the book are triflers, who encourage about their wives' presence the society of your men of genius.—*C. Lamb, Works*, p. 670 (Routledge ed.).

Of *Wittoll.*

Well, let them laugh hereat that list and scoffe it
But thou dost find what makes most for thy profit.
Harington, Epigrams, bk. i. 94.

Against a *Wittall* Broker that set his wife to sale. *Id. Epigram* 72.

Their young neighbour was wronged, and dishonestly abused, through his kind simplicity. Wherevppon this honest man was dubbed amongst them a *wittall.*—*Tell-Trothes New-Yeares Gift*, 1593, p. 13 (Shaks. Soc.)

Adulterate law, and you prepare the way,
Like *wittals*, th' issue your owne ruine is.
Donne, Poems, 1635, p. 144.

There was no peeping hole to clear,
The *wittal's* eye from his incarnate fear.
Quarles, Emblems, bk. i. 5.

WIT-WALL, an old name for the woodpecker, is a corruption of *wodewale*. See WOODWALL.

Lorion, The bird called a *Witwall*, Yellowbeake, Hickway.—*Cotgrave.*

WOMAN, the modern spelling of old Eng. *wiman, wimman*, or *wimmann*, from A. Sax. *wíf-mann*, that is, the *wife* or feminine member of the genus *homo*, man. Compare *leman* or *lemman*, a sweetheart, from old Eng. *leof-man, i.e.* a *lief* or dear person. *Wif* is perhaps from an A. Sax. verb *wífan*, to join or weave, as if one who is joined or "knit together" with another, akin to *wefan*, to weave (Ettmüller, p. 133; cf. Lat. *con-jux*).

It was euere the quene thoȝt, so muche so heo miȝte thenche,
Mid conseil, other mid sonde, other mid *wimman* wrenche.
Robert of Gloucester, Chronicle, p. 535.

Wymmon war & wys,
of prude hue bereþ þe pris,
burde on of þe best.
Böddeker, Alt. Eng. Dichtungen, p. 150, l. 36.

[Woman wary and wise of prettyness she beareth the prize, bride one of the best.]

Misled by the present incorrect orthography, some have thought, Skinner and Mr. Wedgwood among the number, that woman derives her name in English from her physical conformation, as if she had been regarded in primitive times as being distinctively the "womb-man" (q. d. *homo uterata*), adducing in attestation Fin. *waimo*, a woman; Sansk. *vâma*, (1) udder, (2) woman, cognate with Goth. *vamba*, Icel. *vömb*, Scot. *wame*, Eng. *womb*. So Samuel Purchas says of woman:—

The Place of her making was Paradise; the matter (not Dust of the Earth, but) the Ribbe of her Husband, a harder and heartier part; the Forme, not a forming (as is said of Adam), but a building, not a Potters vessell formed, but a House builded for generation and gestation, whence our language calls her Woman, *quasi Womb-Man.* — *Microcosmus*, 1619, p. 473.

It should indeed be written *womb-man*, for so it is of antiquity and rightly, the b. for easinesse and readinesse of sound being in the Pronountiation left out; and how apt a composed word this is, is plainly seene. And as *Homo* in Latin doth signifie both man, and woman, so in our tongue the feminine also hath as we see, the name of man, but more aptly in that it is for due distinction composed with wombe, shee being that kind of man that is wombed, or hath the womb of conception, which the man of the male kind hath not.—*Verstegan, Restitution of Decayed Intelligence*, p. 193.

We certainly meet other names for the female sex having a similar connotation, *e.g.* old and provincial English *mauther* or *mother*, a girl, beside *moder*, the womb; old Eng. *mother*, as in *Lear*, ii. 4:—

O, how this *mother* swells up toward my heart!
Hysterica passio!

Quean, Dan. *quind*, Swed. *quinna*, Gk. *gunê*, Ir. *coine*, a woman, beside Lat. *cunnus* (used also by Horace for a girl), O. Eng. *queint*, all from the root *jan*, "to bring forth;" Heb. *racham*, (1) the womb, (2) a girl or woman.

The word *womb*, however, was formerly, like the Scotch *wame*, used in the most general way for the abdomen, and was not peculiarly applicable to women. Most modern philologists see in *wífman*, A. Sax. *wíf*, Icel. *víf*, Ger. *weib*, a derivative of the root *vê, vap*, to weave, Icel. *vefa*, being so named from her chief occupation in primitive times. "The wife should weave her own apparel," says Clement of Alexandria, referring to Prov. xxxi. 19. Compare the words *spinster, spindle-side*, Fr. *fuseau*, "a spindle, also the feminine line" (Cotgrave); *quenouille*, a "distaffe, also the feminine line in a succession" (Id.); opposed to the *spear-side*, Fr. *lance*, "a lance, also the masculine line in a pedegree" (Id.); A. Sax. *wœpman*, "He worhte *wœp-*

mann and *wif-mann*," A. S. version Matt. xix. 4, = He made them male and female. See also Pauli, *Life of Alfred*, p. 225 (ed. Bohn).

Some popular etymologists have ungallantly, but with curious unanimity, resolved the word into *woe-man*. Compare the note to MOILLERE.

What be they? women? masking in mens weedes?
With dutchkin dublets, and with Jerkins iaggde?
With Spanish spangs, and ruffes set out of France,
With high copt hattes, and fethers flaunt a flaunt?
They be so sure euen *VVo* to *men* indede.
Gascoigne, Steele Glas, 1576, p. 83 (ed. Arber).

Thus *women*, *woe of men*, though wooed by men,
Still adde new matter to my plaintife pen.
Tom Tel-Troths Message, 1593, l. 660 (Shaks. Soc.).

The inviter. It is a woman, "she saith to him;" but that name is too good, for she hath recovered her credit: a *woman*, as she brought *woe* to *man*, so she brought forth a weal to man.—*T. Adams, The Fatal Banquet, Sermons*, vol. i. p. 160.

Look at the very name—*Woman*, evidently meaning either *man's woe*—or abbreviated from *woe to man*, because by woman was woe brought into the world.—*Southey, The Doctor*, p. 558.

WONDER is given in Wright's *Provincial Dictionary* as a Stafford word for the afternoon. It is evidently a corrupt form of the old English *undern*, or "between time." See ORN-DINNER.

An husbounde man went into his gardeyn, or vineyearde, at prime, and ayen at *undren* or mydday. — *Liber Festivialis*, 1495 [in Wright].

WONDERS, a Cornish word for a tingling in the extremities produced by cold, also called *gwenders*, which was perhaps the original term, and of old Cornish extraction. The latter is also the Devonshire word. We may compare Welsh *gwyndraw*, numbness, stupor, and perhaps *gwander*, weakness, debility, from *gwan*, weak, akin to Lat. *vanus*, as W. *gwener* = Lat. *Venus*, and W. *gwennol*, Corn. *guennol*, a swallow = Lat. *vanellus*.

I have the *gwenders* in my fingers.

I have the *wonders* for the first time this winter.—*M. A. Courtney, W. Cornwall Glossary*, E. D. Soc.

WOOD-ROOF, a plant, *asperula odorata*, is said to be a corruption of *wood-reeve* (the overseer of the wood). The German name of it is *Waldmeister*, the master of the wood (Blackley, *Word Gossip*, p. 140). But the old Eng. names of it are *woodroofe*, *woodrowe*, *woodrowell* (Gerarde, p. 966), and *woderoue*, A. Sax. *wudurófe*.

When *woderoue* springeþ.
Böddeker, Alt. Eng. Dicht. p. 164, l. 9.

WOOD-SPITE, WOOD-SPACK, WOOD-SPRITE, } provincial names for the woodpecker, are corruptions of the old English name *specht* or *speight*, Ger. *specht*, Dan. *spætte*.

Eue, walking forth about the Forrests, gathers *Speights*, Parrots, Peacocks, Estrich scattered feathers.
Sylvester, Du Bartas, p. 222, fol. 1621.

Picchio, a wood pecker, a tree iobber, a hickway, a iobber, a *spight*.—*Florio*.

Wood-sprite, a woodpecker.—*Suffolk* (E. Dialect Soc. Reprint B. 21).

WOODWALL, a provincial name for the woodpecker, corrupted from Dut. *weedewael*, the first part of the word, according to Wedgwood, expressing the *weed* or *woad*-like colour of the bird.

Pito, a bird called a *wood-wall*.—*Minsheu, Spanish Dict.* 1623.

See WITWALL.

The *Percy Folio MS.* has the peculiar spellings *woodhall* and *woodweete*:—

Early in that May morning,
merrily when the burds can sing,
the throstlecock, the Nightingale,
the laueracke & the wild *wood-hall*.
Percy Folio MS. vol. i. p. 383, l. 922.

The *woodwete* sang & wold not cease
Amongst the leaues a lyne.
Percy Folio MS. vol. ii. p. 228, l. 5.

WOOL FIRE, a provincial word for a cutaneous eruption (? erysipelas), and for *wild fire* (*Antrim and Down Glossary*, Patterson), of which latter word it is a corruption.

WOOL, a nautical term, to wind a rope round a mast or spar, sometimes written *woold*, is from Dutch *woelen*, to wind about with a cord (Sewel), with which Wedgwood compares Fris. *wollin*, Swiss *willen*, to wrap round, and Northampton *wooddled*, wrapped up, muffled. The original meaning is to roll about, the word being akin to O. H. Ger. *wuolan*, Swed. *vula*, Dan. *vule*,

Goth. *valvjan*, to roll (Diefenbach, *Goth. Sprache*, i. 181).

World, A. Sax. *worold*, *weorold*, has often been regarded, in accordance with its present corrupt orthography, as meaning that which is *whorl'd* or *whirl'd* around in its orbit, or upon its axis (so *Eng. Synonyms*, p. 137, ed. Abp. Whately). Its more correct form would be *werld*, A. Sax. *werold*, *i.e.* *wer*, a man (Goth. *vairs*), + *eld*, an age, and so denotes the number of men alive at one time, an age or generation, *virorum ætas*, *sæculum*. The Northampton folk still use the word for a long space of time, *e.g.* "It 'll be a *world* afore he's back" (Sternberg), and such is also its meaning in the doxology, "*world* without end," A. Sax. "on worulda woruld," Lat. in secula seculorum.

Behold the *World*, how it is *whirled* round,
And for it is so *whirl'd*, is namèd so;
* * * *
For your quicke eyes in wandring too and fro,
From East to West, on no one thing can glaunce,
But if you marke it well, it seemes to daunce.
Sir J. Davies, Orchestra, 1596, st. 34.

The cognate forms are Dut. *wereld*, *waereld*, Icel. *ver-öld*, Swed. *wärld*, O. H. Ger. *wer-alt*.

Eornfullness ðisse *worulde* . . forþrysmiaþ ðæt wurd.—*A. Sax. Version, S. Matt.* xiii. 22.

[Care of this world . . . choketh the word.]

And groundes of ertheli *werlde* vnhiled are.
Northumbrian Psalter, Ps. xiv. 16.

Nought helde sal in *werld of werld* þis.
Id. Ps. ciii. 5.

And he gu wolde wissin,
Of wi[s]liche þinges,
Gu we migtin in *werelde*
wrsipe weldin.
Old Eng. Miscellany, p. 105, l. 33.

[And he would teach you about wise things, how ye might in the world attain honour.]

Tak we our biginning þan,
Of him þat al . þis *werld* bigan.
Cursor Mundi, l. 270 (E.E.T.S.).

The following seems to connect the word with old Eng. *were*, *ware*, confusion, trouble:—

ðe se is eure wagiende . . . and bitocneð þe abroidene bureh þat is in swo *warliche* stede; . . . þat is þis wrecche *woreld*, þat eure is wagiende noht fro stede to stede, ac fro time to time.—*Old Eng. Homilies*, 2nd Ser. p. 175.

[The sea is ever waving, and betokens the ruinous city that is in so troublous a place, that is this wretched world that is ever waving, not from place to place, but from time to time.]

An ancient folks-etymology analyzed *wereld* into *wer elde*, worse age:—

þarfor þe world, þat clerkes sees þus helde,
Es als mykel to say als þe *wer elde*.
Hampole, Pricke of Conscience, l. 1479.

But when the *world* woxe old, it woxe *warre old*,
(Whereof it hight) and, having shortly tride
The traines of wit, in wickednesse woxe bold,
And dared of all sinnes the secrets to unfold.
Spenser, The Faerie Queene, IV. viii. 31.

Similar is Ascham's derivation of *war* from old Eng. *weor* (Scot. *waur*), worse:—

There is nothing *worse* then *war*, whereof it taketh his name, through the which great men be in daunger, meane men without succoure, ryche men in feare.—*Toxophilus*, 1545, p. 62 (ed. Arber).

Would to God is perhaps a corruption of the old idiom "wolde God," which, with the final *e* pronounced, as was usual, sounds very similar, "wold-e-God." Mr. E. A. Abbott says:—

Possibly this phrase may be nothing but a corruption of the more correct idiom, "Would God that," which is more common in our version of the Bible than "I would." The "*to*" may be a remnant and corruption of the inflection of "would," "wolde," and the *I* may have been added for the supposed necessity of a nominative. Thus,

"Now wolde God that I might sleepen ever."
Chaucer, Monk's Tale, 14746.

This theory is rendered the more probable, because, as a rule, in Wickliffe's version of the Old Testament, "wolde God" is found in the older MSS., and is altered into "we wolden" in the latter. Thus *Genesis* xvi. 3; *Numbers* xx. 3; *Joshua* vii. 7; *Judges* ix. 29; 2 *Kings* v. 3 (Forshall and Madden, 1850). However Chaucer has "I hoped *to* God" repeatedly.—*Shakespearian Grammar*, p. 126.

Ne *woldë* God never betwix us tweine
As in my gilt, were either werre or strif.
Chaucer, Cant. Tales, l. 11068.

Woulde god [they] were rather in suertie with me, then I wer there in iubardy with thë.—*Sir T. More, Works*, 1557, p. 49 f.

Would God that all the Lord's people were prophets.—*A. V. Numb.* xi. 29.

I *would to God* some scholar would conjure her.
Shakespeare, Much Ado, ii. 1.

Would to God we had been content.—*A. V. Josh.* vii. 7.

Worm-wood, so spelt as if it denoted the bitter *wood* which is a specific for *worms* when taken as a medicine.

Hoc absinthium, *wormwod.*—*Wright's Vocabularies* (15th cent.), i. 226.

It is a corruption of old Eng. *wermode*, A. Sax. *wermod* (Ger. *wermuth*), supposed by Dr. Prior (*Names of Brit. Plants*) to be compounded of A. Sax. *werian*, to keep off (*wehren*), and *mod* or *made*, a maggot (A. Sax. *maðu*), as if "ware-maggot." In *Leechdoms, Wortcunning*, &c., it is said of *wermod* that "hyt cwelþ þa wyrmas" (vol. i. p. 218), where it is interpreted by Mr. Cockayne as "ware-moth."

The true meaning of the word has been for the first time unravelled by Prof. Skeat. He points out that the proper division of the word is A. Sax. *wer-mód*, Dut. *wer-moet*, Ger. *wer-muth*, M. H. Ger. *wer-muote*, O. H. Ger. *wera-móte*, where the first element is A. Sax. *warian*, to protect, defend (O. Dut. *weren*, &c.), and the latter A. Sax. *mód*, mind or mood (O. Dut. *moedt*, Ger. *muth*, M. H. G. *muot*). Thus the compound means "*ware-mood*," or "mind-preserver," and points back to some primitive belief as to the curative properties of the plant in mental affections. Compare *wéde-berge*, "preservative against madness," an A. Sax. name for hellebore. Thus the form *worm-wood* is doubly corrupt. The Professor is not quite correct in adding that "we find no mention of the plant being used in the way indicated;" see the quotations from Burton.

But the last thingis ben bittir as *wormod*, and hir tunge is scharp as a swerd keruynge on ech side.—*Wycliffe, Prov.* v. 4.

The name of the sterre is seid *wermed.*—*Wycliffe, Rev.* viii. 11.

The name of the starre is called *wormwod.*—*Tyndale, ibid.*

Warmot is wormewood.—*Gerarde, Supplement to the General Table.*

Nature and his Parents alike dandle him, and tice him on with a bait of Sugar, to a draught of *Worme wood.*—*John Earle, Microcosmographie*, 1628, p. 21 (ed. Arber).

Againe, *Wormwood* voideth away the *wormes* of the guts, not onely taken inwardly, but applied outwardly: . . . it keepeth garments also from the Mothes, it driueth away gnats, the bodie being annointed with the oyle thereof.—*Gerarde, Herbal*, p. 938.

The herbe with his stalkes laid in chestes, presses, and wardrobs, keepeth clothes from *mothes*, and other vermine.—*Id.* p. 941.

This *Wormwood* called Sementina & Semen sanctum, which we haue Englished Holie is that kinde of *Wormwood* which beareth that seede which we haue in use, called *Wormseede.*—*Id.* p. 941.

An enemy it [Wormwood] is to the Stomacke: howbeit the belly it loosneth, and *chaseth worms out of the guts;* for which purpose, it is good to drink it with oile and salt. —*Holland, Pliny's Nat. Hist.* vol. ii. p. 277.

Wormwood, centaury, pennyroyall, are likewise magnified, and much prescribed (as I shall after shew) especially in hypochondriake melancholy, daily to be used, sod in whey: as Rufus Ephesius, Aretæus, relate, by breaking winde, helping concoction, many melancholy [= mad] men have been cured with the frequent use of them alone.—*Burton, Anatomy of Melancholy*, Pt. II. sec. 4. Mem. i. subs. 3.

The wines ordinarily used to this disease are *worme-wood-wine*, tamarisk, and buglossatum.—*Id.* II. 4. i. 5.

Also conserves of *wormwood.*—*Ibid.*

Wound, in the phrase "he *wound* his horn" or "bugle," frequently used as the past tense of *to wind*, meaning to blow, is an incorrect form for *winded*, from the verb *wind*, to give wind or breath to (Lat. *ventilare*), and so to sound by blowing. This word was evidently confounded with *wind*, to twist or turn (A. Sax. *windan*, Goth. *vindan*), with some reference to the convolutions of the instrument through which the air is made to pass. Somewhat similarly a pig's snout is said sometimes to be *rung* instead of *ringed*, *i.e.* furnished with a ring, from a confusion with the verb *ring* (*rang*, *rung*), to sound a bell.

But stay advent'rous muse, hast thou the force,
To *wind* the *twisted* horn, to guide the horse?
J. Gay, Rural Sports, l. 388.

"To wind" is to sound by "windy suspiration of forced breath."

When Robin Hood came into merry Sherwood,
He *winded* his bugle so clear.
A New Ballad of bold Robin Hood, l. 98 (*Child's Ballads*, v. 347; *Ritson, Robin Hood*, ii. 1).

Here the rude clamour of the sportsman's joy,
The gun fast-thundering, and the *winded* horn,
Would tempt the Muse to sing the rural game.
Thomson, Seasons, Autumn.

That I will have a recheat *winded* in my forehead, or hang my bugle in an invisible baldrick, all women shall pardon me.—*Shakespeare, Much Ado about Nothing*, act i. sc. 1, l. 244.

It will make the huntsman hunt the fox,
That never *wound* his horn;
It will bring the tinker to the stocks,
That people may him scorn.
Sir John Barleycorn, Ballads, &c. of the Peasantry, p. 81 (ed. Bell).

Tennyson has the line—

Thither he made and *wound* the gateway horn.
Idylls of the King, Elaine, l. 169 (p. 156, ed. 1859)—

but in later editions, *e.g.* 1878, *Works*, p. 446, I find this has been altered into "blew."

Loudly the Beattison laugh'd in scorn;
"Little care we for thy *winded* horn."
Scott, The Lay of the Last Minstrel, canto iv. 12.

But scarce again his horn he *wound*,
When lo! forth starting at the sound,
* * * * *
A little skiff shot to the bay.
Scott, The Lady of the Lake, canto i. 17.

With hunters who *wound* their horns.—*Pennant* [in Richardson].

The horn was *wound* to celebrate certain dishes.—*J. C. Jeaffreson, Book about the Table*, vol. i. p. 228.

Compare:—

If ev'ry tale of love,
Or love itself, or fool-bewitching beauty,
Make me cross-arm myself, study ah-mes,
. . . . and dry my liver up,
With sighs enough to *wind* an argosy,
If ever I turn thus fantastical,
Love plague me.
T. Heywood, Fair Maid of the Exchange, p. 18 (Shaks. Soc.).

WRANG-LANDS, a North country word for low stumpy trees growing on mountainous ground (Wright), as if *wrong* (*i.e.* bad) *lands* growth, is without doubt the same word as O. Eng. *wraglands*.

Raboudris, Wraglands, crooked or misgrowne trees which will never prove timber. *Rabougrir*, to grow crooked, and low withall; to wax mishapen, or imperfect of shape, to become a *wragland*, or grub.—*Cotgrave*.

Wragland itself is a corrupted form of *wraglin'*, Prov. and old Eng. *wreckling*, Prov. Dan. *vrægling*, a dwarfish, ill-grown, or deformed person or thing, probably akin to O. Eng. *wrick*, Fris. *wrecken*, to twist, "wring," &c.

WRANG NAYLE, "otherwyse callyd a Corne" (*Political, Religious, and Love Poems*, E. E. T. Soc. p. 36), so spelt as if to denote a "wrong nail," is no doubt one of the many corruptions of *agnail, agnel, angnail, hangnail, angernail*, denoting sometimes a corn, sometimes a *paronychia*.

WRAPPED, } a mistaken orthography
WRAPT, } of *rapt*, carried away by enthusiasm or strong emotion, ravished, Lat. *raptus*, from *rapio*, to carry away, *e.g.*—

The Patriarch, then *rapt* with sudden Joy,
Made answer thus.
Sylvester, Du Bartas, p. 325 (1621).

Wrapt aboue apprehension.
The Faithful Friends, iii. 3.

His noble limmes in such proportion cast
As would have *wrapt* a sillie woman's thought.
Ferrex and Porrex.

She ought to be Sainted whilst on Earth, and when *wrapped up* into the brighter Mansions, far above this lower world, be Enthroned a Goddess.—*The Coronation of Queen Elizabeth*, 1680, act i. sc. 3.

Some editions (*e.g.* Ayscough's) read *wrapped* for *rapt* in the following passage:—

The government I cast upon my brother,
And to my state grew stranger, being transported
And *rapt* in secret studies.
Shakespeare, The Tempest, act i. sc. 2, l. 77 (Globe ed.).

Thus al dismayde, and *wrapt* in feare,
With doutfull mynde they stande.
B. Googe, Eglogs, 1563, p. 71 (ed. Arber).

Instead of orient pearls of jet,
I sent my love a carkanet,
About her spotlesse neck she knit
The lace, to honour me, or it:
Then think how *wrapt* was I to see
My jet t' enthrall such ivorie.
Herrick, Hesperides, Poems, p. 11 (ed. Hazlitt).

Wrapt in these sanguine and joyous reveries Glyndon . . . found himself amidst cultivated fields.—*Bulwer-Lytton, Zanoni*, bk. iv. ch. 6.

The disciples feared as they entered into the cloud, because they were not in a *wrapt* ecstatic state, but were dull and weary and heavy with sleep.—*H. Macmillan, Sabbath of the Fields*, p. 78.

Science standing *wrapt* in perplexity and astonishment before the mysteries of the origin of matter.—*Samuel Cox, Expository Essays*, p. 234.

He was . . . like a babe new born wrapt

in swadling clouts, rather than like one in a winding sheet. But when he walk'd without the use of feet or hands, he was like Paul *wrapt* up into the third heavens.—*Bp. Hacket, Century of Sermons*, 1675, p. 573.

The eres herde not, for the mynde inwarde
Venus had *rapte* and taken fervently.
S. Hawes, Pastime of Pleasure, p. 59 (Percy Soc.).

The four last verses are the celebration of his recovery, which shew him in holiness as it were *rapt* into heaven, and singing with the saints for joy.—*H. Smith, Sermons*, p. 180 (1657).

Being fild with furious insolence,
I feele my selfe like one *wrapt* in spright!
Spenser, Colin Clouts Come Home Againe (p. 555, Globe ed.).

Sylvester speaks of—

Divine accents tuning rarely right
Unto the *rapting* spirit the *rapted* spright.
Du Bartas, p. 302 (1621).

They bear witness to his [Walsh's] *rapts* and ecstasies.—*Southey, Life of Wesley*, vol. ii. p. 123 (1858).

It was customary formerly to prefix *w* to many words that had no etymological right to that letter. See WHOLE.

WREATH, in the Scotch and N. English "snow-wreath," a snow-storm, or drift, sometimes written *wride*, is a corrupted form of A. Sax. *hriđ*, Icel. *hriđ*, a tempest, especially a snow-storm. Or perhaps it meant originally a collection or gathering of snow; compare A. Sax. *wræd*, *wræđ*, a flock, Goth. *writhus*, a herd (Scot. *wreath*, an enclosure for cattle).

As *wreath* of snow, on mountain breast,
Slides from the rock that gave it rest,
Poor Ellen glided from her stay.
Scott, The Lady of the Lake.

The valley to a shining mountain swells,
Tipp'd with a *wreath* high-curling in the sky.
Thomson, Seasons, Winter.

There, warm together press'd, the trooping deer,
Sleep on the new-fallen snows; and scarce his head
Raised o'er the heapy *wreath*, the branching elk,
Lies slumbering sullen in the white abyss.
Thomson, Winter.

I'm wearin' awa', John,
Like snaw-*wreaths* in thaw, John,
I'm wearin' awa'.
Lady Nairn, Land o' the Leal.

WRETCHLESSNESS, a corruption of *rechlessness*, the older form of *reckless-ness*, as if connected with *wreck* and *wretch*.

The Devil doth thrust them either into desperation, or into *wretchlessness* of most unclean living.—*Prayer Book*, Article xvii.

Lesing cometh of *rechelesnes*.
Chaucer, Parsons Tale.

They are such *retchless* flies as you are, that blow cutpurses abroad in every corner.—*B. Jonson, Bartholomew Fair*, iii. 1.

He came not there, but God knowes where
This *retchlesse* Wit is run.
The Mariage of Witt and Wisdome, p. 54 (Shaks. Soc. ed.).

If thou hadst neuer felt no ioy, thy smart had bene the lesse,
And *retchlesse* of his life, he gan both sighe and grone,
A rufull thing me thought, it was, to hear him make such mone.
Tottel's Miscellany, 1557, p. 17 (ed. Arber).

The wandring gadling, in the sommer tyde,
That findes the Adder with his *rechlesse* foote,
Startes not dismaid so sodeinly aside.
Tottel's Miscellany, 1557, p. 41 (ed. Arber).

Nothing takes a man off more from his credit and businesse, and makes him more *retchlesly* carelesse, what becomes of all.—*John Earle, Micro-cosmographie*, 1628, *A Drunkard*.

I hold it a great disputable question, which is a more euill man, of him that is an idle glutton at home, or a *retchlesse* vnthrift abroad?—*Nash, Pierce Penilesse*, p. 57 (Shaks. Soc.).

The *retchlesse* race of youth's inconstant course,
Which weeping age with sorrowing teares behoulds;
* * * * *
Hath reard my muse, whose springs wan care had dried,
To warne them flie the dangers I haue tried.
Thos. Lloyd, Inconstancy of Youth (*Sel. Poetry*, ii. 415, Parker Soc.).

A *retcheles* seruant, a mistres that scowles, a rauening mastife, and hogs that eate fowles.
Tusser, 1580 (E. D. Soc.), p. 21.

Call . . . him true and plaine,
That rayleth *rechlesse* vnto ech mans shame.
Sir T. Wiat, Satire II. l. 71 (ab. 1540).

ȝif it so bifalle that any of the brotherhede falle in pouerte, or be anyentised thurwȝ elde; . . . or any other hap, so it be nat on hym-selue alonge, ne thurwȝ, his owne *wrecchednesse*, he schal haue, in þe wyke. xiiij.d.—*English Gilds*, p. 9 (E.E.T.S.).

Similarly Spenser has *wreaked* for *recked*—

What *wreaked* I of wintrye ages waste?
Shepheardes Calender (1579), *December*, l. 29.

Compare WHORE.

WRIGHT, a workman, is a transposed form, for the sake of euphony, or by assimilation to *wight*, *knight*, &c., of *wirght* or *wirht*, A. Sax. *wyrhta*, a worker, which is pretty much the same as if we used *wrok* for *work*, or as we do actually use *wrought* (A. Sax. *wrohte*) as the past tense of work (A. Sax. *wyrcan*), instead of *worght* (A. Sax. *worhte*). Compare old Eng. *wrim* for *worm* (A. Sax. *wyrm*); old Eng. *brid*, a *bird*; *crœt*, a *cart*; *gœrs*, "*grass*;" *task*, another form of (*taks*) *tax*; *ax* of *ask*; *wasp*, Prov. Eng. *wops*; *hasp* and *haps*, &c. As further instances of words popularly metamorphosed by metathesis compare Leicestershire *channils* for *challenge*; *conolize* for *colonize*; *crud*, *cruddle*, for *curd*, *curdle*; *apern* for *apron*; *starnil* for *starling*; *throff* for *froth*; *waps* for *wasp*; *thrupp* for *thorp*; *Thooks'n* for *Thurcaston* (Evans, *Glossary*, p. 8, E.D.S.). See BURNISH and DUCK of the Evening, above.

First in his witte he all purueid,
His werc, als dos þe sotill *wright*.
Cursor Mundi, l. 325 (E.E.T.S.).

þe *wrightes* þat þe timber wroght
A mekill balk þam bud haue ane.
Legends of the Holy Rood, p. 79, l. 617.

Of a *wryght* I wyll you telle,
That some tyme in thys land gan dwelle.
The Wright's Chaste Wife, l. 11 (E. E. T. S.)

WRINKLE, in the colloquial phrase "to give one a *wrinkle*," *i.e.* a useful hint, to put one up to a dodge, as if the result of old experience symbolized by its outward manifestation (*ruga*), is in all probability a corruption of the old English *wrence*, *wrink*, a dodge (see Oliphant, *Old and Mid. English*, p. 77), Scot. *wrink*, a trick, also a winding; properly a crooked proceeding, a deceit, or stratagem, with a quasi-diminutival form like *syllable* for *syllabé*. Cf. Dan. *rænke*, Icel. *hrekkr*, a trick, Ger. *rank*, *ränke*.

þis heie sacrament . . . ouer alle oðer þinges unwrihð his *wrenches* [unmasks his artifices].—*The Ancren Riwle* (ab. 1225), p. 270 (Camden Soc.).

Harald þat euere was of luþer *wrenche*.
Robert of Gloucester, Chronicle, ab. 1298.

His wiȝeles & his *wrenches* þet he us mide asailed, do ham alle o vluhte.—*Ancren Riwle*, p. 300.

[His wiles and artifices that he assailed us with all take them to flight.]

In the houre of ded the deuill wyll cast mony *wrenkis* of falsait the quhilk suld nocht be trowyt.—*Ratis Raving*, p. 3, l. 60 (E.E.T.S.).

Sa quaynt and crafti mad thou itte,
That al bestes er red for man
Sa mani wyle and *wrenk* he can.
Eng. Metrical Homilies, p. 2 (ed. Small).

Many men þe world here fraystes,
Bot he es noght wyse þat þar-in traistes;
For it ledes a man with *wrenkes* and wyles,
And at the last it hym begyles.
Hampole, Pricke of Conscience, l. 1361.

I schal wayte to be war her *wrenche*ȝ to kepe.
Alliterative Poems, p. 45, l. 292.

þam thare drede no *wrenkis* ne no wylis of the fende, for why God es with þame, and standis aye by þame als a trewe kepere and a strange ane.—*Religious Pieces*, p. 51 (E.E.T.S.).

Als lang as I did beir the freiris style,
In me, god wait, wes mony *wrink* and wyle.
W. Dunbar, Poems, 1503 (ed. Laing).

All the above words seem to be near akin to Goth. *wruggo* (=*wrungo*), a snare or net, A. Sax. *wringan*, to twist or wring (Diefenbach, i. 237).

You note me to be . . . . so simple, so plain, and so far without all *wrinkles*.—*Latimer*, ii. 422 [Davies].

Miss. I never heard that.

Nev. Why then Miss, you have one *wrinkle*; more than ever you had before.
Swift, Polite Conversation, Conv. i. [Davies].

He has had experience of most kinds of known and of several sorts of, to us, unknown angling. He is thus able to describe "*wrinkles*" of a strangely sagacious character.—*Sat. Review*, vol. 51, p. 465.

For the assimilation compare the following, where the farmer's recent experiences are referred to:—

Every fresh figure in the Entomologists' Report is apt to print another *wrinkle* on his now sufficiently dismal face.—*The Standard*, Jan. 18, 1882.

WURSE, an old Eng. name for the devil, appears to be the same word as *worse*, A. Sax. *wyrsa*, comparative of *weorr*, bad, perverse, just as he was also called "The Ill."

Thu farest so doth *the ille*,
Evrich blisse him is un-wille.
Owl and Nightingale, l. 422.

It is really, perhaps, only an altered form of A. Sax. *þyrs*, Prov. Eng. *thurse*, a hobgoblin, spectre, or giant, the character for *w* and the thorn letter þ being easily confounded. Compare *whittle* for *thwytel*, *white*, to cut, for *thwite*.

Thyrce, wykkyd spyryte, Ducius.—*Prompt. Parv.*

Thykke theese as a *thursse*, and thikkere in the hanche.

Morte Arthure, l. 1100.

Stedefast to-genes god and men, alse Iob was, þe wan wiȝ þe *wurse*.—*Old Eng. Homilies*, 2nd Ser. p. 187 (ed. Morris).

[Stedfast towards God and men, as Job was that fought against the devil.]

Neddre smuhgȝ diȝeliche, swo doȝ þe *werse*.—*Id.* p. 191.

[The adder creepeth secretly, so doth the devil.]

Wycliffe has *worst* for the devil,

Quenche alle the firi dartis of the *worst*.—*Eph.* vi. 16.

Wurse survives in a slightly altered form in Dorset *oose* (and *ooser*), a mask with opening jaws to frighten folk (Barnes, *Glossary*, p. 73). The loss of initial *w* occurs similarly in *ooze*, for old Eng. *wose* (A. Sax. *wós*, N. Eng. *weeze*); old Eng. *oof* (*Prompt. Parv.*), for *woof*; *oothe*, mad (*Id.*), for *woode*; *orchard* for *wortyard*; and *oad* for *woad*, *e.g.*—

The stains of sin I see
Are *oaded* all, or dy'd in grain.
Quarles, School of the Heart, ode xvii.

Y.

YALLOW-PLASTER, a vulgar corruption of *alabaster*, as if "yellow-plaster," *yallow* being the Lincolnshire and common Irish pronunciation of *yellow* (cf. ALL-PLAISTER). *Alablaster* is the Lincolnshire form of the word (Peacock, Brogden), which is found also in old writers, *e.g.*—

Poire de Serteau, the *Allablaster* Pear.—*Cotgrave.*

Yt ys nuwe frest and gyld, and ys armes gyltt, with the pyctur all in *aleblaster* lyung in ys armur gyltt.—*Machyn, Diary*, 1562, p. 285 (Camden Soc.).

YARK-ROD, a Lincolnshire name for the plant *senecio*, as if *jerk-rod*, *yark* being the form of "jerk" in that dialect, is apparently a corruption (by metathesis) of its ordinary name *ragwort*. *Yack-yar*, in the same county, the name of a plant, seems to be for *ac-yarb*, "oak-herb."

YELLOW-HAMMER has been supposed to have its name from its hammer-like

Beating for ever on one key
Pleased with his own monotony.

F. W. Faber, for example, thus describes the bird:—

Away he goes, and *hammers* still
Without a rule but his free will,
A little gaudy Elf!
And there he is within the rain,
And beats and beats his tune again,
Quite happy in himself.
Poems, 2nd ed. p. 454.

It is said to be a corruption of *yellow-ammer*, *ammer* in German signifying a bunting. Compare A. Sax. *amora*, a bird-name (Ettmüller, p. 10).

YELLOWS. This, when used as synonymous with *jealousy* (Wright), is perhaps only a conscious and playful perversion of that word. *Yellow*, as vulgarly, and perhaps anciently, pronounced *yallow*, differs but slightly from the French *jaloux*, jealous, and *y* often interchanges with *j*. Compare *jade* and Scot. *yade*, O. Eng. *yawd*; *jerk*, Scot. and O. Eng. *yerk*; *yeomen*, O. Eng. *jemen* (Bailey); *yawl* and *jolly-boat*; *yoke*, Ger. *joch*; *young*, Ger. *jung*, &c.

But for his *yellows*
Let me but lye with you, and let him know it,
His jealousy is gone.
Brome's Antipodes [in Nares].

Shakespeare similarly uses *yellowness* for jealousy:—

I will possess him with *yellowness*, for the revolt of mien is dangerous.—*Merry Wives of Windsor*, i. 3.

Civil as an orange, and something of that *jealous* complexion.—*Much Ado about Nothing*, i. 1.

Jealous would appear to have been at one time pronounced as a French word. Thus Sylvester asks—

What should I doo with such a wanton wife,
Which night and day would cruciate my life
With *Ieloux* pangs?
Du Bartas, p. 498 (1621).

In W. Cornwall *jallishy* and *jaller* are used for yellow (M. A. Courtney, E. D. Soc.).

Hating all schollers for his sake, till at length he began to suspect, and turne a little *yellow*, as well he might; for it was his owne fault; and if men be *jealous* in such cases (as oft it falls out) the mends is in their owne hands.—*Burton, Anatomy of Melancholy*, III. iii. 1, 2.

The undiscreet carriage of some lascivious gallant . . . . may make a breach, and by his over familiarity, if he be inclined to *yellowness*, colour him quite out.—*Burton, Anatomy of Melancholy*, III. iii. 1, 2.

In earnest to as jealous piques;
Which th' ancients wisely signify'd
By th' *yellow* mantuas of the bride.
Butler, Hudibras, pt. iii. canto 1.

'Mongst all colours,
No *yellow* in't, lest she suspect, as he does,
Her children not her husband's.
Shakespeare, The Winter's Tale, act ii. sc. iii. l. 107.

Hence "to wear yellow breeches" was an old phrase for "to be jealous."

If I were,
The duke (I freely must confess my weakness,
I should wear *yellow* breeches.
Massinger, The Duke of Milan, iv. 1.

If thy wife will be so bad,
That in such false coine she'lle pay thee,
Why therefore
Should'st thou deplore,
Or weare stockings that are *yellow*?
Roxburgh Ballads, ii. 61 [Davies].

YEOMAN, a free born Englishman living on his own land, old Eng. *yoman*, *yeman*, *ȝeman*, an able-bodied man (compare "yeoman's service"), has been variously regarded as a derivative of Frisian *gœman*, a villager or countryman (Wedgwood), = Goth. *gawi*, country (old Fris. *gâ*, *gô*, Dut. *gaw*, *goo*, Ger. *gau*) + *manna*, man; as a contraction of *yongman*, youngman; or as another form of old Eng. *geman*, *gemen*, a commoner (Verstegan, *Restitution of Decayed Intelligence*, 1634, p. 221), A. Sax. *gemǽne* (= Lat. *communis*), Goth. *gamains*, common. Mr. Oliphant identifies it with Scandinavian *gœimaðr*, an able-bodied fellow (*Early and Mid. English*, p. 417), *maðr* = man.

May it not be the same word as *goman*, a married man, a householder (Verstegan, p. 223), A. Sax. *gum-mann* (Beowulf), a compound of *guma*, a man? See GROOM. Grimm connects it with A. Sax. *gemana*, company, fellowship, Goth. *ga-man*, a fellow-man, comrade, companion. Compare old Eng. *ymone*, together, in concert.

If Verstegan's suggestion were correct, the word would be no compound of *man*, and should make its plural *yeomans*. See MUSSULMEN, where it might have been added that *Turcoman* is from Pers. *tûrkûmân*.

For quen he throded was to *yoman*,
He was archer wit best of an.
Cursor Mundi, l. 3077 (14th cent.).

& ȝepli ȝomen þan dede · þe ȝates schette,
& wiȝttili þan went · þe walles forto fende.
William of Palerne, l. 3650.

[And quickly yeomen then did the gates shut, and nimbly then went the walls for to defend.]

Goȝ to my vyne ȝemen ȝonge
& wyrkeȝ & doȝ þat at ȝe moun.
Alliterative Poems, p. 16, l. 536.

[Go to my vineyard, young yeomen, and work and do what ye are able.]

Take xii of thi wyght ȝemen,
Well weppynd be thei side.
Robin Hood and the Monk, l. 32 (*Child's Ballads*, v. 2).

Ther was neuer ȝoman in merry Inglond
I longut so sore to see.
Id. l. 221.

The *yoman* beheld them gladlie and salued theym beningnely, and they answered nothing but ranne awaie before him.—*History of Helyas*, ch. xiii. (*Thoms' Prose Romances*, iii. 57).

þer is gentylmen, ȝomon-vssher also,
Two gromes at þe lest, A page þer-to.
Boke of Curtasye, ab. 1430, l. 434 (*Babees Book*, p. 313).

A *yemañ* of þe crowne, Sargeaunt of armes with mace,
A herrowd of Armes as gret a dygnte has.
J. Russell, Boke of Nurture, l. 1035.

He made me ȝomane at ȝole, and gafe me gret gyftes.
Morte Arthure, l. 2628.

Sir S. D. Scott quotes an instance of *yeoman* being converted into *yongeman*, *youngeman*:—

Any servantes, commonly called *youngemen* [*yeomen* in original] or groomes.—*Statutes*, 33 Hen. VIII. c. x. s. 6.

(See *History of British Army*, vol. i. pp. 504-507.)

In the Constitutions of King Canute concerning Forests, he orders four "ex mediocribus hominibus, quos Angli *Lespegend* [read *les-þegend*, less thanes] nuncupant, Dani vero *yoong men* vocant," to have the care of the vert and venery (Spelman, *Glossarium*, 1626, p. 289).

Robyn commaunded his wyght *yong men*,
Under the grene wood tre,

They shall lay in that same sorte;
That the Sheryf myghte them se.
Lytell Geste of Robyn Hode, Thyrde Fytte, l. 208 (ed. Ritson).

[Copland's edition throughout this ballad reads *yeomen*.]

Juniores pro ingenuis quos *yeomen* dicimus.—*Spelman, Archæologus*, 1626, p. 397.

YESTY, in the following passage of Shakespeare—

Though the *yesty* waves
Confound and swallow navigation up.
Macbeth, iv. 1, 54—

has been generally regarded as meaning "foaming," frothing like *yest* or *yeast* (A. Sax. *gist*, froth, spuma, Ger. *güscht*) when it works in beer; as elsewhere he speaks of a ship "swallow'd with *yest* and froth" (*Winter's Tale*, iii. 3). It is really, no doubt, the same word as Prov. Eng. *yeasty*, gusty, stormy.

A little rain would do us good, but we doänt want it too oudacious *yeasty*.—*W. D. Parish, Sussex Glossary*, p. 131.

This *yeasty* is the A. Sax. *ȳstig*, stormy (Somner), from A. Sax. *ȳst*, a storm (Ettmüller, p. 72), which seems to be akin to *gust*, *geysir*, *gush*, Icel. *gjósa*, to gush, *gjósta*, a gust, Prov. Swed. *gåsa*, to blow.

And ðá wæs mycel *ȳst* windes geworden.—*A. Sax. Vers. Mark* iv. 37.

[There was a great storm of wind arisen.]

YEW-LOG, a popular misunderstanding of the word *yule-log* (Skeat, in Peacock's *Glossary of Manley*, &c.). Wright gives *yew-game*, a frolic, for "yule-game."

YOKEL, a country bumpkin, a stupid fellow, a simpleton, so spelt as if it had something to do with a *yoke* of oxen, and so meant a plough-boy, a rustic. It seems really to be a North country word, and of Scandinavian origin. Compare Banff. *yochel* (and *yocho*), a stupid awkward person (Gregor), which is probably the same word as Shetland *yuggle*, an owl (Edmondston), Dan. *ugle*, Swed. *ugla*, Icel. *ugla*, an owl (A. Sax. *úle*).

The owl, on account of its unspeculative eyes and portentously solemn demeanour, has often been made a by-word for stupidity. Compare *goff*, *guff*, a simpleton, old Eng. *gofish*, stupid ("Beware of *gofisshe* peoples spech."—Chaucer, *Tro. and Cres.* iii. 585), Fr. *goffe*, dull, sottish, It. *gofo*, *gufo*, *guffo*, "an owle, also a simple foole or grosse-pated gull, a ninnie patch."—Florio (? Pers. *kúf*, an owl). Also Sp. *loco*, stupid, It. *locco*, a fool, *alocco*, (1) an owl, (2) a simple gull (Florio), from Lat. *ulucus*, an owl.

"This wasn't done by a *yokel*, eh, Duff?" . . . . "And translating the word *yokel* for the benefit of the ladies, I apprehend your meaning to be that this attempt was not made by a countryman?" said Mr. Losberne, with a smile.—*Dickens, Oliver Twist*, ch. xxxi.

Thou art not altogether the clumsy *yokel* and the clod I took thee for.—*Blackmore, Lorna Doone*, ch. xl. [Davies].

YOUNGSTER, a familiar and somewhat contemptuous designation of a young person, so spelt from a mistaken analogy with such words as *tapster*, *punster*, *spinster*, is no doubt a corrupt form of *younker*, = Ger. *junker*, from *jung-herr*, young-sir (originally a title of honour), Belg. *jonker*, *jonkheer*, from *jong* and *heer*.

I have met with *oldster*, a fictitious correlative, in the *Quarterly Review*.

Ein *junchêrr* unde ein ritter sol,
hie an sich ouch behüeten wol.
Thomasin, Der Welsche Gast (1216), in *M. Müller, Ger. Classics*, i. 204.

[A younker and a knight shall
Be careful in this too.]

Juniores, liberi domini, *Junckheren*.—*Spelman, Archæologus*, 1626, p. 397.

The King was in an advantageous Posture to give Audience for there was a Parliament then at Rheinsburgh, where all the *Younkers* met.—*Howell, Fam. Letters*, bk. i. vi. 4.

Syr, if there be any *yonkers* troubled with idelnesse and loytryng, hauyng neither learnyng, nor willyng handes to labour.—*W. Bulleyn, Booke of Simples*, p. xxvii. verso.

Now lusty *younkers*, look within the glass,
And tell me if you can discern your sires.
R. Greene, Friar Bacon and Friar Bungay, 1594 (p. 175).

A knot of *yongkers* tooke a nap in the fields: one of them laie snorting with his mouth gaping as though he would haue caught flies.—*Stanihurst, Description of Ireland*, p. 13 (*Holinshed*, vol. i. 1587).

Pagget, a school-boy, got a sword, and then
He vow'd destruction both to birch and men:
Who wo'd not think this *yonker* fierce to fight?
Herrick, Hesperides, Poems, p. 67 (ed. Hazlitt).

This trull makes *youngsters* spend their patrimonie
In sauced meates and sugred delicates.
Tom Tel-Troths Message, l. 601 (1593).

The credit of the business, and the state,
Are things that in a *'youngster's* sense sound great.
Oldham, Satires, p. 223 (ed. Bell).

YOUTH-WORT, a popular name for the plant *Drosera rotundiflora*, is corrupted from A. Sax. *eowð*, a flock, and *rotian*, to rot, it being supposed to bane sheep (Prior).

It is called in English . . . . *Youthwoort*; in the North parts *Red rot*, bicause it rotteth sheepe.—*Gerarde, Herbal*, p. 1355.

A LIST OF FOREIGN WORDS CORRUPTED BY FALSE DERIVATION OR MISTAKEN ANALOGY.

A.

AAL-BEERE, "eel-berry," a German name for the black-currant (Johannisbeere), is a popular corruption of *alantbeere*, so called because its flavour resembles that of *alant* or elecampane (Grimm, *Deutsches Wörterbuch*, s.v.).

AALRAUPE, the German name of the barbot fish, as if from *aal*, eel, and *raupe*, caterpillar, stands for *aalruppe*, where the latter part of the word is Mid. High Ger. *ruppe*, Lat. *rubeta*, and the former probably *âl* for *adel* (Andresen, *Volksetymologie*).

ABAT-TOU, the word for a lean-to or penthouse in the French patois of Liége, as if compounded with *tou*, a roof, is the same word as Fr. *abatue*, the spring of an arch, in Wallon a penthouse (Sigart, *Dict. du Wallon de Mons*, p. 55).

ABDECKER (a flayer), a popular corruption in German of *apotheker*, an apothecary (Andresen).

ABENDTHEUER, a form of Ger. *abenteuer* sometimes found, as if compounded of *abend*, evening, and *theuer*, dear, expensive. The word in both forms is corrupted from Mid. High Ger. *âventiure*, Fr. *aventure*, our "adventure," all derived from Mid. Lat. *adventura*, for the classical *eventura* (Andresen).

ABERGLAUBE, Ger. word for superstition, seems to be a corruption of *ueberglaube*.

ABOURSER, in the Wallon patois, to form an abscess, as if from *bourse*, a purse, a bag, is probably a corruption of the Liége *abosé*, from *abcès*, of the same meaning.

ABSEITE, "off-side," a German term for the wing of a building, Low Ger. *âfsit*, is formed from Mid. High Ger. *absîte* (used only of churches), which is derived from Mid. Lat. *absida*, which again is from Lat. *apsis*, Gk. *hapsis*, an "apse" (Andresen).

ACCIPITER, the Latin name for the hawk, as if from *accipere*, to take or seize, is, according to Pott, a naturalized form in that language of Sansk. *âçupatra*, = Gk. *ôkúpteros*, "swift-winged."

Compare Sansk. *patrin*, the falcon, lit. "the winged," from *patra*, a wing (Pictet, *Origines Indo-Europ.* tom. i. p. 465).

ACETUM, vinegar, a name very inappositely given by Pliny (*Natural History*, bk. xi. ch. 15) to virgin honey, which of itself flows from the combs without pressing, is for *acœton*, a corruption of Gk. *ákoiton*, virgin, applied also to honey. (See Forcellini, s.v.)

Another reading is *acedon*.

> The best hony is that, which runneth of it selfe as new Wine and Oile; and called it is *Acedon*, as a man would say, gotten without care & trauell" [as if from Gk. *akédés*, uncared for].—*Holland, Pliny*, tom. i. p. 317.

ACHERÔN, the Greek name of one of the rivers of Hell, as if *áchea reôn*, the stream of woe, just as *kôkutos*, another infernal river, was from *kôkuô*, to la-

ment, has been identified by Mr. Fox Talbot with the Hebrew *Acharôn*, western, especially applied to the Mediterranean Sea, *achôr*, the west, because since the sun ends his career in the west, the west was accounted the abode of departed spirits (*Transactions of the Society of Biblical Archæology*, vol. ii. pt. i. p. 188).

ADERMENNIG, } old German names
ANGERMENNIG, } for the plant agrimony, later *odermennig*, as if, regardless of sense, compounded of *mennig*, cinnabar, vermilion, with *ader* (vein), *anger* (a grassy place), and *oder* (else), all corruptions of Lat. *agrimonia*.

ADHALTRAIDHE, Irish for an *adulterer*, so spelt as if connected with *adhall*, sin, corruption, is an evident corruption of the English word.

AFFODILL, a German corruption of Lat. and Gk. *asphodelus*, as if compounded with *dille*, dill (Andresen).

AGACIN, a popular French word for a corn on the foot, apparently from *agacer*, to irritate or provoke, is old Fr. *agassin* (Cotgrave), and is really from *agasse*, a magpie, Prov. *agassa*, from O. H. Ger. *agalstra*, a magpie, whence also Ger. *elster*, and *elster-auge* (magpie's eye), a corn (Scheler).

AGNUS CASTUS (Lat.), apparently "chaste lamb," a name of the vitex or chaste-tree. *Agnus* here was originally a mere transliteration of its Greek name *agnos* (ἄγνος), which was confused with the Greek adjective *hagnòs* (ἁγνὸς), holy, chaste, and then believed to mean a safeguard of chastity. The old Ger. name *schaffmull* (given by Gerarde, p. 1202) seems to have originated in a misunderstanding of the meaning of *agnus*; and so Ger. *Keusch-lamm*, another name of the *Keusch-baum*.

Agnus Castus is a singular medicine and remedie for such as woulde willingly liue chaste, for it withstandeth all vncleannes, or desire to the flesh: . . . for which cause it was called *castus*, that is chaste, cleane and pure.—*Gerarde, Herbal*, p. 1202.

The seed of *Agnus Castus*, if it be taken in drinke, hath a certain rellish or tast of wine. —*Holland, Plinies Nat. Hist.* ii. 187.

The Greeks, some cal it Lygos others *Agnos*, *i.* chast; for that the dames of Athens, during the feast of the goddesse Ceres, that were named Thesmophoria, made their pallets and beds with the leaues thereof, to coole the heat of lust, and to keep themselues chast for the time.—*Ibid.*

AGRAVENTER, Norm. Fr., to overwhelm, is a corrupt form of *a-craventer* (Prov. *crebantar*, Fr. *crever*, Lat. *crepare*), the *g* probably owing to some confusion with *aggraver*, to weigh down, *agrever*, Lat. *gravis* (R. Atkinson).

De peres l'*agraventent*.
Vie de St. Auban, l. 1700.
[They overwhelm him with stones.]

AGUARDIENTE, a Spanish word for brandy, is often misunderstood to be derived from *diente*, a tooth, as if it meant "toothsome water," a *dainty* drink. Thus Mr. Ford, an acknowledged authority on all "things of Spain," speaks of a *ventorillo*, "at which water, bad wine, and brandy, '*aguardiente*,' tooth-water, are to be sold."—*Gatherings from Spain*, p. 184.

The word is really compounded of *agua* and *ardiente*, and means "fire-water," strong drink. *Aigue-ardentier* was used formerly at Geneva to denote a brandy manufacturer (Littré, *Supplément*).

He first drinks a glass of pure *aguardiente* to keep the cold out.—*H. J. Rose, Untrodden Spain*, vol. ii. p. 147.

AIGREFIN. This French word, which seems to claim affinity with *aigre* and *fin*, exhibits some curious instances of corruption in its various acceptations. Formerly it denoted a certain money current in France; here it is the Portg. *xarafim*, an East Indian coin, Low Lat. *seraphi*, from Arab. Pers. *ashrafī*, a golden coin, derived apparently from *ashraf*, very illustrious. *Aigrefin*, a sharper, may be derived ironically from the same word (Devic), but Littré explains it as having been originally *aigre faim*; Scheler as *aigle fin*, comparing the form *églefin*. Again, *aigrefin*, a species of fish, also called *aiglefin*, is O. Fr. *escléfin* (14th century), which is explained by *scelfish*, and this may be partially the origin (Scheler).

AIGREMOINE, a Fr. plant name, apparently compounded of *aigre* and *moine*, is corrupted from Lat. *agrimonia*, Greek *agrĕmōnē*.

AIGRETTE (Fr.), a heron, an assimilation to *aigre*, *aigret*, &c. (from Lat.

acer), of O. H. Ger. *heigir, heigro*, whence also through old Fr. *hairon* (It. *aghirone*) our "heron."

AIGUE-MARINE, the French word for a beryl. The first part has no connexion with *aigu*, as if to intimate its sharp-cut brilliance, but is the old word for water, *aigue*, from Lat. *aqua*, and so the *aqua marina*. Compare *aiguayer*, to water, and *aiguière*, a ewer or water-vessel.

AIMANT (Fr.), the loadstone or magnet, old Fr. *aïmant* (Sp. *iman*), seems to have been mentally associated with *aimant*, a lover, *aimer*, to love, as if the Latin *adamas, adamantis*, whence it is derived, was akin to *adamans, adamantis*, loving (from *ad-amare*), with allusion to its never-failing constancy to the North, and attractive influence upon iron. See AYMONT, p. 16.

> Loue plai'd a victors part:
> The beau'n-loue load-stone drew thy yron hart.
> *Sir P. Sydney, Arcadia*, 1629, p. 87.

AIR (Fr.), mien, deportment, is from old Fr. *aire*, race, originally nest (from which one was sprung), Lat. *area*. See AIR, p. 5.

AIRE, in the Wallon patois "su l'*aire* du soir," towards evening, is properly the edge of the evening, Lat. *ora* (Sigart).

AITHRION (*τὸ αἴθριον*), in Josephus, is a Grecized form of Lat. *atrium*, the great hall of a Roman house, as if from *aithrios*, open to the sky, a derivative of *aithér*, æther.

AJO Y CEBOLLAS! a whimsical Spanish oath, "Garlic and onions!" *Ajo* (garlic) was originally the last and accentuated syllable of *carajo!* (a phallic abjuration of the evil eye), and to this *cebollas* has been added for the sake of a pun.—Ford, *Gatherings from Spain*, p. 66.

ALAUDA, a lark, supposed in mediæval times to have derived its name from its singing *lauds*, "A *laude* diei nomen sortita est" (*Neckam, De Naturis Rerum*, cap. lxviii.), is a Latinized form of a Gallic word. Compare Bret. *alc'houeder* (? Welsh *alaw* + *adar*, music-bird).

ALENOIS (Fr.), the garden cress, as if from *aléne*, an awl, a pointed leaf, is a corruption of *orlénois* (Littré).

ALLIGATOR (Fr.), a Latinization of Sp. *el lagarto*, the great lizard (Lat. *lacertus*). Compare old Ger. *allegarden* (1549).

ALME, Norm. Fr., the soul, Sp. and Pg. *alma*, are corruptions of *anme, anma*, Lat. *anima*, no doubt under the influence of Lat. *alma, almus*, life-giving (*alere*, to nourish).—Atkinson.

> L'*alme* tuz jurs viit santz mortalité.
> *Vie de St. Auban*, l. 360.
>
> *Alma* in verse, in prose the mind,
> By Aristotle's pen defined.
> *Prior, Alma*, canto i.

ALMIDON (Sp.), starch, is an assimilation to the many other words in that language beginning with *al* (Arab. *al*, the article "the") of Lat. *amylum*, whence also It. *amido*, Fr. *amidon*.

ALOUETTE *de la gorge* (Fr.), as if "lark of the throat," *i.e.* "the flap that covers the top of the windpipe" (Cotgrave), is evidently a corruption of *luette*, the uvula, for *uvulette*, a dimin. of *uvula* (It. *uvola, ugola*), itself a dimin. of Lat. *uva*, a grape (with allusion to its grape-like form). So Languedoc *nivouleto*.

ALTÉRER (Fr.), to make thirsty, is an assimilation to *altérer*, to change, impair, mar, trouble, of an older form *artérier*, Low Lat. *arteriare*. (See Scheler.)

ANCHOVIS, the Dutch form of *anchovy*, the last syllable being an evident assimilation to *visch*, pronounced *vis*, "fish," as if it meant the *ancho-fish*.

Compare *cray-fish* (Dr. A. V. W. Bikkers).

ANCOLIE (Fr.), a plant name, is an assimilation to *melancolie*, &c., of old Fr. *anquelie*, a corruption of Lat. *aquilegia*, the "water collector" (sc. in its urn-shaped petals); Swed. *akleja*.

Hence also Ger. *aglei* through O. H. Ger. *agaleia*.

ANDOUILLER, and *endouiller*, Fr. names for the lowest branch of a deer's head (Cotgrave), so spelt as if connected with *andouille, endouille*, a sausage or pudding, is a corrupt form for *antouiller* (Eng. *antler*), from a Low Lat. *antocularium, ante-ocularis, i.e.* the brow tine which lies above the eyes. Compare Portg. *antol-hos*, spectacles, Sp. *antojos*, from *ante oculum*, "fore-

the-eyes." The word has accordingly no connexion with O. H. Ger. *andi*, the forehead, though that word is akin to Lat. *ante*.

ANSIMA, an Ital. word for asthma, and *ansimare*, *ansare*, to pant, so spelt as if derived from *ansio*, *ansioso*, distressed, anxious, Lat. *anxius*, are corruptions of *asima*, *asma*, from Greek *ásthma*, wheezing, shortness of breath.

ANTIMOINE, the French word for antimony, It. *antimonio* (q. d. *anti-moine*, "anti-monk"), perhaps owes its present form to a belief in the story that one Valentine, a German monk, administered the drug to his fellows with the intent of fattening them, but with the result of killing them all off. It is more likely, however, that the story was invented to explain the name. It is told in the *Mélanges d'Histoire et de Litterature of Noel d'Argonne* (d. 1705).

Mahn thinks that the word may have been corrupted from *alithmidum*, *al* being the article in Arabic, and *ithmid*, the black oxide of antimony (borrowed from Greek *stimmi*). So Littré and Devic.

APIASTER, the name of a bird that eats bees (Lat. *apis*), the bee-eater (Lat. *apiastra*), seems to be compounded with the depreciatory suffix *-aster* (as in *poet-aster*), in which case it ought to mean something like a miserable bee!

The latter part of the word seems to stand for a lost Latin *ester* or *estor* (= *esor*), an eater, implied by *estrix*, a female eater (in Plautus), from *edere*, to eat.

APOTHEKER, leech or apothecary, an old popular name in Germany given to the fourteen saints (*Nothhelfer*) who protected the people from disease, as if "healers," is probably a corruption of *Apotropœi*, "averters," who turn away misfortune (Lat. *averrunci*).—Hecker, *Epidemics of the Mid. Ages*, p. 86 (Sydenham Soc.).

APÔTRES (Fr.), "apostles," a marine term for the two pieces of wood applied to the sides of the stem of a ship (Additions to Littré, p. 357), is evidently a corruption of *apostis*, of the same meaning (in Gattel), from *aposter*, to appost, place or station, from Low Lat. *appositare* (der. of *apponere*).

APPELKOSEN, a popular corruption in Saxony of *aprikosen*, apricots (Andresen).

APPIRYÔN, a late Hebrew word for homage, a testimony of favour (in canonical Hebrew, a bed of state, *Song of Songs*, iii. 9), is a corrupted form of the old Pers. *âfrina* or *âfrivana* (from *fri*, to love), which signifies benediction, blessing (Delitzsch, in *loc. cit.*).

ARCHITECTURA, } Latinized forms
ARCHITECTUS, } from the Greek *àrchitéktôn*, as if connected with *tectura*, a covering, *tectum*, a roof or house, *tector*, a plasterer.

ARCHIVO, } (Sp.), from Lat. *archivum*,
ARCHIBO, } Gk. *archeion*, a public building, were curiously misunderstood sometimes; *e.g.* Minsheu defines these words to mean "The *Arches*," "The *Arches* court, a treasurie of euidences" (*Sp. Dict.* 1623). Cotgrave explains Fr. *Archifs* as records, &c., "kept in chests and boxes," seemingly with reference to *arche*, a coffer or chest (Lat. *arca*).

ARDHI-CHAUKI, } Arabic names for
ARDCHAUKA, } the artichoke, meaning the "earthy-thorny" plant, or "earth-thorn," are merely naturalized forms in that language of It. *articiocco* (Dozy, Devic).

ARESTATION, a name given to a "*station*" on the railway in some villages of Hainaut, as if the word meant the place where the train is *arrested* in its course, *s'arrête* (Sigart).

ARGOUSIN (Fr.), an overseer of galley slaves, as if connected with L. Lat. *argis*, a ship, an "argosie," is a corruption of the Sp. *alguacil*, It. *aguzzino*, Pg. *alguazil*, Arab. *al-vazir*.

ARGUER, a Fr. technical term, to draw gold or silver into wire, has no connexion with the ordinary verb *arguer*, but is derived from *argue*, a machine (esp. a wiredrawer's one), another usage of *orgue*, from Low Lat. *arganum* or *organum*, a machine or instrument. Of the same origin seems to be Fr. *arganeau* or *organeau*, a metal ring.

ARMBRUST (Dutch *armbrost*), a German word for a cross-bow, as if from *arm* and *brust*, the breast, is a corruption of Mid. Lat. *arbalista*, *arcuballista*,

from *arcus*, a bow, and *ballista*, a machine for casting (Gk. *bállein*, to throw). Cf. Fr. *arbalète* (Diefenbach, i. 72).

ARMET, a French word for a helmet or headpiece, so spelt as if from *arme*, "armour for the head," is a corrupt form of *almet*, Sp. *almete*, for *elmete*, old Fr. *healmet*, "helmet," a diminutive of *healme*, *halme*, a helm (Diez, Scheler). Compare Fr. *almoire* and *armoire;* Languedoc *arme*, the soul (Cotgrave), It. *alma*. The origin is Goth. *hilms*, a helmet, Icel. *hjálmr*.

ARQUEMIE (old Fr.), and Mod. Greek *archēmia*, alchemy, are corruptions of *alchimie*, It. *alchimia*, Sp. and Portg. *alquimia* (from Arab. *al-kimīā*, *i.e.* *al* (article) + χημεία), so spelt, perhaps, from a notion that it meant the *arch* or chief science. Compare ARCHIMASTRYE, p. 10.

> Chascun veult souffler l'*arquemye*.
> *Recueil de Farces*, 15th cent. p. 444 (ed. Jacob).

ARRIÈRE-BAN, a French word for "a proclamation, whereby those that hold of the king by a mesne tenure, are summoned to assemble, and serve him in his warres."—Cotgrave. It is a corruption of O. Fr. *arban*, military service, Ger. *hariban*, Low Lat. *aribannum*, *haribannum*, *herebannum*, an army-edict (*indictio exercitus*), from *here*, army, and *bannum*, an edict. See Spelman, *Glossarium*, s.v. *Herebannum*.

ARRIERO (Sp.), a muleteer, which at first sight suggests a connexion with Fr. *arrière*, Prov. *areire*, he that walks in the rear (Lat. *ad retro*) of his beast to urge it forward, is really from *arrear*, to drive mules, from the common cry to his beasts, *arre! arre!* (Tylor, *Prim. Culture*, i. 173).

> The muleteer of Spain is justly renowned; his generic name is *arriero*, a gee-uper, for his *arre arre* is pure Arabic, as indeed are almost all the terms connected with his craft, as the Moriscoes were long the great carriers of Spain.—*Ford, Gatherings from Spain*, p. 74.
>
> Whenever a particularly bad bit of road occurs, notice is given to the team by calling over their names, and by crying out "*arré, arré,*" gee-up.—*Id.* p. 64.

ASCHLAUCH, "pot-leek," as if from *asch*, a pot, a German name for the shallot, also sometimes spelt *esslauch* (as if *edible* leek), is a corruption of *ascalonicum*, *i.e.* the plant from *Ascalon*. Hence also our "scallion."

AṠASIS, Strabo's attempt to give a Greek appearance to the foreign word *oasis* (Arab. *wah*), as if from the verb *aṽō*, to be dry and hot.

AUGENBRAUNE, "eye-brown," a German word sometimes found for the eye-brow. The proper form is *augenbraue*, *augbraue*, Mid. High Ger. *ouçprâ* (*brâwe*, *brâ*, brow, = *ophrús*).—Andresen.

AUGEN-LIED, German word for an *eye-lid*, of which it seems to be a corruption, as if from *lied*, a song.

AURICALCO (Span.), It. *oricalco*, Lat. *aurichalcum*, an assimilation to *aurum*, gold, of Greek *oreichalkos*, "mountain copper."

"AURINA [It.], as *Vrina* because it is yellow."—Florio. Similarly old Fr. *orine* is due to an imagined connexion with *or*.

> Et mon *orine*
> Vous dit-elle point que je meure?
> *Maistre Pierre Pathelin, Recueil de Farces*, 15th cent. p. 60 (ed. Jacob).

AURONE, the French name of the plant *Artemisia abrotonum*, is formed from the Lat. *abrotonum*, and has no connexion with *aurum*. Compare the Eng. form *averoyne*.

AUTHEUR, } old Fr. spellings, *e.g.*
AUTHORITE, } in Rabelais, of *auteur* (*aucteur*), due to a supposed connexion with *authentique*, Greek *authéntēs*.

AUVENT (Fr.), a penthouse of cloth, &c., before a shop window (Cotgrave), Prov. *anvan*, so spelt as if something extended to the wind (*au vent*), or as a shelter against the wind (*ante ventum*), Low Lat. *auvannus*, *auventus*, may be (Prof. Skeat thinks) of Oriental origin, cf. Pers. *áwan*, *áwang*, anything suspended, Eng. *awning*. Old Fr. forms, and further corruptions, are *ostvent*, *ostevent* (Scheler).

AVANT (French), "The time of *Advent;* which is about a month before Christmas."—Cotgrave. As if the foreseason, from *avant*, before.

AWGRYM, a Welsh word meaning a sign, when used for the old cryptic character called an *Ogham* is no doubt a

corruption of that word. There is a "Welsh tradition that in the time of Beli the Great there were only 16 '*awgryms.*'"—I. Taylor, *Greeks and Goths*, p. 121.

Welsh *awgrym* would seem to have been borrowed from old Eng. *awgrym* (*Prompt. Parv.*), cyphering, calculation with the Arabic numerals, "His *augrim* stones layen faire apart" (Chaucer, *The Milleres Tale*); Fr. *algorisme*, L. Lat. *algarismus*.

B.

Bacalao (Span.), Portg. *bacalhao*, dried cod-fish, "poor jack," ling, so spelt as if from Sp. *baculo*, Lat. *baculum*, a stick, because when drying it is kept open and extended by a small stick. So Ger. *bakeljau*, a cod-fish, seems to be connected with *bakel*, a stick (Fr. *cabeliau*, *cabillaud*).

All these, however, as well as Dutch *kabeljaauw*, *kabbeljauw* (Sewel), seem to be corrupted from Basque *bacalaïba*, the cod.

Baccalaureus, a corruption of the Low Lat. *baccalareus*, a bachelor, in order to suggest a connexion with the laurel berries (*bacca laurea*) with which the graduating student was (?) endued. The origin of *baccalareus* is doubtful.

Andresen suggests *vaccalareus* as the possible original. See Baccalaureate, p. 17.

La réception des médecins dans l'école de Montpellier était accompagnée de cérémonies particulières. . . . On ne pouvait se présenter a l'épreuve du *baccalauréat* qu'après trois années d'études. Le candidat qui la subissait d'une manière satisfaisante, recevait des juges une des baies (*baccae*) du *laurier* réservé à la couronne doctorale (c'est de là, selon quelques écrivains, que vient baccalauréat).—*Chéruel, Dictionnaire des Institutions*, p. 761.

Bachbohne, "Brook-bean," a German name for the plant brook-lime, is a corrupted form of *bachbunge*, the veronica *beccabunga*.

Baldrian (Ger.), the plant *valerian*, of which word it is a corruption.

Baldrsskinn, *i.e.* *Balder's skin*, an Icelandic word for a *baldaquin* or canopy, is a corrupted form of *baldskin* or *baldakin*, stuff made at *Baldak*, *i.e.* *Bagdad*.

At this day 'tis called *Valdac*, or *Baldach*. —*Sir Thomas Herbert*, *Travels*, p. 242 (1665).

See Bodkin, p. 33.

Barbastrello, an Italian name for the bat or reare-mouse (Florio), is a corruption of the Latin *vespertilio*. See Sportiglione.

Baroccio, } Ital. word for a two-
Birocio, } wheeled vehicle, is an assimilation to *carroccio*, of Lat. *birotum*, two-wheeled, whence old Fr. *barot*, Fr. *brouette* (for *birouette*).

Batengel, } a German word for
Bathengel, } the plant germander, formerly explained by the Greek *bathùs ăngelos* (deep angel!), is corrupted from *betoniculus*, a dim. of *betonica* (Andresen).

Battifredo (It.), a tower or shed used in war, as if from *battere*, to beat, a machine for assault and offence, was formerly spelt *bettifredo*, and is the Low Latin *bertefredum*, M. H. Ger. *bercvrit*, O. Fr. *berfroi*, a tower of defence or security, from *bergan*, to protect, and *frid*, a tower. See Belfry, p. 27.

Bauchgrimmen, a German term for the gripes or colic in the stomach, as if denoting *fierce* (*grimmig*) pain, has not, as might be supposed, any connexion with *grimmen*, to rage, but, according to Andresen, is properly from *krimmen* (or *grimmen*), to clutch or grip.

Baum-wolle, the German word for cotton, Low Ger. *baum-bast*, as if "tree-wool" procured from the *bast* or inner bark of a tree, Dut. *boombasyn*, *boom-wolle*, *boom-sye*, "tree-wool" or "tree-silk" (Kilian), are all corruptions of Lat. *bombycinum*, *bombyx*, cotton, originally silk, the product of the *bombyx*, or silkworm, It. *bombicina*, Fr. *bombasine*, old Eng. *bombast*, cotton (Wedgwood).

Bauta-steinn, } an Icelandic word
Bautarsteinn, } for stone monuments in memory of the dead, which used to be erected along the high roads, as in ancient Rome, so called as if to denote "stones of the slain," from *bauta*, to slay. The word is most pro-

bably only a corruption from *brautarsteinar, i.e.* "road-stones" (by dropping the *r*); compare the analogous Swedish word *brautarkuml*, road monument (Cleasby and Vigfusson, s.v.).

BEAN SHÌTH, "woman of peace," the Gaelic expression for a fairy (vid. Campbell's *Popular Tales of the Western Highlands*, vol. ii. pp. 42-5), as if from *shìth*, Ir. *siodh*, peace. It is properly the same word as Ir. *bean-sidhe*, woman of the fairy mansions or *hills* (*sidh*), within which the fairies were believed to dwell.

"Fantastical spirits are by the Irish called men of the *sidh*, because they are seen as it were to come out of beautiful *hills*, to infest men; and hence the vulgar belief that they reside in certain subterraneous habitations within these hills; and these habitations, and sometimes the hills themselves are called by the Irish *sidhe* or *siodha*" (Colgan). So O'Flaherty's *Ogygia*, p. 200. With *sidh* or *sigh*, a hill, compare Sansk. *sikha*, a hill. Similarly certain supernatural beings are called by the Chinese "hill-men" (Kidd, *China*, p. 288). *Sidh*, pronounced *shee*, was transferred, like our word *faerie*, from their habitation to the fairies themselves (vide Joyce, *Irish Names of Places*, 1st S. pp. 172-179; *Old Irish Folk Lore*, pp. 32-37, 64, 75, 79; C. Croker, *Killarney Legends*, pp. 72, 126). Dr. O'Donovan thinks that the more probable origin of the word is *sídhe*, a blast of wind, which (like Lat. *spiritus*, Gk. *pneuma*) may figuratively signify an aerial or spiritual being (O'Reilly, *Ir. Dict.* p. 699). Cf. *sigh*, a fairy, and *sighe*, a blast (? Eng. "sigh"). M. Pictet compares the words *siddhâs*, beneficent spirits of the Indian mythology supposed to dwell in the Milky Way, *siddha*, a magician, *siddhi*, magic (*Origines Indo-Europ.* tom. ii. p. 639).

BEAUPRÉ, a French corruption of Dut. *boegspriet*, Eng. *bowsprit*, Ger. *bogspriet*.

BEHÊMÔTH (Heb., Job xl. 15), apparently the plural of *behêmâh*, a beast, is really a Hebraized form of the Egyptian *p-ehe-mau, i.e.* "The-ox-(of the)-water," the river-horse or hippopotamus, It. *bomarino* (Delitzsch, *Commentary on Job*, vol. ii. p. 357); otherwise spelt *p-ehe-moût* (*Additions to Littré*, p. 358).

BEIFUSZ, "By-foot," a German name for the plant mugwort (*artemisia vulgaris*), Low Ger. *bifôt*, so called apparently with reference to the idea that a person carrying this about him will not become weary, is corrupted from Mid. High Ger. *bibôz*, from *bôzen*, to pound, it being pounded for use (Andresen).

BEINN, BEIN-VIÐI, } Icelandic words for *ebony*, which, as if properly *e-bone-y*, has been brought into connexion with *bein*, a bone (Ger. *bein*, Swed. and Dan. *ben*). *Ebony*, Lat. and Gk. *ebenus*, is really the *stone* wood, Heb. *eben*, stone.

BEISPIEL, in German an example, as if from *spiel*, a game, is from the Mid. High Ger. and Low Ger. *bîspel*, as if a by-speech or by-word, O. H. Ger. *piwort* (Andresen).

The word *kirchspiel*, or parish, has similarly nothing whatever to do with *spiel*. The dialectic form *kirspel* (Low Ger. *kâspel*) shows the ground-word more plainly, sc. *spel*. Cf. Eng. *Gospel*.

BEISZE, BEISZKOHL, } German provincial corruptions (as if from *beiszen*, to bite) of the word *Biesze*, itself a dialectic form for *Beete* (Low Ger. *bete*, Dutch *biet*, Lat. *beta*), the beetroot.

BELLICONE (It.), a loving cup (Hung. *billikom*), is a disguised form, by assimilation to *bello*, *bellico*, &c., of old Fr. *vilcom*, used in the same sense, which is from A. Sax. *wil-cume*, greeting, welcome (Diez). See VIDRECOME.

BENJAMINE, a Wallon corruption of *balsamine*, also known as *beljamine* (Sigart).

BERGFRIEDE, a German corruption of Mid. Lat. *berfredus*, a war turret (Mid. High Ger. *bërcvrit*), as if with thought of *bery* (mountain), or from *bergen*, to save, or guard, and *friede*, peace (Andresen).

BERLONGER, a Wallon du Mons corruption of Fr. *balancer* (Sigart).

BERNSTEIN (Ger.), amber, as if "the *stone* that burns" (like Eng. *brim-stone*

for *bren-stone*), is said to be a corruption of Gk. *bernice*, *beronice*, amber (G. Ebers, *Egypt*, Eng. trans., p. 14, ed. Birch; and so Sharpe, *The Triple Mummy Case of Aroeri-ao*, p. 5); but this is very improbable. From *bernice* come Mod. Gk. *berníki*, varnish (orig. made of amber), Sp. *berniz*, Welsh *bernais*, and perhaps Fr. *vernis*, "varnish."

BIBERNELLE, the German name of the plant pimpernel, as if from *biber*, a beaver, also spelt *pimpinelle*, Mid. High Ger. *bibenelle*, Dutch *bevernel*, all from Low Lat. *pimpinella*, which is perhaps from *bipennula*.

BIBLETTE (Wallon), a trifle, is a corruption of BLUETTE, which see.

BIEBERKLEE, "Beaver-clover," a German name for the marsh trefoil or bog-bean, seems to have been originally *Fieberklee*, "Fever-clover," it being esteemed useful in cases of that malady (cf. Mid High Ger. *biever* for *vieber*, fever). Similarly *Bieberkraut*, Feverfew, and *Bieberwurz* are for *Fieberkraut*, *Fieberwurz* (Andresen).

BIENENKORB, German word for a beehive, as if compounded with *korb*, a basket, for *Bienkorb*, Mid. High Ger. *binekorp*, may be from O. H. Ger. *binekar*, *kar* being a vessel. Compare Prov. Ger. *leichkorb*, a coffin, Mid. High Ger. *lichkar* (Andresen).

BILWG, the Welsh word for a *billhook*, is evidently only the English word borrowed and disfigured into a Cambrian shape.

BISCHOLF, a Mid. High Ger. form of *bischof*, a bishop, which has been assimilated to the common termination *-olf* in *Rudolf*, &c. (Andresen).

BISZSCHAF, "Bite-sheep," in old German writings a satirical perversion of *bischof*, bishop (Andresen).

BLAN-COU, "white-tail," a Liège word for a flatterer, seems to be a corruption of Wallon *blan-do*, of the same meaning (Sigart), which is from Lat. *blandus*.

BLANKSCHEIT, a German term for the busk or support of a bodice, as if from *blank*, white, and *scheit*, a lath, is a corruption of Fr. *planchette*, a little plank (Andresen),

BLUETTE (Fr.), a little spark, as if a blue particle (like *bluet*, the blue cornflower), is a corruption of *belluette* or *bellugette*, diminutive of old Fr. *bellugue* (Prov. *beluga*), a spark, compounded of *bes*, *bis* (a pejorative particle), and Lat. *lucem*, light, and so meaning a feeble light. Hence also Fr. *berlue*. Compare It. *barlume*, bad light, Sp. *vislumbre* (Scheler).

BLÜMERANT, Low Ger. *blömerant*, a corruption of Fr. *bleu mourant* (faint blue), as if from *blume* (Andresen).

BOCK-BIER, a popular German name for a kind of beer, as if from *bock*, a buck, which indeed forms its trademark. It seems that the Hanoverian town *Eimbeck* was formerly famous for the strong beer brewed there; this name was corrupted into *Aimbock*, and eventually into *ein bock*. Compare Fr. *un boc*, a glass of beer (Andresen).

BOIT DEL GRAISSE, in the curious popular phrase used in the Wallon du Mons patois, "es cœur *boit del graisse*," "his heart is drinking grease!" is a corruption of (*son cœur*) *bat d'allégresse*, his heart beats with vivacity (Sigart).

BON CHRÉTIEN, the name of a well-known pear (Ger. *Christbirne*), is said to be a corruption of *panchreste* (sc. thoroughly good), Gk. *πάγχρηστος* (Andresen, *Volksetymologie*, p. 20, and so Scheler).

BONHEUR (MALHEUR) for *bon eür* (= *bonum augurium*), the *h* interpolated, as if it meant born in a good, or evil, *hour* (*heur*), under a favourable horoscope. See HEUREUX.

> Ki sert Deu e fait la süe volunté
> E murt en sun servise, à *bon ure* fu né.
> *Vie de Seint Auban*, l. 351 (ed. Atkinson).

[Who serves God and does His will and dies in His service was born to good fortune.]

"BONÚS, a wood which is jet black, and of which chessmen and pen-cases are made" (M. Polo, ii. p. 213, ed. Yule), *i.e.* the Persian *abnús*, Sp. *abenuz*, ebony.

BOOM-WOLLE, a German word for cotton. When Mid. Latin *bambacium*, It. *bambagio*, Fr. *bombasin* (Eng. *bombast*), as a name for cotton "passed into the languages of Northern Europe,

the tendency to give meaning to the elements of a word introduced from abroad, which has given rise to so many false etymologies, produced the Low. Ger. *baum-bast*, Ger. *baum-wolle*, as if made from the bast or inner bark of a tree; and Kilian explains it *boombasyn, boom-wolle*, gossipium, lana lignea, sive de arbore; vulgo *bombasium*, q. d. *boom-sye*, i. e. sericum arboreum, from *boom*, tree, and *sijde, sije*, silk" (Wedgwood).

Bosseman (Fr.), a seaman, as if one who had something to do with *bosse*, a sea-term for a rope's-end, and *bossoir*, the cat-head, is a corruption of Dut. *bootsman*, a boat's-man (Ger. *bootsmann*). Cf. Eng. *bo's'n* for *boat's-swain*.

Boucancouque, a Wallon du Mons word for a cake, apparently from *boucaner*, to dry in the smoke, and *couque*, a cake (Flem. *koek*), is a corruption of Flem. *boekweitkoek*, "buck-wheat-cake" (Sigart). See Buckwheat, p. 42.

Boulduc, in the Wallon patois a thick-set person, a very strong child, as if from Fr. *bouler*, to swell out (cf. *bouleux*, a thick-set horse), is a corruption of Fr. *boule-dogue*, which is a naturalized form in French of Eng. *bull-dog*.

Boulevard (Fr.), a rampart, formerly spelt *boulevart* and *boulevert* (whence Voltaire thought it was derived from *boule* and *vert*), is derived from Ger. *bollwerk* (Eng. *bulwark*), a *work* constructed of *boles* or tree-trunks. So *bivouac* is from Ger. *beiwacht*.

Bouquerant (old Fr.), buckram, Prov. *boqueran, bocaran*, are assimilations to *bougue, bouc, boc*, a buck, of It. *bucherame*, apparently from *bucherare*, to pierce with holes, and so an open-work tissue.

Bouquette (Wallon du Mons), buck-wheat, is a corruption of Flem. *boekweyt*, "buck-wheat," Ger. *buch-weizen* (Sigart).

Bouquin, a French word for an old book (*bouquiner*, to hunt after old books), is Dut. *boekkin*, Eng. "book," Flem. *boek*, Ger. *buch*, assimilated to *bouquin*, a buck.

Boúturon, the Greek word for butter, seemingly derived from the native words *boûs*, a cow, and *turós*, cheese, was originally a Scythian word.

Cf. O. H. Ger. *chuosmero* (*kuhschmer*).

Braine (Wallon du Mons), a barren woman, as if akin to *brain*, filth, useless rubbish (Fr. *bran*), is a corruption of Fr. *brehaigne*, Bret. *brahen*, a barren woman. See Barren, p. 23.

Bratsche, } German names for the
Prätschel, } tenor violin, are corruptions of the latter part of the Italian name *viola di braccio, i. e.* arm-violin, opposed to the *viola di gamba*.

Bretwalda, the old English name for the supreme ruler or *wielder of Britain*, is most probably a false rendering of the form *Brytenwealda*, which is also found, meaning the *wide ruler*, from *bryten*, wide (cf. *brytencyning*, Gk. *eurukréiôn*, "wide ruling").—Kemble; and Freeman, *Norman Conquest*, vol. i. p. 543.

Brimborions (Fr.), nonsense, trifles, useless things, baubles, apparently akin to *brimbeur*, a paltry pedlar, old Fr. *brimbe* (= *bribe*), a morsel of bread, or *brimbaler*, to swing or jangle bells, O. Fr. *brimbales*, little bells worn by horses (cf. *brimborions*, bawbles of a fool's cap. —Cotgrave), *brimbelette*, a trifle (Rabelais), is really an altered form of old Fr. *briborions* or *breborions*, superstitious vanities, old women's charms, mumbled prayers, which words are corruptions of *breviarium*, the Romish breviary used as a by-word for superstitious and legendary matter. (So Littré and Pasquier.) Compare the following:—

Il dit ses *brimborions*; (for *Breviaire*), He saies over his whole Psalter; or he mumbles to himself his fond and superstitious devotions.—*Cotgrave.*

Briborions, prayers mumbled up.—*Id.*

Breborions, old dunsicall bookes; also, the foolish Charmes, or superstitious prayers, used by old, and simple women, against the tooth-ache, &c., any such thread bare, and musty, rags of blinde devotion.—*Id.*

C'est matiere de *breviaire*, Tis holy stuffe I tell you; ironically.—*Rabelais.*—*Id.*

Cette longue lunette à faire peur aux gens,
Et cent *brimborions* dont l'aspect importune.
Molière, Les Femmes Savantes, ii. 7.

Among the books that Pantagruel found in the Library of St. Victor was

"Les *Brimborions* des padres celestins." —Rabelais, *Pantagruel*, ch. vii.

Brin d'estoc (Fr.), a leaping pole, as if "sprig of a trunk," or "bit of a stock," is said to be formed from Ger. *spring-stock* (Scheler).

Brosamen, a German word for crumbs, which appears (and has actually been considered by some) to be for *Brotsam*, *i.e.* in old German, *brot*, bread, as small as seed, *samen*. The Mid. High Ger. form, however, *broseme*, *brosme*, is probably from *brechen*, to break, by dropping out of the guttural, *i.e.* broken bread (cf. *brocken*).—Andresen.

Brot-fall, the Icelandic term for an epileptic fit, as if from *brot*, a breaking, a convulsion, O. H. Ger. *broti*, fragility, is really a corruption of *bródh-fall* or *brádh-fall*, a sudden fall. Compare old Eng. *broþþ-fall*.—Ormulum (Cleasby, p. 81). But against this Ælfric has :—

Epilepsia vel larvatio, *bræc-coðu* [breaking disease], fylle-seoc.—*Wright's Vocabularies*, p. 19.

Buccina (Lat.), a curved horn or trumpet, so spelt as if coming from *bucca*, the inflated cheek (Fr. *bouche*), whereas the more proper form seems to be *bucina*, a contracted word from *bovicina*. Compare our *bugle* and Lat. *bucula*, a heifer.

Bucheckern, "Beech-acorns," German for beech-nuts, as if from Low Ger. *ecker*, for *eichel*, acorn, probably represents in the latter part Goth. *akran* (fruit), from *akrs* (acre, tilled field). —Andresen.

Bufo, Italian name of the owl, Lat. *bubo*. The grave and reverend *Grand Duke* or *Bubo maximus*, was formerly considered a foolish and mirthful bird, apparently from a confounding of *bufo* with the words (*buffo*) *buffone*, Fr. *bouffon*, a pleasant jester, *buffa*, a jest.

Le Duc est dit comme le conducteur
D'autres oyseaux, quand d'un lieu se remuent.
Comme *Bouffons* changent de gestes, et muent
Ainsi est-il folastre et plaisanteur.
Belon, Portraits d'Oyseaux, 1557.

See Broderip, *Zoological Recreations*, p. 109.

Buschklepper (for which the form *buschklöpfer* is also found) a German term for a highwayman, as if from *klepper*, a nag, is perhaps a corrupted form of *Buschklopfer*, a bush-*beater* (Andresen).

C.

Cadhla, an Irish word for *Catholic*, as if identical with *cadhla*, fair, beautiful, from *cadhas*, honour, respect, glory.

Calamandrea, Ital. name for the plant germander, is an assimilation to *calamo*, a reed or cane, of Lat. *chamædrys*, Greek *chamai-drus*, "ground-oak," whence also Sp. *camedrio*, Fr. *germandrée*, Eng. *germander*.

Calterire (It.), to scratch or gall, also to make skilful or crafty, has been formed from *scalterire*, *scaltrire*, orig. to sharpen (probably from Lat. *scalpturire*), the *s* having been mistaken for the preposition *ex* (*es*), which it commonly represents at the beginning of Italian words, and then dropped. On the other hand *scegliere*, to choose, and *scilinguare*, to stammer, have been formed by prefixing *s* (= *ex*) to words already compounded with that preposition, and thus stand for Lat. *ex-e(x)-ligere*, *ex-e(x)linguare* (Diez).

Camog, an Irish word (pronounced *comoge*) for the punctuating stop called a *comma*, Greek *komma*, of which word it is doubtless a corruption. *Camog* properly means a curve or curl, from the root *cam*, crooked, bent, and was applied to the stop (,) from its curved shape.

Campidoglio, Ital. name of the Capitol at Rome, an assimilation to *campo*, a field, and *doglio*, a barrel, of *capitolio*, Lat. *capitolium*. The insertion of *m* before *p* or *b* in Italian is found in other instances, *e.g.* "Salto di *Timberio*" in Capri, "Tiberius' Leap."

Canaillenvögeln, a colloquial corruption in German of *Canarienvögel*, as if the bird of the rabble (Andresen).

Candelarbre, as if a *tree*-shaped receptacle for candles, an occasional French corruption of *candelabre*, Lat. *candelabrum*.

Cangrena (It. and Sp.), Fr. *cangrène*,

a gangrene, from Lat. *gangræna*, spelt with a *c* from a false reference to *cancer* (Diez).

CANIBAL (Span.), Fr. *cannibale*, It. *cannibale*, a man-eater, as if one having the voracity of a dog (Lat. *canis*), is a corrupt form of *Caribal*. Compare Span. *caribe*, an Indian which eateth mans flesh (Minsheu).

CANIS, a mediæval Lat. rendering of *khan*, a Tartar king (Pers. *khan*, a prince).

Rex Tartarorum qui et *magnus canis* dicitur. —*Chron. Nangii*, ann. 1299 [*Génin, Récréat. Philolog.* ii. 255].

So It. *cane*, a dog, also in the Tartarian tongue an Emperor or absolute monarke (Florio).

The word *Can* signifieth Emperor.—*Purchas, Pilgrimages*, p. 454.

CARNIFEX, "Flesh-maker," the Latin word for an executioner or torturer. Pictet makes the ingenious suggestion that *carni-* here is the Latin representative of the Sanskrit word *kârana*, punishment, execution, putting to death, just as *carcer* is akin to Sk. *kârâgara*, house of punishment, prison. So the word would bear the appropriate signification of "Execution-maker."—*Origines Indo-Europ.* ii. 454.

CARO, an old Italian name for the carraway, as if it meant the *dear* or costly spice.

Cáro, deare, precious, beloued, leefe, costly . . . Also *Caroway*-seed.—*Florio.*

CARREAU (Fr.), an old corruption of *carrousse*, a carouse (Ger. *gar aus*, "all out," of a glass drained to the bottom), perhaps mistaken for a plural.

Il ne faisait nulle difficulté de faire des *carreaux* ou brindes avec eux à chaque repas. —*François de Sales* (*Hist. de St. Chantal*, i. 255, 1870).

CASERNE (Fr.), a barrack, formerly a small chamber where soldiers were lodged, which seems to be akin to O. Fr. *case*, a house, *casette*, *casino*, Lat. *casa* (with which, indeed, Diez connects it), is the same word as Prov. Fr. *cazerne*, *cazerna*, from Lat. *quaterna*, a chamber to hold four or a quaternion (like *casern* from *quaternus*).—Littré, *Additions*.

CEATA-CAM, an Irish name for the constellation Ursa Major, as if it had something to do with *ceat*, a hundred, or *ceatha*, a shower (like *Hyadès*, = The Rainy), is a corrupted form of *ceachta-cam*, otherwise *Cam-ceachta*, *i.e.* The Crooked Plough.

CEITHIR RANNA RUATH AN DOMHAIN, a Gaelic popular phrase, "The four brown quarters of the universe," *i.e.* the whole wide world. *Ruadh*, reddish-brown, is probably a corruption of *roth*, a wheel or circle, "The four quarters of the *circle* of the world."—J. F. Campbell, *Tales of the Western Highlands*, vol. ii. p. 436.

COENA (Lat.), supper, the usual spelling of *cena* (*cesna*), as if it were the Greek *koiné*, the *common* meal.

CHAMP, a Fr. word for the edge or narrow side of a brick or piece of wood (*de champ*, edgewise), is an assimilation to *champ*, field (Lat. *campus*), of *chant*, a side, a corner, old Fr. *cant* (whence Fr. *canton*, *chanteau*, Eng. *cantle*), Dut., Dan., Swed. *kant*, an edge, whence old Eng. *cant*, an edge, also to tilt over on one side, and *decant*.

CHANTEPLEURE, the paradoxical French word for a watering-pot or funnel (whence It. and Sp. *cantimplora*), apparently that which *sings* while it *weeps*, the *chant* being the noise made by the water gushing from the minute holes, and the *pleurs* the water shed. It is perhaps a corruption of a form *champleure*, corresponding to Norm. *champelure*, Picard. *champleuse*, a funnel, from a verb *champler*, to pierce or hollow (whence *champlure*, a hole). —Scheler.

CHARTRE, an old French term for a prison, as in the phrases *Saint Denis de la Chartre*, *tenir en chartre-privée* (to keep in confinement on one's own authority), is a corruption of the Latin *carcer*.

CHARTRIERS, prisoners, in "Hospice et rue de *Chartriers*" in the town of Mons, Hainaut, is probably a corruption of *sartières* or *sartiés*, a Wallon word meaning invalids (Sigart).

CHASMATE (old Fr.), used by Rabelais not only for a *casemate* or underground fortification (It. *casa-matta*), but for an abyss or opening in the

ground, from a supposed connexion with Greek *chásma*, *chásmatos*, an abyss.

CHAT-HUANT, "Hooting-cat," a French word for a screech-owl, anciently *chahuan*, is doubtless a corruption of the Anjou *chouan*, Berry *chavant*, Prov. *chauana*, L. Lat. *cavannus*, akin to Wallon *chaou*, an owl, O. Fr. *choe*, M. H. Ger. *chouch*, Dut. *kauw*, Eng. "chough" (Diez, Scheler). Sigart gives also old Fr. *chouant*, Languedoc *chauana*, Low Lat. *cauanna*, Bret. *kaoan*, an owl.

Menger les œufs du *cahuant*.—*Bovilli Prov.* 16th cent. (*Le Roux de Lincy, Prov. Franç.* i. 159).

CHATOUILLER (French), to tickle, touch gently, apparently derived from *chat*, a cat, from the pleasure it takes in being stroked (like Fr. *chatoyer*, to change colour, as does a cat's eye, Prov. Fr. to caress or fawn like a cat, *chatterie*, fawning). Compare It. *gattarigolare* (from *gatto*, a cat), to claw and tickle (Florio). The old Fr. word was *catiller*, and this is, no doubt, an adaptation of Flem. *ketelen*, *kittelen*, to tickle, Dut. *kittelen*, Swed. *kittla*, Ger. *kitzeln*, A. Sax. *citelian*, to tickle, Scot. *kittle*. Compare *chatonner* = kittle, to bring forth kittens; Scot. *kittling*, a kitten, also tickling.

New curage *kitillis* all gentil hertis.
G. Douglas, Bukes of Eneados, p. 403, l. 14.

It never fails, on drinkin' deep
To *kittle* up our notion.
Burns, Poems, p. 17 (Globe ed.).

Prov. Fr. forms are *catouye* (Sigart), *gatailli*, *gattie* (Scheler).

CHATTEMITE (Fr.), a hypocrite, apparently a "soft cat," as if from Lat. *cata mitis* (cf. *mitou*, *mitouard*, a cat, a hypocrite), in Cotgrave. *Chatemite* is perhaps from Lat. *catamitus* used in an altered sense.

Ermites, hypocrites, *chattemites*, sanctorons, patepelues, torticollis.—*Rabelais, Pantagrueline Prognostication*, v.

CHAUVE-SOURIS (Fr.), "bald-mouse," the bat, is perhaps a corruption of *choue-souris*, "owl-mouse," the mouse which flies at night like an owl. So M. Sigart, comparing the Liège form *chawe-sori*, where *chawe* (Wallon *chaou*) means an owl. Compare Picard. *cas-seuris*, perhaps for *cave-seuris*. The baldness of the winged-mouse is certainly not so likely to have given it its popular name as would its resemblance to a bird. Compare Ger. *fledermaus*, Prov. *rata pennada*, "winged rat."

CHÈVREFEUILLE, the French name for the honeysuckle, as if from *chevre* and *feuille*, is a corrupted form of the Lat. *capparifolium*, so called from its resemblance to the *caper* leaf, Lat. *capparis*. Similar is the Ger. *geiss-blatt*, Eng. *caprifoly* (Prior).

CHOUANER, CHUINER, a Wallon verb meaning to make haste, affords a curious instance of a word originating in a series of popular misconceptions. According to M. Sigart it arose as follows: On the entry of the allied armies in 1814 the Hainaut peasants hearing the word *geschwind*, quick! every moment in the mouths of the impatient soldiers, supposed it to be an imperative *gechuine!* The first syllable being to them difficult of articulation, they adopted the word in the form of *dechuine*, then dropped the *de-*, and from the remainder made the verb *chuiner*, *chwaner*, *chouaner*.

CHOU BLANC FAIRE (en jeu de quilles), a colloquial French phrase, "To make a white cabbage," meaning to hit or win nothing, make a miss or failure. *Chou* here probably stands for *choup*, the Berry pronunciation of *coup* (Littré), so that the sense would be to make a blank stroke.

CHOUCROUTE (sc. "cabbage-crust"), a French transformation of the German *sauerkraut* (sour cabbage). In the *Family Papers at Caldwell* (Maitland Club), pt. i. p. 207, Mrs. Scott speaks of "*sour-crude*, a stinking kind of kail."

CHRISTIANE, a Wallon du Mons corruption of Fr. *chrysanthème*, a chrysanthemum (Sigart).

CHRISTIANE, and *Christanie*, popular corruptions in German of *kastanie*, the chestnut (Andresen).

CIMIER, the French word for a rump or round of beef, is a transformation of the German *ziemer*, by assimilation to the native term *cimier*, the crest or highest part of anything, which is from

cime, It., Sp. *cima*, Lat. *cyma*, Gk. *kûma*, a sprout.

CINGLER (Fr.), to sail, so spelt as if identical with *cingler*, to whip or scourge ("to cut the sea."—Cotgrave), lit. to encircle with a pliant lash (Lat. *cingulum*, a girdle), is old Fr. *singler* (Sp. *singlar*), a nasalized form of old Fr. *sigler*, from O. H. Ger. *segelên*, to sail, Icel. *sigla* (Ger. *segeln*).—Diez, Scheler.

CLOPORTE, the French name of the wood-louse, as if "close-door," is a corruption of *closporque*, *i.e.* the *pig* that can shut itself up (by rolling itself into a ball), *porca clusilis*. This insect in many dialects is popularly known as a sow or pig, *e.g.* Languedoc *pourcelets*, in Italy *porcellini*, colloq. Fr. *porcelets* (Wallon *pourciau-singlé*); in Anjou and Brittany *trées* (= *truies*), in Dauphiné *kaions* (= *cochins*), in Champagne *cochons de St. Antoine*, Prov. Eng. *sow*.

COBARDE (Sp.), a coward, also *covarde*, supposed to mean a skulking fellow that hides himself in a *coba* or *cova*, a cave or recess (Stevens, 1706), is a corruption of old Fr. *couard*, the short-tailed hare. See COW-HEART, p. 78.

Hoy vereis, *Cobardes* Griegos,
De la manera que Circe
Irata cuantos pasageros.
Aquestos umbrales tocan.
Calderon, El Mayor Encanto Amor.

[Coward Greeks, this day's experience
Teacheth you how Circe treats
Every traveller who steppeth
From his ship upon these shores.
F. D. MacCarthy.]

COLIDEI, a Low Lat. word for the old Celtic monks or *Culdees*, as if from Lat. *colere Deum*, to worship God (*Dei-colœ*), is a corruption of Ir. *ceilede*, a "gilly," or servant, of God. Compare the Gaelic surnames, *Gilchrist*, *Gill-espie*, *Gill-ies*, *Gil-more*, servant of Christ, of the Bishop, of Jesus, of Mary. Scottish *keledei*. (See W. F. Skene, *Celtic Scotland*, vol. ii.)

COLMENA, a Spanish word for a beehive, Portg. *colmea*, as if a well-stocked place, from *colmar*, to fill up, is either from Arab. *kuwâra min nahl*, a hive of bees (Diez), or Basque *kólóen-wenan*, of the same meaning (Donkin).

COMMENCER (Fr.), as well as Eng. *commence*, is spelt with two *m*'s from a false analogy to words like *commander*, *commettre*, *commenter*, commend, commune, &c. The correct form would be *comencer* and *comence*. Compare Norm. Fr. *cumencer*, It. *cominciare*, Sp. and Prov. *comenzar*, all from a Lat. *cum-initiare*, to cominitiate or begin together.

Veant Amphibal, ki *cumence* à precher.
Vie de Seint Auban, l. 1642 (ed. Atkinson).

[Seeing Amphibalus, who commenced to preach.]

COMPAGNO (It.), a companion, old Fr. *compaing*, spelt with a *g* from a mistaken reference to a Lat. *com-paganus*, a fellow-townsman, *compagnia*, a confederation. A companion, O. Fr. *compain*, is properly one who breaks bread together, a mess-mate, from Low Lat. *companies*, *com-*, with, and *panis*, bread. Compare Goth. *ga-hlaiba*, a loaf-sharer, a companion; Runic *gœhlœibœn*, loaf-brother, a husband (Stephens, *O. North Runic Monuments*, p. 933); O. H. Ger. *gi-mazo*, *gi-leip*, a meat-sharer, a loaf-sharer.

M. Agnel, however, says the *g* is merely due to popular pronunciation, as in *oignon* from Lat. *unionem* (*Influence du Langage Populaire*, p. 112).

COMPOSTELLA, SANTIAGO, or *Santo Jaco de Compostella*, was the common corruption of the famous Spanish shrine of *Sancto Jacobo Apostolo*, as if it had something in common with such words as *compostura*, *compuesto*, &c.

COMRADA (Ir.), a companion, as if a "talk-mate," from *comh-radh*, discourse, conversation (*com*, with, and *radh*, speech), is an adaptation of Eng. *comrade*, which stands for *camrade*, Fr. *camerade*, Sp. *camarada*, the sharer of one's chamber (Lat. *camera*).

CONCIO (Lat.), an assembly, so spelt as if from *concieo*, to bring together, whereas the older form is *contio* and *coventio*, from *convenire*.

CONTREDANSE (Fr.), where used for a "danse rustique," is, according to M. Scheler, a corruption of Eng. *country-dance*.

CONTRE-POINTE, } the French word
COURTE-POINTE, } for a quilt, so spelt in the former case as if it denoted a covering stitched through and through,

with a pattern on either side, in the latter as if it were *une couverture piquée à points courts*. Both are corruptions of the Latin *culcita puncta*. See COUNTERPANE above, p. 77.

CONVOITER (Fr.), to covet, so spelt as if compounded with the preposition *con*, is really, like Prov. *cobeitar*, It. *cubitare*, a derivative of Lat. *cupidus*, desirous (*cupiditare*).

COQUEMAR (Fr.), a boiler or caldron, so spelt as if akin to *coque*, a shell, O. Fr. *coquasse*, a kettle, or *coq*, a cook, is the same word as It. *cogoma*, Lat. *cucuma*.

CORBLEU, MORBLEU, PARBLEU, VENTRE-BLEU, } French disguised oaths substituting *bleu* for *Dieu*, *i.e.* *corps de Dieu*, *mort de Dieu*, &c.

CORDONNIER (Fr.), a shoemaker, is an assimilation to *cordonner*, to line, cord, or entwine, *cordon*, a line, of *cordouanier* (It. *cordovaniere*), one who works in *cordouan* (It. *cordovano*) or *Cordovan* leather (Fr. *cuire de Cordoue*, Dut. *Spaansch leder*), Eng. *Cordwainer*.

Nupez sanz chauceüre de *cordewon* caprin.
Vie de Seint Auban, l. 1828 (ed. Atkinson.)
[Barefooted without shoes of goat-skin cordwain.]

CORONISTA (Sp.), another form of *cronista*, a chronicler; so *coronica*, a chronicle, as if connected with *corona*, "*crown*-documents." Shakespeare, on the other hand, seems to use "chroniclers" for "coroners" in *As You Like It* (act iv. sc. 1), where, speaking of Leander's death, Rosalind says that "the foolish *chroniclers* of that age found it was—Hero of Sestos." The reading of the Globe edition is "coroners."

CORPS SAINT, *Enlevé comme un*, a French proverb, is a corruption of "Enlevé comme un *Caurcin*," which has entirely changed its meaning from having ceased to be understood. At the time of the Crusades different companies of Italian merchants settled in France, and grew rich by usury. These were called *Couercins*, *Caorcins*, *Cahorsins*, either because the chief men of them belonged to the Corsini family at Florence, or had established themselves at Cahors. The harshness experienced by their debtors, and a desire to get possession of their wealth, frequently led to their banishment by their victims—"on les enleva pour les expatrier." Hence came the proverb. See on this subject Matt. Paris, sub anno 1235 (*Le Roux de Lincy, Proverbes Français*, i. 9).

COUETTE (Fr.), a feather-bed, as to form apparently a dimin. of *cou*, is a corrupt expansion of old Fr. *coute*, *coite*, *colte*, *cuilte* (Eng. *quilt*), from *culcta*, a contraction of Lat. *culcita*, a cushion. Compare COUNTERPANE, p. 77.

COUPEROSE, "cut rose," the French word for copperas, a corruption apparently of Lat. *cupri rosa*, *i.e.* flower of copper (cf. Gk. *chálkanthon*), It. *copparosa*, Sp., Portg. *caparrosa* (Scheler). Other corruptions are Flemish *koperrood*, "red of copper," German *kupferrauch*, "smoke of copper."

COURTE-POINTE (Fr.), a quilt, apparently "short-stitch," stands for the older Fr. *coulte pointe* or *coilte pointe* (old Fr. *colte*, *cult*, *cuilte* (=*quilt*), *coute*), Lat. *culcita puncta*, a stitched coverlet. See COUNTERPANE, p. 77.

De soie *coiltes pointes* n'a mais lit au chucher.
Vie de Seint Auban, l. 682 (ed. Atkinson).

COUTURE, a Wallon word for a division of a rural *commune*, or the situation of a field, is doubtless a corruption of *culture* (Sigart). Cotgrave gives in the same sense *coulture*, a close of tilled land, and *closture*, an enclosure.

CRAPAUDAILLE, a French word for a species of crape, as if "froggery" (from *crapaud*), is a corruption of *crépodaille*, a derivative of *crêpe*, old Fr. *crespe*, the *crisp* material.

CRESCIONE, It. name for cress, so spelt as if named from its quick growth and derived from *cresciare*, Lat. *crescere*, to grow, is really of Teutonic origin, and akin to A. Sax. *cærse*, Dut. *kers*, Ger. *kresse*, O. H. Ger. *chresso*.

CRÉTIN (Fr.), the name given to the goitre-afflicted idiots of Switzerland, seems to describe the *cretaceous* or chalky whiteness of skin which characterizes them, as if from Lat. *creta*, chalk, like Ger. *kreidling* from *kreide*, chalk

(so Littré and Scheler). It is really no doubt a corrupt form of *Chrétien*, as if an innocent, one incapable of sin and a favourite of heaven, and so a "Christian" *par excellence* (so Gattel, and Génin, *Récréat. Philolog.* ii. 164). In the Additions to Littré's *Supplément*, p. 361, a quotation is given from the *Statuts de Bordeaux*, 1612, in which lepers or pariahs of supposed leperous descent, are called *Chrestiens*. At Bayonne they were known as *Christians*; and it is to such that Godefroy de Paris (15th cent.) refers when he says:—

> Juifs, Templiers et *Christiens*
> Furent pris et mis en liens.

Cyre (old Fr.), used by Rabelais for *sire* (Lat. *senior*), from an imagined connexion with Greek (*cyrius*) *kúrios*, lord (Barré).

Cyre, nous sommes à nostre debvoir.—*Gargantua*, ch. xxxiii.

Similarly *cygneur*, a swan-keeper, was sometimes used in derision for *seigneur* (Cotgrave).

D.

Dalfino (It.), a bishop at chesse (Florio), also a dolphin, is a corruption of *alfino*, from Pers. and Arab. *al-fil*, the elephant. So old Fr. *dauphin*. See Alfin, p. 5.

Dame, as a French term in surveying, is a naturalized form of Flemish *dam*, Ger. *damm*, a mole, dike, or "dam."

Dame-jeanne, a French word for a jar, is a corruption of *damajan*, Arabic *damagan*, originally manufactured at the town of *Damaghan* in Persia.

Dammspiel is the usual North German spelling of the more accurate *Damspiel*, *Damespiel* or *Damenspiel* (Fr. *jeu de dames*), the game of draughts. The word of course has no connexion with *damm*, dam or dyke; nor is it so called from the fact that *dames* find mild and peaceful entertainment in this game; but from the designation of one of the pieces, and then of a whole row,—*Dame*, queen or lady. Cf. *Schachspiel*, the game of chess, with a similar reference to *Shach* [sc. Sheikh, Shah], King.—Andresen.

Dar-dar, a colloquial Fr. expression meaning Quick! or swiftly (E. Sue, Labiche), perhaps mentally associated with *darder*, to dart or shoot, also written *dare dare* (Diderot, Balzac), seems to be a Prov. Fr. form of *derrière*, used in the sense of "Reculez vite!" "Look sharp there!" "Look out!" to warn a person back from some quickly approaching danger. (See Additions to Littré, p. 363.)

Demoiselle, a French word for a paving-beetle or rammer used in the construction of paths, is probably a playful perversion of *dame*, a term used in road-making, which is from Dut. *dam*, a dam or bank, *dammen*, to embank, Icel. *dammr*, a dam. Hence also Wallon *madame*, a pavior's beetle (Sigart).

Devil, used by the Eng. gipsies for God, is really a foreign word quite distinct from "devil" (A. Sax. *deófol*, Lat. *diabolus*, Gk. *diábolos*, "the accuser"). The gipsy word, sometimes spelt *devel*, is near akin to *deva*, (1) bright, (2) divine, God, Lith. *devas*, God, Lat. *deus*, *divus*, Greek *Zeus*.—Curtius, i. 202. (Greek *theós*, which Greek etymologists connected sometimes with *theō*, to run, as if the sun-god who "runs his course," pretty much as if we connected *God* with *to gad*, is not related.) In the Zend-Avesta, the Vedic gods having been degraded to make room for Ahura Mazda, the supreme deity of the Zoroastrians, old Pers. *daêva* (god) has come to be used for an evil spirit (M. Müller, *Chips*, i. p. 25).

The word's chance resemblance to our *devil* has led to one strange misunderstanding in "My Friend's Gipsy Journal:"—"When my friend once read the psalm in which the expression 'King of Glory' occurs, and asked a Gipsy if he could say to whom it applied, she was horrified by his glib answer, 'Oh yes, Miss, to the *devil!*'"—*F. H. Groome, In Gipsy Tents*, p. 278.

Diamante (It. and Sp.), Fr. *diamant*, diamond, formed from Lat. and Gk. *adama(nt)s*, "the untamed" or invincibly hard stone, under the influence seemingly of *diafano*, transparent.

Dienstag, the German name for Tuesday, as if the day of *service*, *dienst*, is a corrupted form of Mid. Ger. *diestag*, Low Ger. *dêsdag*, Sax. *tiesdag*, A. Sax. *tiwesdäg*, "Tuesday," High Ger. *zies-*

tac, *i.e.* the day of (O. Norse) *Týr*, High Ger. *Ziw*, the god of war. The Dutch form *dingsdag* has been assimilated to *ding*, jurisdiction; while the form *zinstag* used in Upper Germany literally means "rent-day" (dies census).—Andresen.

Dingesdag, *dinkstedag*, *diggesdag*, *diwwesdag*, Low Dutch words for Tuesday, as if connected with Dut. *dingen*, to plead, to cheapen, instead of with the name of the God *Tuisco*, O. H. Ger. *Ziw* (Gk. *Zeus*), Icel. *Týr*. Compare Icel. *Tys-dagr*, Tuesday, Dan. *Tirsdag*.

Diouyl or Jouyl, the Manx name of the devil, as if from *Di* or *Jee*, God, and *ouyl*, destruction, fury (vid. *The Manx Soc. Dict.* s.v.), is evidently an adaptation of Lat. *diabolus*, Greek *diábolos*.

Dixhuit, "Eighteen, also a Lapwing or Blackplover (so tearmed because her ordinary cry sounds not unlike this word" (Cotgrave), Eng. *peaseweep*, *peewit*, *puet*, Fr. *piette*, Dan. *vibe* ("the weep"), O. Eng. *tirwhit*. Three lapwings are the arms of the Tyrwhitt family.

Cleveland *teufit*, Holderness *teeafit*, Scot. *tequhyt*.

Get the bones of ane *tequhyt* and carry thame in your clothes.—*Trial of Elspeth Cursetter*, 1629 (*Dalyell, Darker Superstitions of Scotland*, p. 150).

Pitcake, a Scotch imitative name for the plover. The Danes think that the bird cries *tyvit! tyvit!* "Thieves! thieves!" for which see the legend quoted in Atkinson's *Cleveland Glossary*, s.v. *Teufit*.

Dogana (It.), a custom-house, toll, so spelt with inserted *g*, as if it denoted the impost levied by a *doge* or duke (like *regalia*, a king's impost), is really derived from Arab. *díván*, a state-council, a receipt of custom, whence also Prov. *doana*, Span. *a-duana* (for *al-duana*), Fr. *douane*.

Doigt d'olive, "olive-finger," a Wallon du Mons word for a severe whitlow attended with great inflammation. Sigart offers no suggestion as to its origin. It is perhaps a contraction of *Doigt d'olifan*, "elephant-finger," from Wallon *olifan*, an elephant. Compare *Elephantique*, leprous (Cotgrave), and *Elephantiasis*.

Dorn-butt (Ger.), "thorn-but," the turbot, appears to be an alteration of Fr. *turbot*, Welsh *torbwt* (perhaps from Lat. *turbo* + *ot* (suffix), in order to simulate a meaning (Scheler).

Drakon (Greek), a serpent (whence Lat. *draco*, a dragon), apparently a derivative of Gk. *drakón*, gazing, as if the "quick-sighted," is probably an adapted form corresponding to the Sanskrit *dṛig-visha*, "having poison in its eye," a serpent.

Drîakel, as if "threecle," a compound of *three* (*drei*) ingredients, is a Mid. High Ger. corruption of Low Lat. *theriaculum*, Greek *theriakón*, whence Eng. *treacle*.

Duckstein, High Ger. *tauchstein*, as if from *tauchen*, to duck, Low Ger. *ducken* or *duken*, is a perverted form of *tufstein* (It. *tufo*, Lat. and Gk. *tophus*), probably from a confounding of It. *tufo* with *tuffo*, immersion or dipping (Andresen).

E.

Ebenholz, German word for ebony, probably regarded as the smooth or *even* wood (*Eben*), is a derivative of Lat. *ebenus*.

Eberraute, "Boar-rue," also *Aberraute*, as if from *raute*, rue, German words for the plant southern-wood, are corruptions of Lat. *abrotonum* (Andresen).

Écorce, Fr. (from *corticem*) and *escarboucle* (*carbunculus*), owe the prefixed *e* to a false assimilation to such words as *étude* (studium), *étroit* (strictus), *épi* (spica), which originally had an *s* (Brachet, *Grammaire Hist.* p. 133).

Effraie (Fr.), a screech-owl (*strix*), so spelt as if it denoted "celle qui *effraie*," that which affrights, and so generally understood (*e.g.* by Scheler), it being regarded as a bird of evil omen, and anciently believed to suck the blood of children. It is really a corruption of old Fr. *fresaie*, which, as we see by Prov. Fr. forms *bresague* (Gascony), *presaie* (Poitou), is derived from Lat. *præsaga* (sc. *avis*), foreboding, the bird that "presages" or predicts misfor-

tune (see E. Rolland, *Faune Pop. de la France*, s.v.). Compare its names O. Eng. *liche-owl* (*i.e.* corpse owl), Ger. *leich-huhn*, *todten-vogel*, Fr. *oiseau de la mort*.

Effraye, a scricheowle or Lychefowle, an unlucky night-bird.—*Cotgrave*.

The strix as an object of terror to the superstitious is called Puck in W. Sussex (*Folk-lore Record*, i. 18). For the form, compare Fr. *orfraie*, the "osprey," from Lat. *ossifraga*, "the bone-breaker."

EHREN, a German form of address to pastors, &c., is said to have nothing to do with *ehre*, honour, but to be a corruption of *er*, *i. e. her*, *herre*, *herr* (Andresen).

EICHHORN, German word for the squirrel, as if from its frequenting the oak, *eiche*, Icel. *ikorni*, Dut. *eekhoren*, *eikhoren*, Swed. *ickorn*, *ekorre*, A. Sax. *ácwern*, a popular corruption of the Romance word, Fr. *ecureuil*, It. *schiriuolo*, "squirrel," Gk. *ski-ouros*, "shade-tail." Pictet, however, identifies A. Sax. *-wern* with Lettish *wâweris*, a squirrel, Pers. *warwarah*, Lat. *viverra* (*Orig. Indo-Europ.* i. 449).

EINBEERE, "one-berry," Ger. name of the juniper, seems a complete transformation of Lat. *juniperus*.

EINCHORANÊR, an old H. Ger. corruption of Lat. *anachoreta* (Einsiedler), an anchorite, as if "allein gekorner" (Andresen).

EINÖDE, German for a wilderness, as if from *ein* (one) and *oede*, a desert, is really the Mid. High Ger. *einoede*, *einoete*, a simple derivative corresponding in formation to *kleinoede*, *keinôt*, a jewel or treasure.

EKELNAME, a German word for a nickname, as if a name of aversion or dislike, *ekel*, is formed from the provincial word *oekelname*, the *öknamn*, *ögenavn*, *auknefni* of Northern Europe, *i.e.* ekename, from *auka* = *augere* (Andresen). See NICKNAME, p. 255.

ELEND, in German for *Elen* or *Elenthier*, the elk, so written as if it meant the *foreign* beast, Mid. High Ger. *Ellende*, foreign country (*eli-lenti*, "other land," Angl. Sax. *eleland*, and so Ger. *elend*, is originally "exile" and then "misery"). *Elen* itself appears to be a Slavonic form (*jelen*) corresponding to Mid. High Ger. *elch* or *elk*, Lat. *alces* (Andresen).

ELFEN-BEN, the Swedish word for ivory, as if "elfen-bone," from *elf*, *elfvor*, fairies, is for *elefant-ben*.

ENCONIA, an old Sp. word for malevolence, Mod. Sp. *encono*, is supposed by Diez to be corrupted from *malenconia* (= *melancholia*), which was understood as if compounded with *mal*, evil. In old English writers *melancholy* is frequently spelt *malencholy*.

ENDEKRIST, a Mid. High Ger. corruption (but found also as late as Luther) of *Antichrist* (Andresen).

ENE-BÆR, Danish name of the juniper, as if from *ene*, single, and *bær*, berry, is (like Spanish *enebro*, Dutch *jenever*) a corruption of the Latin *juniperus*.

ENGELSCHE-ZIEKTE, "The English Disease," the Dutch name for the rickets or weakness of the ankles that children are sometimes afflicted with. The original phrase it has been conjectured was *enkel-ziekte*, "ankle-disease," which became first *engel-ziekte*, and then *Engelsche-ziekte*, pronounced *Engelse-ziekte*. The parallelism, however, of the German *Englische-krankheit* as a name for the rickets may throw some doubt on the suggestion, unless this also is to be regarded as connected with *aenkel*, the ankle.

As a matter of fact the rickets did first appear in England (see RACHITIS, *supra*, p. 312). Dr. Skinner, writing before 1667, says it was "known to our islands alone," and that it was Dr. Glisson who invented for it "the elegant word *Rachitis*" (*Etymologicon*, s.v. *Rickets*).

ENKRÁTEIA (ἐγκράτεια), self-control. Socrates in Xenophon evidently regards this, his second virtue, as connected with τὸ κράτιστον, "the best" (*Mem.* I. vi. 10; IV. v. 11). It is the quality of kings (*Ib.* III. ix. 10). This probably had some bearing on the Stoic dogma that the wise man is a king.

ENTRAILLES (Fr.), the inwards, spelt with the collective suffix *-aille*, is a perverted form, from false analogy to

tripaille, of old Fr. *entraignes*, Sp. *entrañas*, from Lat. *interanea*, plural of *interaneum*.

ENTRECHAT. This strange looking word in French for a caper, is a perversion of It. *capriola intreciata*, lit. *cabriole entrelacée* (Scheler, *Dictionnaire*, s.v.).

EPHEU, the German name of ivy, as if compounded of *Ep*, the stem of Epich, ivy (Mid. High Ger. *epfe*, apium), and *heu*, hay, is a corrupted form of the older words *epfi*, *epfe* (Andresen).

ÉRABLE (Fr.), the maple tree, is a corruption of *érabre*, for *esrabre*, a coalescence of the two Lat. words *acer*, *arbor*, maple and tree (Scheler).

ERDAPFEL, a popular German word for the potato (but formerly for another bulbous root), as if the "earth-apple" (Fr. *pomme-de-terre*), is a corruption of *kartoffel* [originally *tartoffel*, from Ital. (dial.) *tartuffola*, sc. "truffle"] through the forms *artoffel*, *ertoffel*. Similarly *erdschocke* is found for *artischocke*, artichoke.

ERDTOFFEL (Ger.), potato, as if (like the French *pomme-de-terre*) it contained the word *erde*, earth, is an adaptation of It. *tartuffola*, *tartufo*, which stands for *terræ tuber*, "earth truffle."

So *artischocke* (the artichoke) is often pronounced *erdschoke*, as if the *earth*-choke. I have heard an illiterate person point out the seeds with their woolly covering (pappus) in the calyx, as the "*choke*" of this vegetable.

ERIGNE (Fr.), a surgical instrument, apparently that which serves to raise (*ériger*) the parts that are to be operated on (so Gattel), is a corruption of old Fr. *araigne*, a spider (Lat. *araneus*), which it was supposed to resemble (Scheler).

ERL-KÖNIG, the grisly death-spectre of European poetry, is the Tatar *Irle-Chan* who presides over the souls of the dead (Tylor, *Prim. Culture*, ii. 282). Dr. Prior says that "the similarity of the Danish *elle*, the alder, with the name of the fairies in that language, *elle-trä* and *elle-folk*, has misled Goethe to give the name of *erlen-könig* to the fairy-king" (*Pop. Names of British Plants*, p. 4). See also Cleasby, *Icelandic Dict.* s.v. *álfr*, who agrees with Grimm that the correct form is found in the Danish *Ellekonge*, qs. *Elverkonge*.

ESCARBOUCLE, French word for the *carbuncle* (Lat. *carbunculus*), assimilated to *boucle*, a ring or buckle.

ESCARGOT (Fr.), a snail, seems to have been popularly regarded in France as a typical watchman or sentinel, probably from a confusion between that word and old Fr. *eschargaite*, *escargaite* (Mod. Fr. *échauguette*), a watch, a watch-tower, which is an adaptation of Ger. *schaar-wacht*, a band of watchmen, a sentry. In an old chap-book entitled "Le Débat des gens-d'armes et d'vne femme contre un lymasson," the snail mounted on a watch-tower holds the gens-d'armes at bay, refuses them admittance into the city, threatens to call the garrison to repel their attack, and behaves generally like a sentinel. See Nisard, *Hist. des Livres Populaires*, i. 117, who thinks *escargot* originally was the same word as *escargaite*.

ESCHEC, *échec* (old Fr.), a robber, as if he who gives one check (Fr. *échec*, old Fr. *eschec*, from Arab. Pers. *esh-shāh* (for *al-shāh*) "the king"!) with the words "stand and deliver," is really an altered form of Mid. High Ger. *schach*, Ger. *schächer*, a "sacker" or plunderer (Diez, Scheler).

The coincidence of this word with *échecs*, chessmen, is curiously paralleled by Lat. *latro*, and *latrunculus*, (1) a robber, (2) a piece in the game of draughts; Egyptian *tá*, (1) a robber, (2) a man at draughts (Wilkinson, *Anct. Egyptians*, ii. 57, ed. Birch).

ESELMILCH, "Ass's milk," a German name of the plant *euphorbia esula* (also called *eselkraut*), is a corruption of the name *esula minor* (Andresen).

ÉTISIE (Fr.), consumption, is formed from *étique* (for *hectique*, hectic), from a false analogy to *phthisie* of the same meaning.

F.

FAFARINNA, a Grison word for a butterfly, Sard. *faghe-farina*, as if from Lat. *fac farinam*, "make meal," with

allusion to the flourlike dust left by its wings when touched (Diez), is doubtless an altered form of Swiss *farfall*, It. *farfalla*, orig. *farfaglione*, from *parpaglione*, Lat. *papilionem*.

FAIM-VALLE (Fr.), excessive hunger, is a corruption of *faim* + *gwall* (Celto-Bret.), bad, as we may infer from the variants *faim-galle*, *faim-calle*, *fraim-gulle*, *fringale*, analogous to *male-faim* (Scheler). Compare Welsh *gwall*, defect, want.

FAINÉANT, a French word for a lazy fellow (in Cotgrave), as if a "do-nothing" (*fait néant*), like *vaurien*, It. *far niente*, is said to be a corruption of *feignant* (*faignant*), one who pretends he cannot work, lazy (so It. *infingardo*).

FALAWISKA, a word formed in O. H. German out of Lat. *favilla*, as if to denote *yellow ashes* (*falo*, sc. fahl, falb, and *eschen*).—Andresen.

FASIHUON, an old High Ger. word for the pheasant (Ger. *Fasan*), Mid. H. Ger. *phasehuon* (also *vashan*), are formations similar to what *pheas-hen* would be in English.

FASTNACHT, the German name of Shrove Tuesday, as if denoting the eve (*nacht*) preceding the Lenten fast (*fasten*), (compare Scotch *Fasten e'en*), seems to be only another form of *Fasnacht*, Mid. High Ger. *vasnaht*, from *vasen*, to revel or riot (Mod. Ger. *faseln*, to be giddy and trifling), with allusion to the indulgence of Carnival-time.

FAUXBOURG (Fr.), a suburb, as if that which is not the true town, is for *fors-bourg*, outside the town, which is the form of the word in Froissart. So *Bourg de Four*, is *Burgi Foris*, *Bourg de Dehors* (Tooke, *Diversions*, ed. Taylor, p. 178).

Fors is the Lat. *foris*, Mod. Fr. *hors*, and Roquefort gives the form *hors-borc* (Diez otherwise). Scheler adds that *for-bourg* is the oldest form in the texts. *Faux-bourgs*, the suburbs (Cotgrave).

FEIGBLATTER, "Fig-bladder," sc. "Fig-pustule," and *Feigwarze*, "Fig-wart," German words for a boil or large pimple, and a large wart respectively, are not compounded with *feige*, a fig, but with the provincial word *fiek*, an affection which is supposed, like a species of worm, to produce sores, &c. (Andresen).

FEIGE (Ger.), "fig," a blow or box, *ohr-feige*, a box on the ear, is a corrupt spelling of *fege*, from *fegen*, to punish or correct, orig. to cleanse or purify (compare "chastise" from "chaste"), *Feger*, one who cleans, a sweeper. Near akin are old Eng. *feague*, to beat, old and prov. Eng. *fie*, *fey*, or *feigh*, to cleanse, *fyin* (*Prompt. Parv.* p. 159).

FEIN GRETCHEN, "Fine Maggie," a popular name in German for the plant fenugreek, Lat. *fœnum Græcum* (Fr. *fénugrec*, Dutch *fynegriek*), from which it has been corrupted. So in Low German *Fine Grêt*, *Fin Margrêt* (Andresen).

FELD-KÜMMEL, German word for the caraway, as if from *kümmel*, cummin, is corrupted from Mid. High Ger. *velt-konele*, *veltquenel*, derivatives of Gk. *konilē*, Lat. *cunila*, thyme (Andresen).

FELDSTUHL, "a field stool," a German word for a folding chair, as if from *feld*, field, is a corruption of Mid. High Ger. *valtstuol*, a folding stool (cf. Ger. *falten*, to fold, Fr. *fauder*). Hence also Fr. *fauteuil*, It., Sp. and Portg. *faldistorio*.

FELIX, "Happy," when applied by Latin writers to the south-west part of Arabia, was a misunderstanding of the native name *Yemen*, which denoted the land to the *right* of Mecca, but also might (like Lat. *dexter*) means propitious, prosperous.

FELLEISEN, a German word for a portmanteau, as if a wallet made of leather (*fell*) and iron (*eisen*), is a corruption of Fr. *valise*, It. *valigia*, Sp. *balija*.

FERROLH (Provençal), Portg. *ferrolho*, Sp. *herrojo*, a bolt, so spelt from an accommodation to Lat. *ferrum*, iron, are corrupt forms of Prov. *verrolh*, Fr. *verrouil*, *verrou*, from Lat. *veruculum*, a dimin. of *veru*, a spit.

FEUILLETTE (Fr.), a quarter cask of wine, It. *foglietta*, so spelt as if derived from *feuille*, a leaf, It. *foglia* (Lat. *folium*). In South France it denotes a quart; Prov. Fr. forms are *fillotte*, *fillette*. Perhaps from *fialette*, a diminutive of *phiala* (Du Cange), or perhaps,

taking account of the It. form, from Lat. *follis*, *folliculus*, a leathern bag, and then a wine-skin (?), the primitive cask of most wine countries. Compare It. *foglia*, a purse in the rogues language (Florio).

FFODDGRAFF, Welsh, a "photograph," assimilated to the native word *ffoddi*, to cast a splendour,—itself, however, probably a congener of the Greek stem *φωτ-* (*phot-*), light.

FICHE, FIQUE, FICOTTE, in old French oaths *Par ma fiche* (= spade or dibble), *fique*, or *ficotte*, are corruptions of *par ma foy*, "as we say, by my feckins."—Cotgrave.

FIEDEL (Ger.), fiddle, so spelt as if derived from *fidicula*, the *stringed* instrument (from Lat. *fides*, strings), is really from Mid. Lat. *vitula*, an instrument to accompany songs and dances (Mid. High Ger. *videle*), from Lat. *vitulor*, to rejoice or frisk (like *vitulus*, a calf). Hence also our *violin*.

The Prov. Ger. word *fideline* is a combination of both forms.

FIÐRILDI, an Icelandic name of the butterfly (Cleasby), as if derived from *fiðri*, feathers, with allusion to the fine feathery farine that covers its wings, is another form of *fifrildi*. (Compare Prov. Ger. *feifalter*, A. Sax. *fifalde*.)

FILAGRAMME (Fr.), the water-mark in paper, seems to be a corruption of *filigrane*, used in the same sense (Scheler), It. and Sp. *filigrana*, the *grain* (Fr. *grain*, Sp. and It. *grano*, Lat. *granum*) or texture of a material wrought in *wire* (Fr. *fil*, Sp. *fila*, Lat. *filum*, a thread); influenced by words like *epigramme*, *programme*, *monogramme*, as if the meaning was something written (Greek *grámma*) in wire or woven work. Of the same origin is *filigree*, old Eng. *filigrane*.

FILASSE (Fr.), flax, as if spinning stuff (*filer*, to spin), is perhaps, but scarcely probably, an adaptation of Ger. *flachs*, O. H. Ger. *flahs*, Dut. *vlas*, flax.

FILUNGUELLO, an Italian word for a finch, is a corruption of an older form *fringuello*, which is from Lat. *fringilla*.

FIMBRIA (Portg.) "a corrupted word used instead of *ephimera*," the herb hermodactyl or May-lily (Vieyra), assimilated to *fimbria*, a fringe.

FLÆÐAR-MUS (Icel.), a "flood-mouse" (*flæðr*, a flood), a fabulous animal in nursery tales, is probably only a corruption from the German *fleder-maus*, the bat (Cleasby). See FLINTY-MOUSE, p. 122.

FLAGEOLET, a French name for a species of haricot bean, is a corrupt form of *fageolet*, a diminutive of *fageol* from Lat. *phaseolus*, a bean (Scheler), by assimilation to *flageolet*, a pipe.

FLAMBERGE (Fr.), a sword, apparently from *flamber*, to flame, shine, or glisten, *flamme*, *flambe*, a flame: like Fr. Argot *flamme*, a sword; Eng. *brand*, a sword, from A. Sax. *brand*, a burning, because it glitters when "brandished" like a flaming torch, just as the Cid's sword was named *tizon*, from Lat. *titio*, a firebrand. Compare Gen. iii. 24, "a flaming sword," Heb. *lahat*, a flame; Judges iii. 22, "blade," Heb. *lahabh*, a flame.

> The brandish'd sword of God before them blazed,
> Fierce as a comet.
> *Milton*, *Par. Lost*, xii. 634.
>
> Paradise, so late their happy seat,
> Waved over by that flaming brand.
> *Id.* xii. 643.

Flamberge, however, has nothing to do with *flamme*, but is of German origin, from *flanc*, side, flank, and *bergen*, to protect. Compare Ger. *froberge*, a sword (from *frô*, lord), a "lord-protector" (Diez, Scheler).

FLAMME, FLAMMETTE (Fr.), a lancet, so spelt as if akin to *flamme* and *flamberge* (which see), as if a glittering blade, is a corruption of old Fr. *flieme* (Eng. *fleam*), Prov. *flecme* (for *fletme*), Ger. *fliete*, M. H. Ger. *fliedeme*, O. H. Ger. *fliodima*, *fliedima*, all contracted from Lat. and Gk. *phlebo-tomus*, a "vein-cutter."

FLEUR, in the Fr. phrase *à fleur de*, on a level with, seems to be adapted from Ger. *flur*, Dut. *vloer*, A. Sax. *flór*, floor, as if on the same floor or plain.

FLEUR-DE-LIS, or *fleur-de-Luce*, is said to be a corruption of *fleur-de-Louis*, so called from Louis VII. of France having assumed it for his device.

FLORESTA (Span.), an accommodation to *flor*, a flower, *florecer*, to flower, of It. and Prov. *foresta*, Low Lat. *foresta*, orig. unenclosed land, lying *outside* (Lat. *foris*) the park.

FOGOTE (Span.), a fagot, so spelt as if connected with *fogar*, *fogón*, a hearth or fire-place, *fuego* (Lat. *focus*), is the same word as It. *fagotto*, Fr. *fagot*, from Lat. *facem*, acc. of *fax*.

FOL, } an old French name for the
FOU, } bishop in the game of chess, is a corruption of Pers. *fil* or *pil*, an elephant, the original name of the piece. See ALFIN, p. 5.

Fol, A foole, ass, goose, etc. . . . also *a Bishop at Chess.—Cotgrave.*

FOLIE (Fr.), a country-house, "maison de plaisance," seems to be due to a confusion between *folie*, foolishness, debauchery, and *feuillie*, *feuillée*, a leafy bower, Low Lat. *foleia*, *folia*, from Lat. *folium*, a leaf. Compare *lobby*, a small hall, from Low Lat. *lobia*, *laubia*, M. H. Ger. *loube*, Ger. *laube*, an arbour, a leafy bower (Ger. *laub*, a leaf), whence also O. Fr. *loge*, and "lodge."

FORCENÉ (Fr.), mad, furious, raging, so spelt as if connected with *force*, violence, *forcer*, to use force, to overcome, is a corrupt orthography of old Fr. *forsené*, from *for* (*fors*, Mod. Fr. *hors*), outside, and *sen* (Mod. Fr. *sens*, Sp. and Prov. *sen*, It. *senno*, O. H. Ger. *sin*, sense), "out of one's senses;" Prov. *forsenat*, It. *forsennato*, old Fr. *forsener*, to lose one's reason, go mad.

FORCER *de la laine* (old Fr.), to pick or tease wool (Cotgrave), as if to do violence to it, was perhaps originally to divide it by *forces* or shears, which word is a contraction (*forp'ces*) of Lat. *forpices*.

FOU, a name for the beech-tree in prov. and old French (as if "fool"), is a corrupt form of *fau*, from Lat. *fagus*.

FREITAG, the German name of Friday, as if "Free-day," Mid. High Ger. *vrîtac*, is properly the Day of the old Icelandic goddess *Fría* or *Frigg*.

FRETT, the German name of the *ferret*, a contracted form (compare Fr. *furet*, It. *furetto*, Mid. Lat. *furetus*, a little thief, *fur*), assimilated probably to the verb *fretten*, *fressen*, to eat or devour.

FRIEDHOF, the German word for a grave-yard, as if bearing the beautiful meaning of court (*hof*) of peace (*friede*), bore originally the prosaic sense of an *enclosed place* around the church (cf. *einfrieden*, to enclose), from *friede* (*vride*), Mid. High Ger. *vrîthof* (from *vrîten*, to preserve, Goth. *freidjan*, to spare). The form *freithof* was in use in the 16th century, and still survives in South Germany (Andresen).

FRIEDRICHSDOR, WILHELMSDOR, so written instead of *Friederichdor*, &c., as if *dor* meant a coin, from a misunderstanding of *Louisdor* (= *Louis-d'or*). —Andresen.

FRINGALE (Fr.), a corruption of *faimvalle*, which see.

FUMART, used as a Fr. name for the polecat (*putois*), and supposed to be descriptive of the *fume* (*fumée*) or offensive odour that it exhales (so Additions to Littré, p. 367), is really a corruption of Eng. *foumart* or *foul-mart*. See FULMERDE, p. 132.

FUMIER, French for a dung-hill, It. *fumiére*, so spelt as if from *fume*, It. *fumo*, Lat. *fumus*, reek, smoke, fume, is really from Lat. *fimus*, filth, dung, old Fr. *femier*.

Chien sur son *fumier* est hardi.
French Proverb.

FURZOG, in Mid. High Ger. a corruption of *pforzich*, which is from Lat. *porticus* (Andresen).

G.

GAILLET (Fr.), rennet, apparently a diminutival form like *cochet*, *sachet*, *mollet*, is a corruption of *caille-lait*, "curdle-milk."

GALANTINE (Fr.), a cold dish made of minced meat, especially fowl, and jelly, so spelt apparently from an accommodation to Lat. *gallina* (Fr. *geline*), a fowl, or to *galant*, *galantin*, is a corruption of "*gelatine*, an excellent white broth made [originally] of the fish Maigre" (Cotgrave), Low Lat. *galatina*. Compare Ger. *gallert*, gelatine.

Le blanc manger, la *galentine*.
Recueil de Farces, 15th cent., p. 309 (ed. Jacob).

GÄNSERICH, the German name for the little hardy plant potentilla or wild tansy, as if from *gans*, a goose, and identical with *gänserich*, a gander, is in O. H. Ger. *gensinc* and *grensinc*, from *grans*, a beak or bill, and is found in the older German as *grenserich*.

GARDEBŒUF, the name given by the French to the Egyptian bird, the Bennu, from its following the plough and living in the cultivated fields, looks like a corruption of its native name *aboogerdan*; the change from *l'abougerdan* to *la bœufgardian* or *bœufgarde*, and then to the usual compound form *gardebœuf*, being by no means improbable.

GARDINE, German word for a curtain, as if a hanging to *guard* against draughts, &c., Fr. *garder*, is a corruption of Fr. *courtine*, It. *cortina* (from Lat. *chors*, an enclosure), through the form *gordine*, Dutch *gordijn* (Andresen).

GAROTAG, an old High. Ger. corruption of *Kartag* (*i.e. Karfritag*, Good Friday, lit. "Mourning Day"), as if it were "preparation day," the eve of a festival (Andresen). See CARE-SUNDAY, p. 50.

GARSTIGE, "nasty, filthy," as applied popularly in German to gastric fever, is a corruption of *gastrische* (Andresen).

GAULE HAUT, as it were "High Pole," an old term in legal French for the first day of August, is quoted by Hampson (*Medii Aevi Kalendarium*, vol. ii. p. 182) from a Patent Roll, 42 Hen. III. "Le Dimenge prochein apres *la gaule haut*." It is a corruption of *La Goule d'Aout*, Low Lat. *Gula Augusti* (Throat of August), a mediæval date-name of doubtful origin (vid. Spelman, *Glossarium*, s.v.). Compare A. Sax. *geóla*, "yule."

GAUNER, a rogue or swindler in German, is connected neither with *gau*, country, nor Low Ger. *gau*, quick (cf. *gaudieb*, a pick-pocket), but is of gipsy origin and stands for *jauner* (Andresen).

GEANMCHNU, an Irish word for a chestnut, evidently from *geanmnaidh*, chaste, and *cnú*, nut, from a misunderstanding of the Eng. word, as if it were *chaste nut*, *nux casta*, instead of *nux castanea*.

GEIERFALK, a German word for the *jer-falcon* or *gerfalcon*, as if compounded with *geier*, a vulture, is a corruption of the more correct form *gerfalk*.

GELAG, } a banquet or symposium
GELAGE, } in German, a word having all the appearance of being derived from *liegen*, to lie (*recumbere*), was originally *gelach*, *geloch*, Low Ger. *gelake*, from *lâch*, *lâche*, a banquet, a token (Andresen).

GESCHIRR. The French phrase *faire bonne chère* has been transformed in German into *gut Geschirr machen*, to make good gear (or equipage).—Andresen.

GIOVIAL (It.), pleasant, jolly, apparently born under the happy planet *Giove*, Jupiter, but perhaps really derived from *giovare* (Lat. *juvare*), to please, be agreeable, or delight (Florio). —Scheler, s.v. *Jovial*.

GLETSCHER, a Germanized form of Fr. *glacier*, as if connected with *glatt*, smooth, slippery; sometimes spelt *glätscher*. Compare *glatteis*, glassy ice (= Fr. *verglas*).

GLIEDMASZEN, a German word supposed to have originally denoted the *measure* (*masz*) or length of the *limbs* (*glied*), but generally restricted in meaning to the arms and legs, the hands and fingers, in respect to their "*lith*eness" and efficiency, Low Ger. *ledematen*, is said to be corrupted from O. Norse *lidhamôt*, the juncture of the limbs (from *môt*, meeting, cf. Eng. "meet," Low Ger. *möten*). *Lidhamôt* may itself be a corruption of O. H. Ger. *lihhamo*, the body.

GLOUTERON (Fr.), the bur, so spelt as if the name referred to its property of cleaving or sticking to a person's clothes like *glue* (Lat. *gluten*), formerly spelt *gleteron* and *glatteron*, the Clote bur (Cotgrave), is a modification of old Fr. *gleton*, *cleton*, from Ger. *klette*, Flem.

klit (Scheler). Compare Eng. *Clot Burre* (Gerarde, p. 664).

GODAILLE (Fr.), a toping or drinking-bout (*godailler*, to tope), is a naturalized form of Eng. *good ale* (old Fr. *goudale*, *godale*), by assimilation to *gogaille*, feasting, good cheer, and other substantives in *-aille*. In the Bordelais patois *goudale* is a mixture of wine and *bouillon*. It has no connexion with *godet*, a drinking-glass. Rabelais has *goudfallot*, a boon companion, a "good fellow" (Cotgrave). Compare *redingote*, from Eng. "riding-coat."

GOGUELIN (Fr.), a goblin, a sailors' corruption of *gobelin* (from Low Lat. *cobalus*, Greek *kóbalos*), as if from *gogues*, merriment, wantonness, a frolicsome spirit (Scheler).

GOURME DE CHAMBRE (Fr.), one of the inferior officers of the household of the dukes of Bretagne, is a transposed form of old Fr. *gromme*, Flem. *grom*, Eng. *groom*, and has no connexion with *gourme*, affected gravity, stiffness, *gourmer*, to curb.

GRAVICEMBALO, an Ital. word for a musical instrument (Florio), apparently compounded with *grave*, solemn, grave, is a corruption of *clavicembalo*, from Lat. *clavicymbalum*, a *cymbalum*, or resonant instrument, furnished with keys, *claves*. Hence also Sp. *clavecimbano*, Fr. *clavecin*.

GRIFFEL, a German word for a style, slate-pencil, &c., as if connected with *griff*, a grip, grasp, *greifen*, to seize, is a corrupted form of *graphium*, Mid. Lat. *graphius*, a writing implement.

GRIMOIRE (Fr.), a conjuring-book, seems to be an assimilation to Scand. *grima*, a ghost (whence Prov. Fr. *grimarré*, a sorcerer, and *grimace*), of old Fr. *gramare*, *i.e.* *grammaire*, literature (Greek *grámmata*), esp. the study of Latin, then mystic lore. Compare Eng. *gramary* (Génin, Littré).

> Aussi, a-il leu le *grimoire*.
> *Maistre P. Pathelin, Recueil de Farces*, 15th cent. p. 20 (ed. Jacob).

Here one MS. has *gramaire*; some editions *grandmaire*.

GROSZDANK! "great-thanks," "gramercy," a Swabian corruption of *gruszdank*, from *grusz*, greeting (Andresen).

GRÜNDONNERSTAG, or *Grüner Donnerstag*, "Green Thursday," a German name for Maundy Thursday, or Thursday in Passion Week, it has been conjectured is a corruption of the Low Lat. *carena* (Fr. *carême*, from *quadragena*, *quadragesima*, the *forty* days' fast), Lent, as if the Thursday in Lent *par excellence* (Adelung); just as *der Krumme Mittwoch* (Crooked Wednesday) is said to be a popular corruption of *Carême Mittwoch*. In that case the Low Lat. name of the day *Dies Viridium*, Day of Greens, must be a translation of the German word.

GUARDINFANTE, } an Italian word for
GUARDANFANTE, } a woman's hoop (Baretti), seems to be a corruption of *vertugadin* (*vardingard*), understood as *fantingard* (?). See FARTHINGALE, p. 116.

GUIDERDONE (It.), old Fr. *guerredon*, Low Lat. *widerdonum*, are corruptions, influenced by Lat. *donum*, of O. H. Ger. *widarlôn*, recompense (Diez).

GUIGNE (Fr.), the black-heart cherry, is an assimilation to such words as *guigner*, *guignon*, of old Fr. *guisne* ("termed so because at first they came out of Guyenne."—Cotgrave), for *guisine* (Wallach. *visine*, It. *visciola*), all apparently from O. H. Ger. *wihsela*, Mod. Ger. *weichsel* (Scheler).

GUILLAUME (Fr.), the name William, used as "a nickname for a gull, dolt, fop, foole" (Cotgrave), from an imagined connexion with *guillé*, beguiled, *guiller*, to cozen or deceive. So *Guilmin*, a noddy.

GUILLEDIN (Fr.), a gelding, is a Frenchified form of Eng. *gelding*, assimilated to *guiller*, *guilleret*, gay, &c.

GWEDDW, used in Welsh for a widow, more properly for an unmarried or single person, nubile, apparently from *gweddu*, to yoke, to wed, *gwedd*, a yoke, is in all probability only an adaptation of the Eng. *widow*, Lat. *vidua*.

GYRO-FALCO, a Low Latin name for the *ger-falcon* (q.v.), as if from the Lat. *gyrus*, and called from its gyrating movements in the air, like the Greek

kirkos, a falcon of *circling* flight, is probably corrupted from *giero-falco*, = *hiero-falco*. See GER-FALCON, p. 140.

H.

HAARRAUCH, also *Heerrauch*, *Heiderauch*, *Höhenrauch*, German words for a thick fog, as if a *hair-*, *host-*, *heath-*, or *high-*, fog, are all, according to Andresen, corrupted from an original *heirauch* (heat-reek), where *hei* is equated with Gk. *kaiō*.

HACHE ROYALLE, "Royal Axe" (Fr. *hache*, axe), an old French name for "The Affodil or Asphodill flower; especially (the small kind thereof called) the spear for a king" (Cotgrave), seems to be a corruption of its other name *haste royall* (Fuchs, 1547), Lat. *Hastula Regia*, *king's spear* (Gerarde, 1597, p. 88), so called from its long pointed leaves, whence it was also named *Xiphium* (sword-plant).

Bright crown imperial, *kingspear*, holy-hocks.
B. Jonson, *Pan's Anniversary*, 1625.

HADES, the Greek word (Ἅιδης) for the state of the dead, the underworld, and sometimes the grave, as if "The Unseen World" (from *ἀ*, not, and *ἰδεῖν*, to see). There is some reason, however, to believe that it may have been borrowed from the Assyrian, in which language *Hedi* is used for the general assembly of departed spirits. Thus, in the Legend of the Descent of Ishtar to Hades she is represented as going down to

The House where all meet: the dwelling of the god Irkalla:
The House [from] which those who enter it, never come out:
The Road which those who travel it, never return.
Column I. ll. 4-6.

Hades is here called *Bit Hedi*, "the House of Assembly" (cf. Heb. *édâh*, עֵדָה, assembly), *i.e.* the appointed rendezvous of the spirits of all flesh, just as in Job xxx. 23, it is called *Bêth Môéd*, "the house of assembly for all living." Similarly Mr. Fox Talbot thinks that the Greek *Erebos* is derived from the Assyrian *Bit Eribus*, "the house of darkness" (lit. of the *entry* (= setting) of the sun, from *Erib*, to enter), and *Acherôn* from the Hebrew *Acharôn*, the West, the last (*Society of Biblical Archæology*, *Transactions*, vol. ii. pt. i. p. 188; vol. iii. pt. i. p. 125).

With this meaning of Hades compare the following lines:—

This world's a citty full of straying streetes,
And death's the market-place, where each one meetes.
The Two Noble Kinsmen, act i. sc. 5, ll. 15, 16 (ed. Littledale).

See note *in loco*, where I have adduced several instances of this passage having been used on tombstones. Another form of the same word may be *Aita*, Hades, the Pluto or King of the Shades in the Etruscan mythology, whose majestic figure, with his name attached, has been discovered in the wall paintings of the Grotto dell' Orco at Corneto (see Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 350, ed. 1878).

HAGER-FALK (Ger.), a species of falcon, as if from *hager*, thin, lean, is a corruption of Prov. Ger. *hagart-falk*, French *hagard*, the falcon that lives in the wood or hedge (*hag*), and so is wild, untamed. See HAGGARD, p. 158.

HAGESTOLZ, a curious German term for an old bachelor, in its present form suggestive of *stolz*, pride, foppishness, stiltedness, &c., has its true origin shown in the Mid. High Ger. *hagestalt*, old Sax. *hagastold* (Angl. Sax. *hagu-* or *haga-steald*, "unmarried soldier"), *i.e. in den Hag gestellten*, quartered amongst the young unmarried retainers of the castle, in their special "hedge" or enclosure (Andresen).

HAHN, the German name for the *cock* of a gun, is, Mr. Wedgwood suggests (s.v. *Cock*), a misunderstanding of the English word. *Cock*, anything that sticks abruptly up, is probably another form of *cog*, an indentation, It. *cocca*, Fr. *coche*.

HAKENBUCHSE (Ger.). Andresen (*Volksetymologie*) denies that this is a corruption of "arquebuse," It. *archibuso*, and maintains that it bears its proper meaning on its face, a gun secured with a hook.

HAMARTÔLOS, a name sometimes given to the rural police or local

militia of Thessaly, as if a "sinner," is a transposition of the letters of the word *Harmatôlos*, a man-at-arms (Tozer, *Researches in Highlands of Turkey*, vol. ii. p. 46).

HANGE-MATTE (Ger.), a corruption of *hammock*, as if a suspended mat, Dutch *hangmak*, Fr. *hamac*, Sp. *hamaca*, It. *amáca*, all from a native American word *hamaca*.

HANTWERC, handiwork, was frequently confounded with, and usurped the place of *antwerc*, a machine (from *entwürken*), in Mid. High German (Andresen).

HAPPE-CHAIR, a "grip-flesh," a popular French word for a bailiff or policeman (like Eng. "catch-poll"), is the same word as Wallon *happechar*, greedy, gluttonous, Flemish *hapschaer*, a bailiff, one ready to seize, from *happen*, to seize. *Chair*, therefore, merely represents the termination *-schaer*. Compare Ger. *häscher*, a constable, from *haschen*, to seize (Sigart).

HARPÊ (Greek), *ἅρπη* (Nicander), a sickle-shaped sword, is a Grecized form of the Egyptian *harpu* = Heb. *cherebh* (Delitzsch, *Comm. on Job*, vol. ii. p. 361).

HARÜBEL, a vulgar corruption in German of *horribel*, horrible, as we might say *hor-evil*.

HASEHART, a Middle High German form of *Hasard* (prob. Arab. *al zár*, the game of dice), with some thought of *hase*, a hare, according to the old couplet which thus warns the dice-hunter,

> Swer disem *hasen* jaget nâch
> Dem ist gên himelrîch niht gâch.

Some, however, see in it rather the word *hass*, hatred, envy (Andresen).

HATE-LEVÉE, a Wallon word for a piece of toasted bacon, apparently "dressed-in-haste" (*levée* à la *hâte*). It was originally from Flemish *lever*, liver, and *hasten*, to roast or grill, and denoted a slice of pig's liver grilled (Sigart). Compare HASTENER, p. 163.

HAUSSIÈRE (Fr.), a rope, so spelt as if derived from *hausser*, to raise or lift, sometimes spelt *hansière*, is borrowed from Eng. *hawser* or *halser*, from *halse*, to clew up a sail, Icel. *hálsa*, derived from Scand. *hals*, (1) a neck, (2) the tack of a sail, the end of a rope. (See Skeat, s.v. *Hawser*).

HEBAMME, German word for a midwife, as if compounded with *amme*, a nurse, Mid. High Ger. *hevamme*, is corrupted from O. H. Ger. *hevanna*, from *heffjan* (*heben*, heave), to lift or raise (Andresen).

HEBRIEU, curiously used in the old Fr. phrase, "Il entend l'*Hebrieu*, He is drunk, or (as we say) learned: (from the Analogy of the Latine word *Ebrius*)."—Cotgrave.

The following is quoted in *N. and Q.* 4th S. ii. 42:—

> Je suis le docteur toujours ivre,
> Notus inter Sorbonicos;
> Je n'ai jamais lu d'autre livre
> Qu' Epistolam ad *Ebrios*.

Ebræus is an old form of *Hebræus*; cf. Falstaff's "Ebrew Jew."

HEDERICH, a German name for the plant ground-ivy, as if compounded, says Andresen, with the common termination *-rich*, is corrupted from Lat. *hederaceus*, from *hedera*, ivy.

HEIMAKOMA, a colloquial Icelandic word for erysipelas, as if from *heim*, home, and *ákoma*, eruption, is a corruption of the proper word *ámu* (see Cleasby, p. 43).

HELFANT, } Mid. High Ger. words
HELFENTIER, } for the *elephant*, from which they are corrupted, as if the *helping* beast (Andresen).

HELLEBARDE, the German name for a halberd or battle-axe, as if a "shear-beard," or "cleave-all," seems to be a corrupted form of *helm-barde*, from *helm*, a helve or handle (Swiss *halm*), and *barte*, a broad axe, "an axe with a handle." In older German the word appears as *helm-parten*, "helmet-crusher." Fr. *hallebreda*, a tall, ill-made man, seems to be a humorous perversion of the Fr. form of the word, *hallebarde*.

HÉRODE. In the French province of Perigord the wild hunt is called "La chasse Hérode," from a confusion of the name of Herodias, the murderess of John the Baptist, with *Hródso*, *i.e.* the renowned, a surname of Odin the

Wild Huntsman (Kelly, *Curiosities of Indo-Europ. Tradition*, p. 280). An old ecclesiastical decree mentions the diabolical illusion that witches could ride a-nights with Diana the goddess of the Pagans, or with *Herodias*, or Benzoria, and an innumerable multitude of women (Du Cange, s.v. *Diana*). See Douce, *Illustrations of Shakspere*, p. 236 (ed. 1839); Wright, *Introd. to Proceedings against Dame Alice Kyteler* (Camden Soc.).

Herrschaft, dominion, lordship, in German, as if directly from *herr*, lord, is shown by the Mid. High Ger. form *hêrschaft* to be a derivative of *hêr*, Mod. Ger. *hehr*, exalted, high.

Heureux (Fr.), happy, *bonheur*, good fortune, so spelt as if connected with *heur*, *bonne heur*. However, the old French forms *eüreux*, *eür*, *aür* (*bonaür*), with their congeners the Provençal *aüros*, Wallon *aveure*, *ura*, It. *uria*, show that the original in Latin is not *hora*, but *augurium*.

Hle-barðr, an Icelandic corruption, as if from *hlé*, shelter, lee, and *barðr*, is a corruption of *leopard*, O. Eng. *libbard*, Lat. *leo-pardus*, but applied indiscriminately to a bear, wolf, or giant (Cleasby).

Hongre, the French word for a gelding (*cantherius*). According to Wachter it originated in a misunderstanding of the Teutonic word *wallach*, a gelding, as if it denoted a special class of horses brought from *Walachia* or *Hungary*, "The Hungarian horse." Compare Swedish *vallack*, a gelding, *vallacka*, to geld, connected, doubtless, with old Swed. *gálla*, Ger. *geilen*, O. Norse *gelda*, to geld, Lat. *gallus*, Greek *gállos*, a eunuch.

Horreur, a Wallon corruption of *erreur*, while curiously enough the Liège folk use *erreur* for hatred, aversion (Sigart).

Huflattich, a German name for the plant colt's-foot (*tussilago*), as if from *huf*, hoof, and *lattich*, lettuce (*lactuca*), Andresen thinks may be really derived from Mid. Lat. *lapatica* (= *lapacium*, or *lapathium*, sorrel).

Hüfthorn, the German word for a bugle or hunting-horn, as if the *horn* which, hanging from the shoulder, rests on the hip, *hüfte*, is otherwise and better written *hifthorn*, which is for *hiefhorn*, from Old High Ger. *hiufan*, to shout; compare *hief*, a bugle-note (Andresen).

I.

Ignel (old Fr.), swift, impetuous, seems to be an assimilation of old Fr. *isnel*, *inel* (Prov. *isnel*, It. *snello*, O. H. Ger. *snel*, warlike, whence would come *esnel*), to Lat. *igneus* (*ignitellus*), as if the meaning were "fiery."

> U fort runcin, u grant destrer *ignel*.
> *Vie de St. Auban*, l. 1421 (see Atkinson, *in loco*).

[Either a strong rouncie or a great swift warhorse.]

Incantare (It.), to sell by auction, as if from Lat. *incantare*, is from Lat. *in quantum*, How much (do you bid)? Hence also old Fr. *enquanter*, *enchanter*; *incant*, *encant*, an outcry of goods (Cotgrave), Mod. Fr. *encan*, Ger. *gant*.

Incinta (It.), Low Lat. *incincta*, Fr. *enceinte*, pregnant, as if from a Latin *incincta*, ungirt, wearing one's clothes loose (or *zonâ solutâ*, devirginated); so Diez. *Hallarse en cinta* is the Spanish equivalent for "being in the family way."

The true origin, probably, is Lat. *inciens*, *incientis*, breeding, pregnant, Greek *ĕngkuos*.

Ivrogne, "drunkard," the Wallon name of the plant artemisia *abrotanum*, is the same word as Fr. *aurone* (*avrone*), popular Fr. *vrogne*, from Lat. *abrotonum*.

J.

Janitrices, in Latin the wives of two brothers, a corrupted form of the Gk. *εἰνατέρες*.

Janizaries, from Turkish *yeni cheri*, "new soldiers," sometimes supposed to be from *janua*, as if janitors, doorkeepers, like *usher*, Fr. *huissier*, from *huis* (door). Vid. Spelman, *Glossary*, s.v. *Admissionalis*.

Jordemoder, the Danish word for a

midwife, as if "earth-mother," Swed. *jorde-gumma*, is in all probability a corruption of *jodmoder*, *jód* being the O. Norse word for child-birth.

JUAN-TEAYST, the Manx name of the Jack-daw, is evidently a ludicrous misrendering of the English word, as if it were "Jack-dough," *Juan* being the familiar of John, and *teayst*, dough (Welsh *taes*, Irish *taos*).

JUST AM END, a popular German corruption of Fr. *justement* (M. Gaidoz, *Revue Critique*, 19 Août, 1876, p. 119).

K.

KĀLĀ PĀNI, "black water," the name given by Hindús to the sea or ocean, on which they have a religious aversion to embark, is a corruption of the proper expression *khārā pāni*, "salt water," (Monier Williams).

Kala Panee, or "the Black Water," is the term familiarly applied to the "beyond the sea," to which Indian convicts are usually banished, if their sentence is one of imprisonment for life.—*The Monthly Packet*, New Ser. ix. 585.

KAMAN, in Hindústáni, a "command," is an assimilation of the borrowed Eng. word to *kamán*, a cannon or bow, *kamáná*, to perform. Similar adaptations are Hind. *kalísa*, a Christian church, of Sp. *iglesia*, Lat. *ecclesia*; *kálbud*, the last for a boot, of Greek *kalopodion*, a "wood-foot;" *kámij* (or *qamíz*), a shirt or shift, of Lat. *camisia* (Fr. *chemise*). So *daftar*, a record, from Greek *diphthera*, a skin or parchment; and apparently *hála*, a halo or circle round the moon, from Eng. *halo*, Greek *halōs*, perhaps associated with *hál*, the tire of a wheel.

KAMEEL-BLOMSTER, "Camel-flower," the Danish name of *camomile*, or *chamomile*, Lat. *chamæmelon*, of which word it is a corruption.

KAMMERTUCH, "Chamber-cloth," a German word for fine lawn, as if from *kammer*, a chamber, is a corruption of *kamerich*, Dutch *kamerijk*, "cambric," from the French town *Cambray* (Andresen).

KAMPERFOELI, a Dutch word for the woodbine (Sewel), as if connected with *kamper*, a warrior, *kampen*, to combat, is a corruption of the Latin name *caprifolium*, Fr. *chevrefeuille* (cf. Ger. *geiss-blatt*).

KAPP-HAHN, or *Kapp-huhn*, a capon, an ingenious naturalization in German of Lat. *capo(n)*, Low Ger. *kapûn*, as if a *cock* that has been *cut*, from *kappen*, to cut or castrate (Andresen).

KAPP-ZAUM, a German word for a species of curb for a horse, as if a severe bridle, from *kappen*, to cut, and *zaum*, a bridle, is corrupted from Fr. *caveçon*, It. *cavezzana*, "a cauezan, a headstraine" (Florio), Sp. *cabeçon*, from *cabeça*, the head; Eng. *caveson*, a kind of bridle put upon the nose of a horse in order to break and manage him (Bailey).

KARFUNKEL, the carbuncle, a Germanized form of Lat. *carbunculus*, as if from *funkeln*, to sparkle.

KÁRPHĔA, a Greek word meaning dry sticks, which Herodotus (iii. 111) applies to cinnamon, may perhaps represent its Arabic name *kerfat*, *kirfah* (Lidell and Scott).

KATZBALL, a German name for the game of tennis or the ball used in the game, as if from *katze*, cat (Holstein *kâsball*), is no doubt from Dutch *kaats*, *i.e.* Fr. *chasse*, a hunt (Andresen). Compare Netherland. *kaetsbal*, *kaetsspel*, tennis, *kaetsen*, to play at ball, *kaetsnet*, a racket (Olinger).

KATZENBLUME, "Cat-flower," a popular corruption of *küseblume*, "cheese-flower" (cf. our "butter-cup"), a German name for the *anemone nemorosa* or *wind-blume* (Grimm, *Deutsches Wörterbuch*, s.v.).

KATZENJAMMER, "Cat's-misery," a German word for crapulence, derangement of the stomach, is said by Andresen to have been originally formed from Gk. *katarrh*. Compare Scot. *catter* for *catarrh*, and vulgar Eng. *cat* = *vomere*, Ger. *kotzen*.

KAULBARSCH, and *Kaulkopf*, German names for the ruff fish and miller's thumb, as if from their frequenting *holes* (*kaul*, Low Ger. *kûle*, a hole), are really derived from *keule*, a club.

KETTE, a term applied by sportsmen in Germany to a covey of birds (*kette Hühner*), as if a *chain* (*kette*) or continued flight of them, would more correctly be *kitte* or *kütte* (preserved in the S. German dialects), O. H. Ger. *chutti*, a flock, troop, or herd (Andresen).

KHARTUMMIM, the name given by Moses to the Egyptian magicians (*e.g.* Gen. xli. 8), understood to mean "sacred scribes," as if from Heb. *kheret*, a pen or stylus (Smith, *Bib. Dict.* vol. ii. p. 198), in spite of its Hebrew complexion is the same word as the Egyptian *Khar-toh*, "the Warrior," the name borne by the high-priests of Zor-Ramses, at Zoan (Brugsch, *Egypt under the Pharaohs*, vol. ii. p. 354).

KLARE, an antiquated German word for the white of an egg, as if the *clear* (*klar*) part, also *eierklar*, is derived, according to Grimm, from Eng. *glair*, Fr. *glaire*, if indeed both sets of words are not of a common origin.

KÖDER, a bait, lure (formerly *querder*, *quarder*, *queder*, O. H. Ger. *quërdar*, a worm, a bait), when applied to a cross-seam in an article of dress, or the small leather thong of boots and shoes, as in some parts of Germany, is a confusion of *querder*, *quarder*, with the word *quartier* (Andresen).

KOHLEBRATER, "Cabbage-roaster," a humorous perversion in popular German speech of the word *collaborator*.

KONING, the Dutch word for a king, as if the man of knowledge, Swed. *konung*, Runic *kunung*, O. Sax. *cuning*, less correct forms than O. Eng. *cyning*, son of the kin. See KING, p. 204. In Icelandic poetry, *konungr* is regarded as standing for *konr ungr*, "young noble."

KOPFNUSZ, } in German, a blow on
KOPFNÜSSE, } the head, as if compounded with *nusz*, a nut, is from O. H. Ger. *niozan*, to hit or push, Prov. Ger. *nussen* and *nutzen* (Andresen).

KRANKIEU, a Wallon word applied to crooked trees and rickety children, as if from Ger. *krank*, sick (Eng. *cranky*), is probably identical with Liège *cranchie*, used in the same sense, which is derived from Fr. *chancreux*, cankered (Sigart).

KRIECHE, } German words for
KRIECHENTE, } the teal or fen-duck, as if from *kriechen*, to creep, is for *krickente*, from Low Ger. *kricke* (*anas crecca*), probably referring to the cry of the bird (Andresen).

KRUS-FLOR, a word for crape in Danish and Swedish, as if a compound of Dan. *kruse*, Swed. *krusa*, to curl or crisp, and *flor*, gauze, is in all probability a naturalized form of O. Fr. *crespe* (Mod. Fr. *crêpe*), from Lat. *crispus*, lit. the crisped or wavy material, and so stands for *cresp-flor*, another form of the word in Danish being *krep-flor*, *i.e. crêpe-flor*. Compare Ger. *krausflor*.

KUGELHOPF, a word in some parts of Germany for a hood-shaped sort of pastry, as if from *kugel*, a ball or bullet, and *hopf(en)*, hops, is really, according to Andresen, from *kugel*, = Lat. *cucullus*, a hood, and *hefe*, Bav. *hepfen*, yeast, barm.

KÜMMELBLÄTTCHEN, "Cummin-leaf," a popular name for the trick with three cards with which sharpers cheat country bumpkins in Germany, is said by Andresen to be a corruption of *gimelblättchen*, *i.e.* "Three leaflets" (or cards), *gimel*, the third letter of the Hebrew alphabet, being used in the Gipsy language for three.

KÜNIHAS (sc. Könighase), "King-hare," a German dialectic word, Mid. High Ger. *künigel*, a rabbit, as if connected with *künec*, *könig*, a king, are corruptions of Lat. *cuniculus*. Other perversions are *küniglein* and *karnickel* (Andresen). The resemblance of Flemish *koning*, king, to *konyn*, rabbit, has produced a similar play of words in an old Eng. poem (temp. Ed. I.):—

> We shule flo the *Conyng* ant make roste is loyne.
> *Political Songs*, p. 191 (Camden Soc.).
> [We shall flay the rabbit (or king).]

KÜSSEN (Ger.), a cushion, is a corrupt assimilation to *küssen*, kissing, of Fr. *coussin*, It. *cuscino*, derived through a form *culcitinum*, from Lat. *culcita*, a cushion. See COUETTE.

KUTSCHE (German), "coach," the word for a bed used at Ziethen in Prussia where a French colony has been settled, is the German mispronunciation of the French *couche* (*Revue des Deux Mondes*, Feb. 15, 1876). Ger. *kutsche*, a hot-bed, is of the same origin (Andresen).

L.

LACHS, a German word for the salmon, so spelt as if connected with *lache*, a pool or lake, is really the same word as Scand. *lax*, a salmon.

LAKRITZE (Ger.), liquorice, is a Germanized form (cf. *ritze*, a scratch or chink) of Lat. *liquiritia*. See REGALIZ.

LAMANEUR (Fr.), a pilot, is an assimilation to *gouverneur*, a steersman, of old Fr. *laman*, which, as well as Fr. *locman*, has been formed from Dut. *loodsman*, old Eng. *lodesman*, *lodeman*, A. Sax. *lád-man*, "way-man," the man that shows the way, a guide.

LAMBERTSNUSZ, "Lambert's nut," a German name for the filbert, signified originally the nut from *Lombardy*, the Lombards (Langobarden), having formerly been called *Lamparten* (Andresen).

LAMPETRA, the modern Latin name of the *lamprey* (It. *lampreda*), does not occur in any classical author. Pliny calls this fish *mustela*. Dr. Badham observes that the real derivation of this word is our own *lamprey* through *lamproie*, *lampryon*, *lampetron*, but he is certainly mistaken when he says that *lamprey* is itself derived from *lang*, long, and *prey*, *prick*, *pride*, the name of the small river fish of the same species (*Prose Halieutics*, p. 438). *Lampetra*, as if *lambens petram*, "lick-stone," or "suck-stone," is an attempt to make the name of the fish significant of its characteristic habit of attaching itself firmly to stones by its mouth. The original meaning, however, may be traced probably in the Breton *lamprez*, from *lampr*, slippery.

LANTDERI (O. H. German), is for the Latin *latro*, as if a land-plague. Compare It. *landra*, *slandra*.

LANTERNER (Fr.), to talk nonsense, to trifle (*lanternes*, nonsense, *lanternier*, a trifler), has probably nothing to do with the light-giving *lanterne*. In old French it means to dally, loiter, or play the fool with (Cotgrave), apparently from Flem. *lenteren*, to delay, act lazily (Kilian; but? a misprint for *leuteren*, to loiter). So It. *lanternare*, to goe loytring about and spend the time in foolish and idle matters (Florio). Compare Flem. *lanterfanten*, to trifle; Dut. *lanterfanten*, to loiter (Sewel); *lundern*, to loiter (Id.); Fr. *lendore*, O. Fr. *landreux* (Bret. *landar*), idle, lazy.

LANZKNECHTE, so spelt sometimes in German, as if to denote soldiers armed with a *lance* (*lanze*), is an ignorant corruption of *Landsknecht*, a foot-soldier in the service of the lord of the manor (*Landesherr*), because a lance, as distinguished from a spear (*spiesz*), was properly a knightly horseman's weapon.

LAUTE, the German word for a *lute*, as if connected with *laut*, sound, is obviously the same word as Prov. *laút*, Sp. *laúd*, Fr. *luth*, Portg. *alaúd*, Arab. *al'úd*.

LAUTUMIÆ, a Latin word for a stone-quarry, is a form of *latomiæ*, Greek *latomia*, literally a "stone-cutting" (from *laás* and *tomē*), assimilated apparently, regardless of sense, to the adjective *lautus*, rich, sumptuous.

LEBKUCHEN, a German word for gingerbread, so spelt as if having some connexion with *leben*, is pleonastically compounded of Lat. *libum*, a cake, and *kuchen*. A Hessian corruption is *leckkuchen*, as if "dainty-cake" (cf. Ger. *lecker*, lickerish, nice).—Andresen.

LEBSUCHT, "Life-malady," a frequent perversion of the German word *lebzucht* or *leibzucht*, maintenance for life, jointure, annuity, from *zucht*, rearing, discipline, breeding (Andresen).

LECKERZWEIG, "licker-twig" or dainty-stick, a name for liquorice found in some of the German dialects, is a corruption of Lat. *liquiritia*, Greek *glukurrhiza*, Ger. *lakritze*.

LENDORE (Fr.), an idle, drowsy fellow, is altered from old Fr. *landreux* (Bret. *landar*, idle), under the influence

of *endormi*, sleepy, *il endort* (Diez). Compare Picard. *lendormi*, idle, indifferent (Scheler).

LEPRACHAUN, an Anglo-Irish word for a pigmy sprite, like a little old man, generally engaged, when discovered, in cobbling a shoe, Irish *leithbhrágan*, as if derived from *leith*, one, *brog*, shoe, *an*, artificer. Another spelling is *lupracháin*, and the original form is said to be *lughchorpáin* or *luchorpán*, *i.e.* "little-body," from *lugh*, *lu*, little, and *corpán*, bodikin, from *corp*, a body.

LEUMUND, the German word for report, reputation, often understood to be for *leutemund*, as if from the mouth, *mund*, of the people, *leute* (cf. the saying, "In der *Leute Mund* sein"), is really from Mid. High Ger. *liumunt*, from Goth. *hliuma*, ear, O. Norse *hliomr*, clamour, report (Andresen), O. H. Ger. *hliumunt*, = Vedic *sromata* (good report, glory), and near akin to Ger. *(ver-)leumdung* (calumny), A. Sax. *hlem* (noise), *hlud*, "loud," Icel. *liuman*, Lat. *clamare*, and *crimen* (*croemen*, report, accusation), *inclutus*, *cluere*, Gk. κλέος, all from the root *sru*, to hear. (See M. Müller, *Chips*, vol. iv. p. 230.)

LEÜTNANT, a popular German corruption of *lieutenant* (Bavarian *leutenamt*), as if from *leute*. Children are wont to say "*Leutmann*" after the analogy of "Hauptmann" (= captain).—Andresen.

LIGNE (Fr.), a line, for old Fr. *lin*, Lat. *linum*, *linea* (so old Fr. *linage* = Mod. Fr. *lignage*, lineage), so spelt from a false analogy to *signe*, *ligneux*, woody, *règne*, where the *g* is organic (Lat. *signum*, *lignum*, *regnum*). So *teigne*, O. Fr. *tigne*, from Lat. *tinea*. On the other hand, in *bénin*, *malin*, for *benigne*, *maligne*, the *g* which should have been preserved has disappeared. Compare popular Fr. *meugnier*, *prugnier*, *ugnion*, for *meunier*, *prunier*, *union* (so *oignon*).—Agnel, *Influence du Lang. Populaire*, p. 112.

LIEBSTÖCKEL, the German name of the plant lovage, as if "Love-stock," a corrupted form of Mid. Lat. *levisticum*, *lubisticum*, from Lat. *ligusticum*, the Ligurian plant (Andresen). Compare O. Eng. LUFESTICE.

LINDWURM, a German word for a dragon, as if so called from *linde*, the linden-tree under which Sigfrid killed it, is from Mid. High Ger. *lint*, a snake, and *wurm* (Grimm).

LIONCORNO (It.), an Unicorne (Florio), a corruption of *liocorno*, and that of *licorno* (also written *alicorno*), all from Low Lat. *unicornis*; cf. Fr. *licorne*. So It. *liofante*, an elephant.

LIQUIRITIA, a Latin corruption of the Greek *glukurrhiza* ("sweet-root"), liquorice, the last part of the word being assimilated to the common Latin termination, and the first to *liquor*. Hence the curiously disguised words, Fr. *réglisse*, Wallon *erculisse*.

LIS DE VENT (Lily of the wind), an old French term for "A gust or flaw of wind, also an opposition of two contrary winds" (Cotgrave), seems to be a corrupted form of "*Lit du vent*, terme de Marine, direction exacte du vent" (Gattel).

LISONJA, Spanish and Portuguese, = flattery, so spelt as if connected with *liso*, smooth, like "flatter" from "flat," is really akin to It. *lusinga*, O. Fr. *losenge*, Prov. *lauzenga*, from *lauzar*, Lat. *laudare*, to praise, *laus*, praise.

LÖWIN, a name for the avalanche in some parts of Switzerland, as if "the lioness" (Ger. *löwinn*), is a corruption of the German *lawine*, Grisons *lavina*, O. H. Ger. *lewina*, Fr. *lavange*, L. Lat. *lavina*, *labina*, from Lat. *labes*, *labor*, to slip.

Und willst du die schlafende *Löwin* nicht wecken,
So wandle still durch die Strasse der Schrecken.
Schiller, Berglied.

The glacier's sea of huddling cones,
Its tossing tumult tranced in wonder;
And 'mid mysterious tempest-tones,
The *lauwine's* sliding thunder.
Domett, On the Stelvio.

Lavant, a Sussex word for a violent flow of water, may be related. "The rain ran down the street in a *lavant*" (Parish).

LUKOKTÓNOS, Greek (λυκοκτόνος), "the Wolf-slayer," an epithet of Apollo, appears to have arisen from a confusion of *lukos*, a wolf, with *lúké*, light, another epithet of the same god being *Lukios*.

Lunze, a Mid. High Ger. word for a lioness, from a confusion of the name of that animal, *lewinne* (Ger. *löwin*), with It. *lonza*, Fr. *once*, Ger. *unze*, the "ounce" (Andresen).

Lyncurium, a Latin name for amber, Greek *lungkoúrion*, from *lungkòs oûrós*, lynx's urine, so called as if it were lynx's water petrified, is probably a corruption of *lingurion*, or *ligurium*, so named because found originally in *Liguria* in N. Italy. "Ligure" in Exódus xxviii. 19, translating Heb. *leshem* (? from *lâsham*, to lick up, attract), in the Vulgate is *ligurius*, in Lxx. *ligúrion* (see *Bible Dict.* s.v.; Eastwood and Wright, *Bible Word-book*, s.v.).

It is said of them [Linxes], that they knowing a certaine vertue in their vrine, do hide it in the sand, and that thereof commeth a certaine pretious stone called *Lyncurium*, which for brightnesse resembleth the Amber. . . . . But in my opinion it is but a fable: For Theophrast himselfe confesseth that *Lyncurium*, which he caleth *Lyngurium*, is digged out of the earth in *Lyguria*. . . . . It is also very probable, that seeing this Amber was first of all brought into Greece out of Lyguria, according to the denomination of all strange things, they called it Lyngurium after the name of the country, whereupon the ignorant Latines did feigne an etimology of the worde *Lyncurium*, *quasi Lynxis vrinam*, and vppon this weake foundation haue they raised that vaine buildinge.—*Topsell*, *History of Foure-footed Beasts*, p. 493 (1608).

In those countries where the Onces breed, their urine (after it is made) congealeth into a certain ycie substance, & waxes drie, & so it comes to be a certain pretious stone like a carbuncle, glittering and shining as red as fire, and called it is *Lyncurium*.—*Holland*, *Pliny's Nat. History*, tom. i. p. 218 (1634).

Demostratus cals Amber *Lyncurion*, for that it commeth of the vrine of the wild beast named Onces or Lynces.—*Id.* tom. ii. p. 606.

M.

Maakklaar. Sewel in his *Woordenboek* (1708) notes on the word *maakelaar*, a broker, a procurer of bargains, "some conceited fellows of that trade, that understand nothing of the true orthography, will write *Maakklaar*; just as if the signification of this word was *Make clear* or *ready*: But if they had learn'd the Etymology, they might know, that this substantive is derived from *maakelen* after the same manner as *kakelaar* proceeds from *kakelen*."

Macchabées, Danse des, an old Fr. name for the Dance of Death, the favourite allegorical representation of the Middle Ages, as if it consisted of the seven Maccabee brothers and their mother, Low Lat. *chorea Macchabæorum* (Du Cange), is in all probability a corruption of *danse macabre*, *i.e.* dance of the cemetery or tombs, from Arab. *maqābir*, tombs (plu. of *maqbara*), whence also Prov. Span. *macabes*, a cemetery, Portg. *al-mocavar* (Devic).

> C'est la *danse des Machabées*,
> Où chacun à danser apprend.
> *La Grande Danse Macabre des hommes et des femmes*, 1728.

See Nisard, *Histoire des Livres Populaires*, tom. ii. p. 275 *seq.*

Mährettig, "Mare-radish," a pedantic attempt made to assimilate the German word *meerretig* (*i.e.* the *rettig* or radish that loves wet, marshy ground, *meer*) to the English "horse-radish" (Andresen, *Volksetymologie*, p. 6).

Main-bournie, } old French words
Main-bonne, } for guardianship, patronage, protection (Cotgrave), so spelt as if derived from *main*, hand, like *maintenance*, are corrupted from older Fr. *mainbour*, *mambourg*, which are adaptations of O. H. Ger. *muntboro*, guardian, *muntburti*, protection, from *munt*, hand, and *beran*, to bear. Compare A. Sax. *mund-bora*, L. Lat. *mundiburdus*, a guardian (Diez). Similar corruptions are It. *mano-valdo* for *monovaldo*, *mondualdo*, from O. H. Ger. *munt-walt*, administrator; and Sp. *manicordio* for *monocordio*, a monochord.

Main-de-gloire (French), the mandrake, is a corruption of *mandegloire*, *mandragore* (It. *mandragola*), from Lat. *mandragoras*. See Hand-of-Glory, p. 161.

Main-d'œuvre (Fr.), "workmanship, manual labour," a word curiously inverted for *œuvre de main* (pretty much as if we wrote *workyhand* for *handywork*), seems to be an unhappy assimilation of that expression to *manœuvre*.

Majorana (Portg.), Sp. *mayorana*, It. *maggiorana*, marjoram, are derived

from Lat. *amaracus* (? *amaracinum*), but apparently assimilated to *major*, It. *maggiore*.

MALADRERIE (Fr.), an hospital for lepers, is an assimilation of the older form *maladerie*, house of *malades*, to *ladrerie*, an hospital for the leprous (*ladre*, one afflicted like *Lazarus*.—Luke xvi. 19).

MALAMOQUE, a name that French sailors give to the albatross, as if "ill to mock," it being a bird superstitiously venerated by seamen (see Coleridge's *Ancient Mariner*), is regarded by Devic as a probable corruption of *mamelouk*, a mameluke, Arab. *mamlûk*, a slave, with allusion to its dark plumage and beak.

MALHEUR (Fr.), misfortune, old Fr. *mal eür* (*malum augurium*), spelt with *h* from an imagined connexion with *heure* as used in the popular expression *à la malheure!* which is really quite distinct (being from *mala hora*). See HEUREUX.

Tant sunt *maluré*.
Vie de Seint Auban, l. 354.

A la *malheure* est-il venu d'Espagne.
Molière, L'Etourdi, ii. 13.

MALITORNE (Fr.), gawky, awkward, so spelt as if it meant *mal tourné* (*male tornatus*), ill turned out, badly made, like *mal-bâti*, ill-shaped, is a corruption of *maritorne*, a coarse, ugly girl, derived from *Maritornes* (Scheler; Wheeler, *Noted Names of Fiction*), the name of a hideous Asturian wench in *Don Quixote*, a servant at the inn which the knight mistook for a castle, thus described:—

A broad-faced, flat-headed, saddle-nosed dowdy; blind of one eye, and the other almost out. . . . She was not above three feet high from her heels to her head; and her shoulders, which somewhat loaded her, as having too much flesh upon them, made her look downwards oftener than she could have wished.—*Don Quixote*, pt. i. ch. 16.

The *Maritornes* of the Saracen's Head, Newark, replied, Two women had passed that morning.—*Sir W. Scott*.

MÁMLAT, Hindústání corruption of the English word *omelet*, as if it had some connexion with *mámlat*, *muámalat*, affair or business.

MAMMONÉ, a baboon, according to Diez from Gk. *mimo* (μιμώ). If so, it has been assimilated to *mamma*, a nurse or mother, just as It. *monna*, Sp. *mona*, Bret. *mouna*, a "monkey," meant originally an old woman, and Fr. *guenon*, a female ape, is prob. akin to our "quean."

MANDEL, the German word for an almond, an assimilation to the native *mandel*, a mangle, of prov. Fr. *amandele*, Prov. *almandola* (for *amandola*), corrupted, with inserted *n*, from Lat. *amygdala*.

MANDRAAGERSKRUID, a corruption of *mandragora*, used in the Netherlands. *Kruid* = herb, wort (Ger. *kraut*).—Andresen, p. 27.

MANICORDIO (Span. and Portg.), Fr. *manicordion*, a musical instrument, a "manichord," as if from *manus*, is the It. *monocordo*, Gk. *monochordon*, a *one-stringed* instrument.

MAQUEREAU (French), a pander or go-between, is an assimilation to *maquereau*, a mackerel (O. Fr. *makerel*, the spotted fish, from Lat. *macula*, a spot), of Dut. *makelaar*, a pander or broker, from *makelen*, to procure, which is from *maken*, to make (Skeat, Scheler). See MAAKKLAAR.

MARÉE EN CARÊME, "Fish in Lent," is a modern French corruption of *mars en carême*, an old proverbial saying dating as far back at least as 1553, "As sure as *March* is found in Lent" (Génin, *Récréations Philolog.* i. 225).

Rien plus que *Mars* faut en carême.
Proverbes de Jeh. Mielot (15th cent.).

However, Lamesangère says that the two expressions—"Cela arrive comme une *marée* en carême, ou bien comme *Mars* en carême"—must not be confounded; the former being used of a thing that comes pat or happens apropos, the latter of that which never fails to happen at a certain time (De Lincy, *Proverbes Français*, i. 95).

MARESCHAL (old French), a marshal, It. *marescalco* (meaning originally no more than a groom, O. H. Ger. *maraschalh*, a "horse-servant," from *marah*, a horse (or "mare"), and *schalh*, a servant), seems to have become a title of honour and dignity from an imagined connexion with Lat. *martialis*, martial, a follower of *Mars*,

with which word it was frequently confounded. Thus Matt. Paris says that a warlike and active man was called "Marescallus, quasi Martis Senescallus" (p. 601). (See Verstegan, *Restitution of Decayed Intelligence*, 1634, p. 324.) See MARSHALL, p. 233.

Auban—de la cité un haut *mareschal.*
Vie de St. Auban, l. 21 (ed. Atkinson).

Divers persons were . . . . executed by *Marshal* Law; one . . . . was brought by the Sheriffs of London and the Knight-*Marshal* . . . . to be executed upon a Gibbit.—*Howell, Londinopolis*, p. 56.

You may compleately *martial* them in a Catalogue.—*Evelyn, Correspondence*, p. 614 (repr. 1871).

MARQUETENTE, } Wallon words for a
MARQUETAINTE, } sutler or vivandière, are corruptions of Ger. *marketender*, itself corrupted from It. *mercadante*, a chapman or merchant, another form of *mercatante*, from *mercatare*, to trade, *mercato*, a market.

MASTOUCHE (Prov. Fr. of Belgium), the nasturtium, is corrupted from It. *masturzo*, Sp. *mastuerzo*, which are corruptions of Lat. *nasturtium*, for *nasitortium*, *i.e.* "nose-twister," the plant whose hot taste causes one to make wry faces. So Catalon. *morritort*, "nose-twist," the nasturtium.

MATHA', "death," a Jewish corruption of the *mass*, or liturgical service (Von Bohlen, *Genesis*, i. 320).

MATHIEU SALÉ, VIEUX COMME, a Wallon corruption of the phrase "Vieux comme *Mathusalem*" (Sigart).

MAULAFFE, "Ape-mouth," a German word for a simpleton, is probably a corruption of *maulauf*, *i.e.* "open-mouth," a gaper. Compare Fr. *béqueule*, *badaud*, Greek *chaûnos*, Prov. Eng. *gawney*, *yawncy*, *gaby*, all denoting a gaping booby.

MAULESEL, } German words for a
MAULTHIER, } mule, are derived from Lat. *mulus*, which word, regardless of meaning, has been transformed into Ger. *maul*, the mouth.

MAULROSE, a provincial German corruption of *malve*, the mallow (Andresen).

MAULSCHELLE, a box (*schelle*) on the jaw or chops (*maul*), a name given to a kind of wheaten cake in Holstein and other parts of Germany, is corrupted from Mid. High Ger. *mutschel* (also *muntschel*, and *muntschelle*), dim. forms of *mutsche* (Mod. *metze*, = miller's multure or peck). A curious parallel is Fr. *talmouse*, (1) a box or blow on the mouth, (2) a cheese-cake.

MAULWURF, the German name of the mole, as if from its habit of *casting* (*werfen*) up earth with its *snout* (*maul*), shows its true origin in the older forms *moltwërfe*, *moltwurfe*, *i.e.* mould-caster, from *molt*, earth, O. Eng. *mouldiwarp*. In Low Ger. dialects it is called *mûlworm* from its living in the *earth* like a *worm*, Franconian *mauraff* (*mauer-affe* ?).—Andresen.

With her feete she diggeth, and *with her nose casteth awaye the earth*, and therefore such earth is called in Germany *mal werff*, and in England *Molehill*.—*Topsell, Historie of Foure-footed Beasts*, p. 500 (1608).

MAUVAIS (Fr.), old Fr. and Prov. *malvais*, It. *malvagio*, is an assimilation to *mal*, Lat. *malus*, of an older word *balvais*, from O. H. Ger. *balvâsi*, Goth. *balwawesis* (?), bad, from *balwa-wesei*, wickedness, *balws*, evil, akin to *bale* (Diez; Diefenbach, i. 272).

Ki obeïssent à lur *mauvois* voler.
Vie de Seint Auban, l. 1680.
[Who obeyed their evil will.]

MEERKATZE, "Sea-cat," a German name for a monkey, as if the long-tailed animal from over sea, is maintained by some to be a corrupt form of the Sanskrit *markata*, an ape (Andresen, p. 6).

MEIGRAMME, the name of the plant marjoram in Mid. High Ger., as if from *Meie*, May, is a corruption of *majoran*, Low Ger. *meieran*, It. *majorana*, from Lat. *amaracum* (Andresen).

MELIACA (It.), an apricot, is derived from *Armeniaca* (Diez), the Armenian fruit, but no doubt popularly confounded with *mela*, an apple. Florio give *armeniaco* and *armellino*, an apricot.

MENDRÁCULA, } Portuguese words
MENDRÁGULA, } denoting an allurement or enticement, are also used of the *mandragora*, of which word they are probably corruptions, under the influence of *mendoso*, lying, *mendigar*, to beg, &c. The mandrake was some-

times used as a love-philtre (cf. Gen. xxx. 15).

Mensonge (Fr.), a lie, on account of its termination has sometimes been regarded as a compound of *somnium*, *songe*, and *mentis*, as if a dream of the mind, a delusion. The word probably represents Lat. *mentitio* (Prov. *mentizó*), and has been assimilated to the synomymous *calonge* (*calogna*, from Lat. *calumnia*), which it supplanted (Diez).

Merdorn, a myrtle in Mid. High. Ger., is a corruption of *mirtel* (Andresen).

Mère-goutte (Fr.), the first juice which runs from the grape in the wine-vat, as if that which stood in the relation of *mère* or mother to that which followed (as in the Semitic idiom "mother of wine" = the vine; "son of grain" = bread; Gaelic *macnabracha*, "son of malt" = whisky), and so "primitive," "principal," is from Lat. *mera gutta*, a pure drop, Lat. *merus*, pure. So *mère-laine*, fine wool, and *mère-perle* (Scheler).

Mérŏpĕs, an appellation given to men in Homeric Greek, and generally understood to mean "possessing the gift of articulate speech," in accordance with its obvious derivation from *meíromai* and *ŏps* (lit. dividing the voice, as Milton says the lark "divides her music"). M. Lenormant maintains that this ancient expression can only mean "those who issued from *Mérou*," *i.e.* Mount Mérou, a primeval residence of the Aryan tribes (*Histoire Ancienne de l'Orient*, tom. i. p. 34, 3rd ed.).

Messner, or *Meszner*, a German word for a sexton, as if connected with *messe*, the mass, is really for *mesner*, from O. H. Ger. *mesinâri*, Mid. Lat. *mansionarius*, a building-keeper (Andresen).

Metáthronos (Greek), as if from *meta* and *thronos*, is a corrupted form of the Heb. *metatron* (מטטרון), the Jewish name of the mediating angel.

Mets (Fr.), a dish, altered from old Fr. *mes*, "a mess," It. *messo*, from Lat. *missum*, that which is sent up or put on the table, under the influence of *mettre*, It. *mettere*.

Mettre au violon, a French cant phrase meaning "to put in prison." It is only a modern substitute for a much older expression "*mettre au salterion*" (*i.e. psalterion*). This latter word denoted not a psaltery, nor the psalter, but especially the seven penitential psalms, and so the original meaning of the phrase was to put to penance, in a place where one would have abundant time to repent and think over his folly, to put in prison. When the instrument "psalterion" was superseded in public favour by the violin, the cant expression was changed to its present shape (Génin, *Récréations Philolog.* i. 227). Perhaps, just as *violon*, *viole*, itself comes from Lat. *vitula*, the slang *violon* may be an adaptation of *vitulos* in the following phrase:—

> *Vitulos*, The last word of a Latine Psalm of mercy, which beginning with the word *Miserere* hath bred the phrase, *Tu auras du miserere iusque à vitulos*, for one thats to be whipped, extremely, or a long time.—*Cotgrave.*

Meur-bheil, } the Gaelic words for a
Miorbhuil, } miracle, as if from the "finger of Bel"—Robertson, *Gaelic Topography*, p. 425, and Armstrong, *Dictionary*, s.v. (cf. "If I by the *finger of God* cast out devils."—Luke xi. 20), is a manifest corruption of "marvel," Fr. *merveille*, Lat. *mirabile*.

"The priests of Beil was the men that was called Druids, the miracles which they pretended to perform was called *meurbheileachd* (beil-fingering)," says a peasant in J. F. Campbell's *Tales of W. Highlands*, i. p. lx.

Mie (Fr.), a mistress, sweet-heart, or darling, apparently a figurative usage of *mie*, a crumb (Lat. *mica*), as if *une petite*, like *mioche*, a little urchin or brat (a crumbling), is formed from *mamie*, my love, which was mistakenly resolved into *ma mie*, instead of *m'amie*, the original form, standing for *ma amie*, my beloved one. Rabelais uses "par saincte *m'amie*" for "par saincte Marie" (Cotgrave).

> Mais j'aime trop pour que je die
> Qui j'ose aimer,
> Et je veux mourir pour ma *mie*
> Sans la nommer.
> *A. de Musset, Chanson de Fortunio.*

Et cependant, avec toute sa diablerie,
Il faut que je l'appelle et mon cœur et *mamie*.
Molière, Les Femmes Savantes, ii. ix.

MIRABELLE (Fr.), a kind of plum, Sp. *mirabel*, It. *mirabella*, as if the *wondrous beautiful*, is a corruption of the more correct forms, Fr. *myrobalan*, It. *mirabolano*, Gk. *myrobálanus*, the ben-nut.

MIRECOTON (Fr.), "The delicate yellow peach, called a Melicotony" (Cotgrave), so spelt as if from *mirer*, to admire, is a corrupt form of *melicoton*, Lat. *malum cotoneum* or *cydonium*. See MELICOTTON, p. 236.

MITOUCHE, SAINTE (Fr.), a prude, an affected hypocritical girl, is an alteration of the older form *Saincte nitouche*, a hypocrite (Cotgrave), one who *n'y touche*, pretends not to care for a desired object, not even touching it, under the influence of old Fr. *mitis*, hypocritical (Cotgrave), *mitou*, *mitouïn*, a hypocrite (Id.).

MOELLON, rubble, loose pieces of stone used to fill up in building, so spelt as if to denote the *moelle* or marrow of a wall, is an alteration of old and prov. Fr. *moilon*, of the same meaning (Cotgrave), also middle (cf. *moye* = *media*, the middle of a stone), from *mediolus*. But *moelle* (for *meolle*), from Lat. *medulla*, the middle part, is ultimately of the same origin. However, old Fr. *moilon*, being used also for a soft or tender stone (Cotgrave), is perhaps from Lat. *mollis*, soft.

MOFETTE, MOUFETTE, } poisonous gas or vapour, is derived from It. *muffa*, Dut. *muf*, musty, Ger. *muff*, mould, perhaps assimilated to It. *mefite*, *mephite*, Lat. *mephitis*.

MOINEAU (Fr.), a sparrow, apparently formed from *moine* (like It. *monaco*, monk, used as a bird-name), as if the bird that sits "*alone* upon the housetop" (Ps. cii. 7), is really from *moinel*, *moisnel*, a contraction of *moisonel*, a diminutive of old Fr. *moison*, a small bird, Norm. *moisson*, from a Lat. *muscio*, derived from *musca*, a fly (Scheler, Diez). See TIT-MOUSE, which is of the same origin.

MON, an old Fr. particle meaning quite, surely, "c'est *mon*" (Molière), it is quite so, is from old Fr. *monde*, true, certain, from Lat. *munde*, clearly (Diez).

MORBLEU! CORBLEU! MORT BLEU! SAMBLEU! TÊTE BLEU! decent and evasive perversions of the profane French oaths, *Par la mort Dieu! le corps Dieu! Saint Dieu! tête de Dieu!* These corruptions are said to have arisen in the time of St. Louis, who, being strongly opposed to the evil custom of swearing, decreed the penalty against all blasphemers of having the tongue pierced with a red-hot iron. (*L'Intermediaire*, Oct. 10, 1875, p. 593).

So *Morguene! Morguienne!* a popular expletive (like Dang it!), is for old Fr. *mordienne*, "Gogs deathlings" (Rabelais, Cotgrave), probably for *mordie*, *i.e. mort Dieu*. Compare *Morgoy* for *mort Dieu* (Cotgrave); Par le *sang bieu* (Maistre Pierre Pathelin); *palsambleu* and *palsangué* for "par le sang Dieu."

MORPOIL, or *morpoye*, "Dead hair," a Wallon word for down, is a corruption of Namur *moinr-pouyage*, "fine hair," where *moinr*, small, less, = Fr. *moindre* (Sigart).

MORTAISE (Fr.), a mortise, or hole in a piece of wood made to receive another piece called the tenon, Sp. *mortaja*, apparently akin to *mors*, old Fr. *mords*, a bit or biting, *mortier*, &c., as if that which grips or bites, is probably from Arab. *mûrtazz*, *mûrtazza*, fixed or inserted (Devic, Supp. to Littré).

MOSTRICH, German word for mustard, as if from *most*, must, with the common termination *-rich*, is a less correct form of Mid. High Ger. *musthart*, Low Ger. *mustert*, *mostert*, Fr. *moutarde*.

MOUCHARENNE, a Wallon name for the earwig, is an accommodation to *mouche*, a fly, of *musaraigne*, which generally means a shrew-mouse (Sigart).

MULATTO (It.) a mulatto, Fr. *mulâtre*, Sp. *mulato*, "the sonne of a black Moore, and one of another nation" (Minsheu), so spelt as if it denoted one of a mixed breed like a *mule*, *mulo*, *muleto*, appears to be an altered form of Arab. *mûallad*, one born of an Arab father and a foreign mother, or of a slave father and a free mother (so De Sacy, Engelmann, Devic).

MUNDUS, "the world," the name given by the Romans to the pit in the Comitium which was regarded as the mouth of Orcus, and was opened three days in the year for the souls to step to the upper world, is probably, according to Müller, *Etrusker* (iii. 4, 9), a Latinized form of the Etruscan *Mantus*, the King of the Shades, or Hades, from whom the city Mantua received its name. See G. Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. lix. (ed. 1878).

MURMELTHIER, the German name of the marmot or mountain rat, as if the growling beast, from *murmeln*, to murmur (compare Fr. *marmotte* and *marmotter*, to murmur), is corrupted from *mus montis*, O. H. Ger. *murmenti*, Bav. *murmentel*, Swiss *murmentier*. See Von Tschudi, *Nature in the Alps*, trans. p. 229.

The Italians cal it *Marmota*, and *Murmont*, and according to Matheolus, *Marmontana*, the Rhaetians *Montanella*, ... in Fraunce *Marmote*, although *Marmot* be a word also among them for a Munkey. The Germans & especially the Heluetians by a corrupt word drawn from a mouse of the mountain, *Murmelthier* and *Murmentle* and some *Mistbellerle*, by reason of his sharpe whining voyce, like a little Dogs.—*Topsell, Hist. of Foure-footed Beasts*, 1608, p. 521.

MÜRRISCH, a German word equivalent to our *morose* (Lat. *morosus*, moody), seems to have been assimilated to the verb *murren*, to grumble or murmur.

MUSNIER. Cotgrave gives the French proverb, *D'Evesque devenir musnier*, "From a Bishop to become a *miller*," *i.e.* "To become of rich poor, of noble base, of venerable miserable; to fall from high estate to a low one; (The originall was *Devenir d'Evesque Aumosnier* [an Almoner]; but Time (and perhaps Reason) hath changed *Aumosnier* into *Musnier*)."

MUSZTHEIL, a German word for the amount allowed to a widow for her maintenance or alimony, as if a *compulsory* part (*musz*), was formerly *musteil*, Low Ger. *musdêl*, *i.e.* portion of food or sustenance (Mid. High Ger. *muos*). —Andresen.

MUTTERKREBS, "Mother-crab," a German word for a crab when changing its shell, is properly *muterkrebs*, from Low German *mutern* (sc. *mauszern*), to moult, Lat. *mutare*, to change. Compare *Muter*, a crawfish in the state of casting its shell.

MUTTERSELIGALLEIN, a German provincial form of *mutterseelen-allein*, as if from *selig*, blessed (Andresen).

MYROBOLANT, used popularly in French for wonderful, marvellous, seems to be a whimsical application of *myrobolan*, an Indian fruit, from an assumption that the first part of the word was derived from *mirer*, Lat. *mirari*.

N.

NACHTMARDER, a German corruption of *nachtmahr*, the night-mare, as if night-marten, Low Ger. *nachtmârte*.

NEGROMANTE, } It. names for a "nig-
NIGROMANTE, } romant or enchanter" (Florio), Sp. and Portg. *nigromante*, old Fr. *nigremance*, so spelt as if derived from *negro*, *nigro*, black, Lat. *niger*, are corruptions of Greek *nekrómantis*, a necromancer, one who raises the spirits of the *dead* (Greek *nekròs*). See NEGROMANCER, p. 254.

De *nigromancie* mut fu endoctriné.
Vie de Seint Auban, l. 996.
[In necromancy was he deeply learned.]

Que Circe no es una fiera,
Nigromante, encantadora,
Energúmena, hechicera,
Súcuba, íncuba.
Calderon, El Mayor Encanto Amor, jorn. ii.

NICHT, } German words for a remedy
NICHTS, } for injurious affections of the eye, as if identical with *nicht*, nothing (whence the proverbial saying, "*Nichts* ist gut für die Augen"), is, according to Andresen, derived from Greek *onychitis*.

NIETNAGEL, a German word for an agnail, as if from *niet*, a rivet, *nieten*, to clinch, is from the Low Ger. *niednagel* (so Lessing), that is, High Ger. *neidnagel*, from *neid*, envy, it being a popular belief that the person affected has been envied by somebody. Compare the synonymous French word *envie* (Andresen).

The form *nothnagel*, "neednail," sc. pain-producing nail, is a later corruption also met with.

Nodlog, an Irish word for Christmas, also *nollag*, Gaelic *nollaig*, as if from *nod*, noble, or Gaelic *nodh*, new, and *la*, day, as *nollaig* also means New Year's Day, is a corruption probably of Fr. *noël* (Lat. *natalis*). See Campbell, *Tales of W. Highlands*, vol. iii. p. 19.

O.

Obus (Fr.), a shell discharged from a mortar, is the curiously disguised form that Ger. *haubitze* (also *haufnitz*, from Bohem. *haufnice*, a sling), a *howitz* or howitzer, assumes in French (Diez, Scheler). Hence also It. *obizzo*, Sp. *obuz*.

Œuf-molette, an old Fr. word for an omelet in Cotgrave, apparently *molette* (as if a dim. of Lat. *mola*), a little cake made with eggs, *œufs*, is a corruption of *omelette*, a pancake of eggs (Cotgrave), another form of *aumelette* (Id.), or rather (old and prov. Fr.) *amelette*, which is itself a corruption of *alemette* (changed by transposition), and that an altered form of *alemelle*, a plate, and so a thin flat cake. Finally *alemelle* is a corrupt form due to *la lemelle* (from Lat. *lamella*, *i.e. laminula*, a dimin. of *lamina*, a thin plate) being mistaken for *l' alemelle*, as if the *a* belonged to the noun instead of to the article (so Littré, Scheler, Skeat). A curious chapter of mistakes this by which *lamina* was converted into *œuf-molette!*

Ohnmacht, German for a swoon or fainting fit, as if from *ohne*, without, *macht*, power, powerlessness, is from *omacht*, Mid. High Ger. *âmaht*, weakness, *â* being the privative particle (Andresen).

Oleandro (It.), the rose bay-tree, or oleander, used also for a weed, and for the "daffadounedillie" (Florio), popularly connected no doubt with *oleare*, to smell or scent, is derived from L. Lat. *lorandrum*, a corruption of *rhododendrum*, under the influence of *laurus*, the bay-tree.

Ollepotterie, a German corruption of *olla potrida* (Fr. *pot pourri*), as if from Lat. *olla*, a jar, and *pot* (Andresen).

Onction, curiously used in the Wallon dialect for a right, privilege, or prerogative, is doubtless a corruption of *option* (Sigart).

Ondaine, in the dialect of the Wallon du Mons a swath or row of mown grass, so spelt as if it meant figuratively a wave (*onde*) of the undulating sea of blades, is a corrupt form of Fr. *andain*, a swath, the quantity mowed or reaped by the labourer at each step he advances, from It. *andare*, to go.

Oogst-maand, the Dutch name for the month of *August*, is an assimilation of the latter word to *oogst*, harvest, *oogsten*, to reap or get in the harvest, as if it meant "the harvest month." If, as is probable, the root is seen in Lat. *augere*, Greek *aὐxάno*, Goth. *aukan*, Eng. *eke*, to increase (cf. Dut. *ook*, Ger. *auch*, Goth. *auk*, "eke," also), *oogst* and *August* (*Augustus*), are of kindred origin. In old Latin charters *Augustus* is actually used for harvest, as *Aoust* is in French. Robert of Gloucester uses *heruest* for the month of August, when he says of Henry I.:—

> þe Sonday he was ỳcrowned, & of *heruest* þe vỳfte day.—ii. p. 422.

Eigenhart calls August *Arn Manath*, harvest month. In Low Lat. it is called *Mensis Messionum*. See Hampson, *Med. Aevi Kalendarium*, pp. 25, 197, 269, 270.

Orange (Fr.), Low. Lat. *aurantia*, assimilations to *or*, gold, Lat. *aurum*, with reference to the colour of the fruit, of It. *arancio*, Sp. *naranja*, from Pers. *nârenj*. See Orange, p. 264.

Ordonner (Fr.) is an assimilation to *donner* (as if *ordre-donner*) of old Fr. *ordener*, from Lat. *ordinare*.

Orengel, the German name of the plant eryngo, as if from *or* (an older form of *ohr*, ear), and *engel*, angel, with thought of its marvellous healing property in ear-affections, is a corrupted form of *eryngium* (Andresen).

Orfraie, the French name of the *osprey*, is for *osfraie*, Lat. *ossifragus*, "the bone-breaker," which has been assimilated to words like *orfroi* beginning with *or*.

Orion in Mid. High. Ger. was understood to be a morning star, from

a presumed connexion with *oriens*, the East (Andresen).

Ormier (Fr.), a species of shell-fish, is a corruption of Lat. *auris maris*, being otherwise known as *oreille de mer*.

Óska-björn, "wish-bear," an Icelandic name for a kind of crab, which whoever possessed, it was believed, might have his wish (*ósk*; cf. A. Sax. *wiscan*), is probably a corruption of Lat. *oniscus*, a millepede, Gk. *onískos*, a species of fish (see Cleasby, s.v.).

Osterluzei, a German name for the plant birth-wort, as if compounded with *oster*, east, is corrupted from Lat. *aristolochia*. In Mid. Low Ger. there is the curious misunderstanding *Aristotelis holwort* (Andresen).

Oste-vente (old Fr.), a penthouse, a piece of cloth hung or set up before a door, to keep off the wind (Cotgrave), as if a "ward-wind," from O. Fr. *oster*, to remove, drive off, expel, is a corruption of Auvent, which see.

Otter, a German word for an adder or viper, is a distinct work from "otter" in *fischotter*, and a corrupt form of Low Ger. *adder*, originally *natter*, O. H. Ger. *natara* (Andresen).

Oublie (Fr.), a wafer cake, originally the sacramental wafer, is a corruption (with assimilation to *oubli*, *oublier*, to forget) of the older form *oblée*, *oblaie*, *oblaye*, Lat. *oblata* (sc. *res*), an offering or oblation (Gattel). One French etymologist thought that the *oublie* denoted a cake so light that when eaten it is soon forgotten—*oublié* (see Scheler, s.v.).

Ourse (Fr.), as if "she-bear," the left side of a ship or the sheet which fastens the mainsail to the left side of a ship (Cotgrave), is a corruption of *orse*, Prov. *orsa*, It. *orza*, derived from Prov. Dut. *lurts*, Bav. *lurz*, the left, the initial *l* bring popularly mistaken for the article and then dropped (Scheler).

Oursin (Fr.), a sea-urchin, is an assimilation to *oursin*, bearish, ursine (with a supposed reference doubtless to its roughness; cf. *ourson*, a bear's cub), of *ourecin*, a variety of *hérisson* (compare Wallon *ureçon*, Portg. *ouriço*, "urchin"), from Lat. *ericionem*.

Outarde (Fr.), the bustard, old Fr. *otarde* (Cotgrave), (It. *ottarda*), probably so spelt from an imagined connexion with its Greek name *ōtís*, gen. *ōtídos* (the bird having long *ears*, *ôta*), *-arde* being regarded as the common suffix, as if *out-arde* (so Liddell and Scott, 3d ed.) Compare It. *oti*, a Bistard or Horne-owle, *otida*, a kind of slow-flying Goose (Florio). The more correct form would be *autarde* (corresponding to *autruche*), a contraction of Lat. *auis-tarda*, the "slow-bird"; whence also Sp. *aoutarda*, Prov. *austarda*, Portg. *abetarda*, *betarda*; also old and prov. Fr. *bistarde* (Cotgrave, for *avistarde*), whence Eng. *bustard*, altered in spelling perhaps under the influence of *buzzard*.

Next to these are those [Bustards] which in Spaine they cal the *Slow-birds* ["Avestardas"], and in Greece *Otides*.—*Holland, Plinies Nat. Hist.* i. 281.

P.

Paille, Chapeau de, the straw hat, the popular designation of the celebrated picture by Rubens, is a modern corruption of *chapeau de poil*, the felt hat.

Páinteir, } Irish words for a snare
Páintel, } or net, would seem to be allied forms to *páinte*, a cord or string (cognate with Sansk. *pankti*, a line, from the root *pać*, to make fast). When we observe, however, that the Latin has *panther*, a hunting-net, and the Greek *panthêron*, "catching all beasts," whence comes Fr. *pantière*, O. Eng. *paunter* ("Pride hath in his *paunter* kauht the heie and the lowe."—*Political Songs*, Camden Soc. p. 344), we perceive that *painteir* in Irish is only a borrowed word naturalized by being assimilated to *painte*.

Palafreno (Ital.), a steed or palfrey, Sp. *palafren*, so spelt as if it denoted a horse led by a bridle (*freno*, Lat. *frenum*, as if *par le frein*), is a corruption of Low Lat. *palafredus*, *parafredus*, from Lat. *paraveredus*, a post-horse, a hybrid word from Greek *pará* (beside, over and above) + Lat. *veredus* (a post-horse). Hence also Fr. *palefroi*, our "palfrey," and by contraction of *para-*

veredus, Ger. *pferd*, Dut. *paard*, and the old slang word *prad*, a horse.

Palais (Fr.), the palate, seems to owe its form to a confusion between old Fr. *palat* (which ought to yield a Mod. Fr. *palé* or *palet*), Lat. *palatum*, and *palais*, a hall or palace, Lat. *palatium*, with a reference to the high vaulted roof of the mouth. Diez compares Lat. *cœli palatum*, "palate (*i.e.* vault) of the sky," Greek *ouraniskos* (little sky-vault), the palate, It. *cielo della bocca*.

Palier, supposed to have some connexion with the Fr. *parleur* (sc. the speaker or spokesman among his fellows), is still a common local perversion of *Polierer*, the polisher in mason's and carpenter's work; however *palieren* was often found formerly for *polieren*.

Palisse (old Fr.), "palissade," a popular corruption of *Apocalypse*. Cotgrave gives *paliser*, to reveal.

Vous en parlez comme sainct Jean de la *Palisse*.—*Rabelais, Pantagruel*, ch. xvi.

Pampinella, the Catalon. name of the plant pimpernel (Piedm. *pampinela*), so spelt from a supposed connexion with Lat. *pampinus*, a vineleaf, is a corruption of It. *pimpinella*, Sp. *pimpinela*, Fr. *pimprenelle*, all from Lat. *bipennella*, for *bipennula*, "two-winged."

Panaricium, a Latin name for a disease of the finger-nails, as if from *panus*, a swelling, is a corrupted form of Gk. *paronychium*, a sore *beside the nail*, from *pará* and *ónux*.

Panne (Fr.), plush, velvety stuff, seems to be an assimilation to *pan*, *panneau*, Lat. *pannus*, of old Fr. *pene*, It. *penna*, *pena*, derived from Lat. *penna*, just as we find in M. H. Ger. *fedare*, (1) a feather, (2) plush.

Panneton (Fr.), a key-bit, so spelt as if derived from *pan* (*panneau*), and denoting the flap or lappet of the key, is a corruption of the older form *penneton*, the bit or neb of a key (Cotgrave), from *penne*, a feather or wing. Compare Ger. *bart*, the "beard" or ward of a key. See Panne.

Pantominen, a popular corruption in German of *pantomimen*, as if connected with *mienen*, mimicry (Andresen).

Pâquerette (Fr.), the daisy, old Fr. *pasquerette*, so named, not because it flowers about the time of *Pâques* (*Pasques*) or Easter (as it flowers almost all the year round), but because it grows in pastures, old Fr. *pasquis*, or *pasqueages*. Compare Pascua.

Par, in the French phrase *de par le roi*, in the king's name, is a corrupt spelling of the older form *part* (Diez).

Parachute (Fr.). This word, as well as *parapluie*, *paravent*, and Eng. *parasol*, is not (as sometimes supposed) compounded with Greek *pará*, beside or against, like *paragraph*, *paraphrase*, *parasite*, but derived from It. *parare*, Portg. *parar*, to ward, fend off, or "parry." Thus the meaning is a "ward-fall," "ward-rain," "ward-sun."

Paraclytus, meaning in Greek the "illustrious," is the distorted form in which Mahomet assumed to himself the name of the *Paracletus*, the "advocate" (Stanley, *Eastern Church*, p. 311).

Pascua, Span. and Prov. name of Easter, so spelt from an imagined connexion with Lat. *pascua*, feeding, pasture, with an allusion to the feasting then indulged in after the Lenten fast, is of course the same word as It. *pasqua*, Fr. *pâques* (for *pasques*), from Lat. and Greek *páscha*, the Passover (a word often by early Christian writers affiliated on Greek *paschein*, to suffer), from Heb. *pesach*, a passing (sc. of the destroying angel).

Patarafe (Fr.), a scrawl, bad writing, is a popular corruption of *parafe*, a flourish (Scheler), another form of *paragraphe*, Lat. and Greek *paragraphus* (something written in addition), apparently assimilated to *pataud*, clumsy, *patauger*, to mess or muddle, &c.

Patience (Fr.), the name of the sorrel-plant, as well as Low Ger. *patich*, seems to be corrupted from Lat. *lapathum*. Compare old Fr. *lapas*, *lapace* (Cotgrave). The initial syllable was probably mistaken for the article.

Patron-Minette, *se lever dès le*, a French popular phrase for getting up early, a corruption of *Potron-Minette*,

&c., lit. "the young of the cat," and so "to rise with the kitten" (Génin, *Récréations Philologiques*, i. p. 247).

PEDELL, in German a beadle, as if a derivative of Lat. *pes, pedis*, because as a messenger he has often to be a-foot, is really the same word as Mid. High Ger. *bitel*, from *bitten*, to bid or proclaim, Fr. *bédeau*, Mid. Lat. *bedellus* (Andresen).

PENDON (Sp.), a flag or banner, so spelt as if from *pendere*, to hang, is a corrupt form of Fr. *penon*, It. *pennone*, a "pennant," originally a long feathery streamer, from Lat. *penna*, a feather.

PERTUISANE (Fr.), the offensive weapon called a partisan, so spelt as if from *pertuiser*, to pierce with holes, *pertuis*, a hole, is said to be a corruption of It. *partigiana* (Scheler).

PETRUS, and *petrusen*, Welsh names for the *partridge*, as if the startled or timid bird, from *petrus*, apt to start, *petruso*, to startle, are seemingly corruptions of the English word. Compare old Fr. *perdis*, *pietris*, Sp. *perdiz*, Lat. *perdix*.

PFIFFHOLDER, an Alsace word for a butterfly (Carl Engel, *Musical Myths and Facts*, vol. i. p. 9), as if from *pfiff*, a fife or whistle, is a corrupted form of an obsolete German word. Compare provinc. Ger. *feifalter*, O. H. Ger. *viveltre*, A. Sax. *fifalde*, Swed. *fjäril*, Norse *fivrelde*, Icel. *fifrildi*.

PETSCHAFT, a seal or signet in German, has acquired a naturalized aspect in the termination *-schaft*, but is of Slavonic origin, viz. Russian *petschat* (Mid. High Ger. *betschat*).—Andresen.

PFAHLBÜRGER, a citizen living in the suburbs (outside the "pale" or walls), is said to be, not from *pfahl*, a pale, and *bürger*, a citizen, but a corruption from Fr. *faubourg*, for *falbourg* (from *faux*, sc. *falsus*).—Andresen. See, however, FAUXBOURG, p. 475.

PFARRHERR, a German word for a parson, as if "lord of the parish," is perhaps a corruption of *pfarrer*, Mid. High Ger. *pfarraere*, a clergyman (Andresen).

PFEFFERMÜNZE, and *krausemünze*, German names for the plants peppermint and curled mint, were originally and properly compounded with *minze*, mint (*mentha*), and not with *münze*, money (*moneta*).

PFENNIGBREI, "Penny-pap," a popular word in Bavaria for a panada made of millet, is from Lat. *panicum*, millet, corrupted into *pfenning* (Andresen).

PFINGSTERNAKEL, a popular Ger. word for the parsnip, as if connected with *Pfingst*, Whitsuntide, is a corruption of *pastinak*, Lat. *pastinaca* (*Philolog. Soc. Proc.* v. 140).

PHILIPPE, a French term for a sweetheart, lover, or valentine, is shortened from *Philippine*, which is a corruption of the German *vielliebchen* (most darling), also *Liebchen* (darling), like *Maifrau*, a lover for a year, a valentine (W. R. S. Ralston, *Contemporary Review*, Feb. 1878).

"Bonjour, Philippine," is said, playfully, when asking a little present from an acquaintance, *Philippine* being from *Philippchen*, altered from Ger. *vielliebchen*, well-beloved (Littré).

PHILOMELA, a poetical name for the nightingale, probably from some confused notion that the word was derived from Greek *philos* and *mĕlos*, as if "the song-loving." It seems originally to have been a name for the swallow, and in Greek *philomêla* is "the fruit-lover," from *mêlon*, fruit. See Conington, *Vergil, Ecl.* vi. 78.

PHOREION (*φορεῖον*), a late Greek word for a litter or palanquin, is thought by Dr. Delitzsch to be properly a Semitic word adopted from the Hebrew *appiryôn* of the same meaning, which word it is used to translate in the Septuagint version of *The Song of Songs*, iii. 9 (Vulgate *ferculum*). The Midrash identifies *appiryôn* with *puryôn* = *phoreion*.

PHROURAI (*φρουραὶ*), watches, guards, in Josephus and the Septuagint (Esth. ix. 26), is a corruption of *Purim*, the Jewish Feast, from the Persian *bahre*, "lots;" cf. *pars* (Farrar, *Life of Christ*, ii. 469).

PHTHARMOS (*φθαρμός*), a Cretan word for the Evil Eye, as if destruction (from *φθειρώ*), is for *phthalmos* (*ὀφθαλμὸς*), the eye (Lord Strangford, *Letters and Papers*, p. 114).

PICKELHAUBE, a German term for a sort of helmet, as if from *Pickel* and *haube*, a cap or coif, more correctly written *Bickelhaube*, is for *Beckelhaube*, a word most probably derived from *becken*, a basin. Compare Mid. Lat. *bacinetum* from *bacinum* (Andresen).

PIMP-STEEN, the Danish name of the pumice-stone, as if the *tipple-stone*, from *pimpe*, to tipple, on account of its bibulous or absorbent nature, is a corruption of *pumice*-stone, Lat. *pumex*.

PIZZICAROLO, the modern Italian word for a dealer in salt provisions (as if from *pizzicare*, to huckster), is corrupted from *pescigarolo*, *i.e.* *pesci* + *garo* + *lo*, a dealer in fish garum (Badham, *Prose Halieutics*, p. 72).

PLAIN (Fr.), a vat wherein tanners steep their skins, apparently a flat (*plain*) receptacle, is a corrupt form of old Fr. *pelain* (Cotgrave), or *pelin*, from old Fr. *pel* (= *peau*), Lat. *pellis*, skin. Compare Eng. *plush*, from Fr. *peluche*. Hence *plamer*, to steep skins, for *plainer*.

So in popular French *glée* for *gelée*, *plé* for *pelée*, *plisson* for *pelisson*, *purté*, *vilté*, for *pureté*, *vileté*, &c. (Agnel, p. 125).

PLANTOFA, a Catalonian word for a slipper, so spelt as if derived from Lat. *planta*, the foot, the sole, is really a corruption of *pantofla*, It. *pantofola*, Fr. *pantoufle*, a nasalized form of *patofle*, from *patte*, the foot (Diez).

PLANTUREUX (Fr.), abundant, from old Fr. *planté*, abundance, a corrupt form of *plenté*, plenty, for *plenité*, Lat. *plenitas*, fulness, from *plenus*, full.

PLATA, CAMINO DE, "silver road," a common Spanish corruption of the old Roman *via lata*, a high road. In allusion to this, when the great road to La Coruña was finished, the expense was so enormous that the king inquired if it was paved with silver (Ford, *Gatherings from Spain*, p. 45).

PLUMETIS (Fr.), a rough draught, also short notes, a summary delivered in writing (in Cotgrave), also *plumitif*, a minute-book, apparently derived from *plume*, a pen, like *plumeteur*, a penman, quill-driver, or scrivener. M. Scheler thinks it may be from *prumitif*, a Prov. Fr. form of *primitif*, comparing Low Lat. *primitivum*, a protocol (so Prov. Fr. *prume* for *prime*, Wallon *prumié* for *premier*). However *plumetis*, tambouring, embroidery, is no doubt from a verb *plumeter*, to adorn with feathery sprays, and heraldic *plumeté* is sprinkled with figures resembling bunches of feathers.

POIDS (Fr.), a weight, spelt with a *d* from an imagined connexion with Lat. *pondus*, is old Fr. *pois*, Prov. *pens*, from Lat. *pensum*, something hung on to the scale.

ΠΟΙΌΤΗΣ (ποιότης), quality (from ποῖος = *qualis*), has acquired in Plato a connotation of activity from the reflex influence of the verb ποιεῖν, to make or do, with which it was supposed to be connected (*Theæt.*, 182, *A.*). This accounts for the argument of Speusippus, that pleasure, only being ποιότης, *i.e.* activity, was not good (Aristotle, *Eth. Nic.* X. iii. 1).

POIREAU, the French word for a leek, as if called so from its resemblance in shape to a pear (*poire*), is a corruption of *porreau*, from Lat. *porrum*.

POIRES DE MI-SERGENT (Fr.), the occasional pronunciation of *poires de misser-Jean*, so called apparently from one *Jean* (*misser* = *messire*), who introduced or propagated them (Génin, *Récréations Philolog.* i. 226).

POISSARD, as applied to a *fish-woman*, and to anything low and scurrilous, like our Billingsgate, as if from *poisson*, is a corrupt use of the old word *poissard*, "a filcher, nimmer, purloiner, pilferer; one whose fingers are as good as so many lime-twigs" (Cotgrave), as if "pitch-fingered," a derivative of *poix* (Scheler). Compare Fr. argot *poisser*, to steal (Larchey).

POISSON (fish), a small measure of liquids in French, *e.g.* *poisson d'eau-de-vie*, a glass of brandy, is no doubt a corruption of the older word *pochon*, *poçon*, perhaps a diminutive of O. Fr. *poch* = pouce, an inch measure (Scheler, Larchey). Compare "*Posson*, a little measure for milk, verjuice, and vinegar, not altogether so big as the quarter of our pint" (Cotgrave).

Un *posson* de lait d'asnesse.
Satire Ménippée, ch. i.

See also Génin, *Récréations Philologiques*, tom. i. p. 177.

Poivre (pepper), used for drunk in the Parisian argot, is a corruption of the old word *poipre* (Mod. Fr. *pourpre*), red-faced, purple, from drink (L. Larchey).

Pokal, a German word for a goblet or large cup, as if identical with Lat. *poculum*, a cup, is really from Fr. and Sp. *bocal*, It. *boccale*, derived through the Mid. Lat. *baucale* from Greek *baúkalis*, a drinking vessel (Andresen).

Police (Fr.), a contract of agreement, a policy, is It. *polizza*, from a Low Lat. *polecticum*, *polyptychum*, assimilated to *police*, policy, from Gk. *politeia*.

Polo-versá, a Limousin word for to turn upside down, *bottom* upwards (*polo* = *clunis*), is a corruption of Fr. *bouleverser*, to turn over like a ball (*boule*).—Diez.

Porc-épic (Fr.), the porcupine, as if "pig-spike," is a corruption of old Fr. *porc-espi*, = It. *porco-spino* (*porcus spinarum*), "thorny pig," *espi* representing Prov. Fr. *espin*, Lat. *spina*, not Lat. *spica*.

Porte-épine, a French name for the porcupine, Sp. *puerco espino*, Prov. *porc-espin*, It. *porco spinoso*, the "thorny pig," so spelt as if the animal that *carries thorns* or prickles, Lat. *portans spinas*.

Whatsoever vertue we attribute vnto hedgehogs the same is more effectuall in the *porke-spine*.—*Holland, Pliny*, tom. ii. p. 364 (1634).

Posthumus, an old mis-spelling of *postumus* (superlative of *post*), as if denoting a child born after its father was under ground, "post humationem patris."

Pot-lepel, the Mod. Dutch word for a ladle, as if a *pot-spoon*, is said to be a corrupted form of the older *pol-lepel*, *i.e.* the spoon with a long handle; cf. Eng. *pole-axe* (Dr. A. V. W. Bikkers). Sewel (1708) gives both forms. The Dutch word for *pole*, however, seems to be *pols*.

Poulain (Fr.), a botch, bubo, or tumour, seems to be an assimilation to *poulain*, a foal or colt, of (*pullule*) It. *pullula*, a little wheal or blister, It. *pullulare*, to blister, to bud or burgeon, *pullulatione*, a budding or blistering (Florio), Lat. *pullulare*, to sprout or germinate. There was perhaps some confusion with *empoule*, a blister or rising of the skin (from Lat. *ampulla*, a globular flask), where *em* may have been mistaken for *en* (= *in*) and dropped.

Poulet (Fr.), a love-letter, apparently the same word as *poulet*, a chicken (compare Lat. *pullus*, as a term of endearment, my pigeon, my chicken; Fr. *poulette*, *poulot*, a darling), is perhaps from Low Lat. *poletum*, a shortened form of *polecticum* for *polyptychum*, a document of many leaves. Hence also *pouillé*, an inventory or register.

Poulpe (Fr.), a mollusc, an octopus, has no reference to its pulpy or fleshy nature (*poulpe*, Lat. *pulpa*), but is contracted from Lat. *polypus*, like It. *polpo*.

Pourciau, a "pig," a Wallon word for a swelling or bruise, stands for an original *bourciau*, Picard. *boursiau*, Liège *boursai*; Wallon *abourser*, to form into an abscess.

Pourpier (Fr.), the plant purslain, formerly *pourpie* and *poulpie*, stands for *poulpied*, Lat. *pulli-pedem*, "chicken's-foot," Prov. Fr. *pïepou*.

Præseca (Lat.), a corruption or etymological postulate of *brassica*, cabbage, in Varro (*De Ling. Lat.* 5, 21, § 104, ed. Müller), as if derived from *præsecare*, to cut off the tip, and so meaning the vegetable the top of which is cut off, leaving the stalk in the ground.

Pratique (Fr.), the instrument by which a showman makes his puppets talk, is an assimilation of Sp. *platica*, conversation (from *platicar*, to converse), to Fr. *pratiquer*, a word ultimately identical (Scheler).

Preveire (old Fr.), also *prevoire*, *provoire*, a priest, sometimes imagined to be from Lat. *provisorem*, are the old oblique cases of *presbyterum*, acc. of *presbyter* (Scheler).

Prime (Fr.), a bounty or bonus, is not a primary or chief thing (*prime*, Lat. *primus*), but altered from Eng. *premium*, Lat. *præmium* (Scheler).

Prime, a lapidary's term, is old Fr. *presme*, from Lat. Gk. *prisma*, a prism.

Prîsant, in Mid. High Ger. an honorary gift, like Fr. *présent*, is from Lat. *præsentare*, but altered so as to suggest a connexion with *prîs*, a prize (Andresen).

Promontorium (Lat.). Andresen asserts that this word is not a derivative from *mons*, as it appears to be, but is properly *promuntorium*, from *prominere*, to jut out, be *prominent* (*Volksetymologie*, p. 16).

Provende (Fr.), provisions, is from *provenda*, a corruption of *præbenda*, things to be supplied, under the influence of *providenda*, from *providere*, things to be provided or seen to beforehand.

Provigner (Fr.), to plant a layer or slip, so spelt as if it had something to do with *vigne*, a vine, is from *provin*, a layer, old Fr. *provaing*, It. *propaggine*, Lat. *propaginem*.

Puissant (Fr.), powerful, Norm. Fr. *poissant*, It. *possente*, an incorrect form of "potent" (Lat. *potentem*), derived from a barbarous *possentem*, *i.e.* *pot* + *esse* + *entem*, due to an amalgamation of the infin. *posse* with the participle *potens*.

> Cist est li tut *poissant*.
> *Vie de St. Auban*, l. 807.

Pulbret, a Mid. High Ger. word for a lectern or reading-desk, so spelt as if from *bret*, a board, is a corrupted form of Lat. *pulpitum*, Fr. *pupitre* (Andresen).

Purée, the French word for soup, esp. a soup made of vegetables, so spelt as if to denote a *clear* soup, from *pur*, clear, is a corrupted form of an older word *porée* or *porrée*, Low Lat. *porrata*, a soup made of leeks (Lat. *porrum*). Compare Eng. *porridge*, old Eng. *porette*, *porray*, *porrey*, *perrey*.

Porre, or *purre*, potage. Piseum.—*Prompt. Parv.*

Porée, *Porrée*, pot-herbs, and thence also pottage made of Beets, or with other herbs.—*Cotgrave.*

It would not be altogether surprising if something of this sort were taking place with the Government *purée*—which term is especially applicable *because of its etymology* [*pur!*], so admirably suited to the immaculate *virtue* of a Cabinet presided over by Mr. Gladstone.—*Saturday Review*, vol. 53, p. 72.

Q.

Quatrepierre, "Four-stone," a Wallon name for the newt or lizard, in some places *katerpiege*, at Liège *kwat pesse*, "four pieces;" all evidently corruptions—but of what? Grandgagnage suggests of Dut. *kwaad beest*, "evil beast," it being generally regarded with repulsion by the ignorant.

Queue d' soritte, a Wallon word for a bat, is a corruption of *kauw sorite*, "owl-mouse," Liège *chawe-sori*. See Chauve-souris. An old Fr. word for the same is *chaude-soris* (Sigart).

Quinte (Fr.), a fit of coughing, then anything that takes one suddenly, a freak or whim, so spelt from analogy to "fièvre *quinte*," a fever recurring every fifth (*quint*) day, seems to stand for *quinque* (like *quinte-feuille* for *quinque-feuille*), a modification of Netherland. *kinck-(hoest)*, "chin(k)-cough," from *kincken*, to cough (Ger. *keichen*). Compare Prov. Fr. *quintousse* (Rouchi), whooping-cough, for *quincousse*; *clinke* (Bayeux).

R.

Rabano (Eng. *rabone*), a Spanish word for a radish, originally *ravano*, is a corruption of Lat. *raphanus*, Greek *rháphanis*, under the influence of *rabon* or *rabo*, a tail, which the long tap-root of the plant much resembles.

Radicaille, the name sometimes given to the French Republicans by their opponents, is a humorous formation on the model of *racaille*.

Rame, the French word for an oar, is from Lat. *remus*, modified by *ramus*, a branch (Trench, *English Past and Present*, p. 347).

Rame (Fr.), a printer's form, is a naturalized form of Ger. *rahm*, a frame,

assimilated to *rame*, a stick (Lat. *ramus*), and *rame*, a ream.

Ramequin (Fr.), a slice of toasted bread spread over with cream or cheese, originally a cream-cheese, supposed to have been so called from having been served on plaited twigs, *rameaux* (Gattel), like *junket* on rushes (*junci*), is a naturalized form of Ger. *rahm* (*rahmchen*), cream.

Ramolaccio (It.), a radish, so spelt as if akin to *ramoloso*, *ramoso*, branchy, from *ramo*, a sprig or branch, is an altered form of *ramoraccio*, from Lat. *armoracia*, a radish. Similarly It. *ramerino*, rosemary, has no connexion with *ramo*, but is a corruption of Lat. *ros marinus*.

> There is one sauage kind of them [radishes] more which the Greeks name Agrion: the inhabitants of Pontus *Armon;* and our countrymen giue it the name of *Armoracia*.—*Holland, Plinies Nat. Hist.* vol. i. p. 16.

Rancœur, an old French spelling of "rancour," O. Sp. *rancor*, It. *rancore*, L. Lat. *rancor*, as if compounded with *cœur*.

Ranger (Fr.), also *rangier*, the reindeer, It. *rangifero*, are corruptions of Lapp. *raingo*. See Ranged-deer, p. 315.

Rat d'or, "golden rat," the name for a species of dormouse (*le muscardin*) in the Bourgogne patois, is probably a corruption of *rat-dort* (or *rat-dormant*), which it is also called (E. Rolland, *Faune Populaire*, p. 40).

Rattekahl, "rat-callow," a popular perversion of *radikal* in Germany, as if to signify bald, bare, or poor as a rat.

Rebatar (Sp.), to snatch or carry off, is a corruption of *raptar*, Lat. *raptare* (Diez), under the influence of *rebato*, a tumult, *rebatir*, to beat back.

Recruter (Fr.), to reinforce or fill up the vacancies in a regiment by enlisting new soldiers, "to recruit," is formed from *recrute*, a levy, a mistaken form of *recrue* (Littré) or "*recreuë*, a supply or filling up a defective company of souldiers" (Cotgrave), literally a new growth, from *recru*, p. partc. of *recroitre* (from Lat. *recrescere*) to grow again (Skeat). Compare old Fr. *recroist*, a new or second growth (Cotgrave).

Prof. Atkinson thinks that Mid. Fr. *recru*, a recruit, is properly one incapable of full toil, identical with old Fr. *recreu*, beaten, vanquished, unable to do more, and so, like *recreant*, a derivative of M. Lat. *recredere* (*Vie de St. Auban*, note on l. 862). This is certainly wrong.

Rederijker, a Dutch corruption of Ger. *rhetoriker*, a rhetorician, as if from *rederijk*, given to speaking (*rede*).—Andresen. Cf. Ger. and Dutch *redekunst*, rhetoric.

Regain (Fr.), after-math, a second crop of hay, so spelt as if a derivative of *regagner* (like *regain*, a recovery of health), and so meaning an additional gain, a second benefit. It is really a compound made by prefixing *re-* (perhaps with the above idea) to old Fr. *gaïn*, *wain*, derived (through a form *guaïme*, *guadime*) from O. H. Ger. *weida*, nourishment, pasture, grass. Corresponding forms are Wallon *wayen*, It. *guaime* (Diez, Scheler).

Regaliz, Regaliza, } Span. and Portg. words for liquorice, apparently akin to *regalar*, to melt, to regale, *regalo*, daintiness, is a corrupt form (for *legariza*) of Lat. *liquiritia*, from Greek *glukúrrhiza*. Hence also Fr. *réglisse*, It. *regolizia*.

Réglisse, French name of *liquorice*, Provençal *regulecia*, *regalicia*, Portg. and Spanish *regaliz*, Ital. *regolizia*, *legoriza*, Picard. *regoliche*, *ringoliche*, *ringolisse*, Wallon *rekouliss*, Genevan and Berry *arguelisse*, all corruptions of the Latin *liquiritia*, which is itself corrupted from the Greek *glucúrrhiza*, "sweet-root" (Littré).

Regna (Prov.), a rein or bridle, so spelt as if derived from *regnar*, to rule or govern, Lat. *regnare* (so Raynouard), is, as well as old Fr. *reigne*, *resgne*, *resne* (Mod. Fr. *rêne*), an altered form of *retna* or *reina*, from a Lat. *retina*, a substantive derived from *retinere*, to hold back. Hence also It. *redina*, a rein, Portg. *redea* (Diez, Scheler).

Reinette (Fr.), the name of a species of apple, the "Queening," as if from *reine*, queen, is a corruption of *rainette*,

so called from its skin being spotted like a little frog, *rainette*, which is a dimin. of *raine* (formerly spelt *reine*, Cotgrave), Lat. *rana*.

Reitersalbe, "Rider's-salve," a German name for a soothing ointment for the skin, is derived from Dutch *ruitzalve*, a salve for the scab or itch, *ruit*, Ger. *räude* (Andresen).

Remorquer (Fr.), to tow a vessel, like its original Lat. *remulcare*, whence also It. *remorchiare*, Sp. *remolcar*, seems to be a compound of *re-*. The Lat. *remulcare*, which has been assimilated to verbs in *re-*, or perhaps to *remus*, an oar, is also spelt *rymulcare*, and is only another form of Gr. *rumoulkeō*, to tow, which is compounded of *ruma*, that which is drawn, a towing-rope, and *helkō*, to drag.

Rennefieren, *rénefüren* (Göthe has *reine füren*), are colloquial corruptions in Germany of *renovieren*, to renew (Andresen).

Rennthier, the rein-deer, is not the "running-beast," from *rennen*, but a corrupted form of Icel. *hrein*, *hreindyr*, Swed. *ren*. See Rein-deer, p. 321.

Repressalien, German for retaliation, reprisals, as if from a Lat. *repressalia* (*repressus*), is really from Fr. *représailles* (from *reprendre*, Lat. *reprehendere*, to take over again).

Rheinfall, a German word for an excellent wine, as if produced on the *Rhine*, Mid. High Ger. *Reinfal* and *Rainfal*, all corruptions of *Rivoglio*, whence it was brought. A more recent perversion is *Reinfall*, as if from *rein*, pure (Andresen).

Rhêmáda, Rhêmarizo, } the modern Greek words for rhyme, as if from Greek *rhêma*, a word, are really derived from the Italian *rima*, *rimare* (Tozer, *Highlands of Turkey*, vol. ii. p. 252).

Ridicule (Fr.), a handbag, should be (as in English) *reticule*, being from Lat. *reticulum*, a little net. Corrupt forms of the same word in the German dialects are *ritterkiel* and *rittekiel* (Andresen, *Volksetymologie*, p. 19).

Righdeire, Righdir, Ridir, } Gaelic words for a knight, so written, and explained to be a compound, *righ-dei-ri*, "king-after-king," *i.e.* a minor king, is without doubt a corruption of the German *ritter*, a knight (J. F. Campbell, *Popular Tales of the W. Highlands*, vol. ii. p. 35).

Rigogolo, an Italian name for the yellowhammer (a rook or daw, Florio), apparently akin to *rigogoli*, a springe to catch birds, is a corruption of Lat. *auri-galgulus*, *galgulus* being a small bird. Compare It. *rigoglio* (Florio), another form of *orgoglio*, pride.

Rincer (French), to whack (*rincée*, a whacking), so spelt as if identical with *rincer*, to wash or cleanse (from Icel. *hreinsa*, to cleanse), like "chastise," from *castigare*, to make pure (*castus*), which is also the primary meaning of "punish." It is really the same word as Wallon *rainser*, to beat, old Fr. *rainser*, derived from *rainsel*, a stick (Mod. Fr. *rainceau* and *rinceau*), = Lat. *ramicellus*, from *ramus*, whence *raim*, *rein*.

Responses (Fr.), rampions (a sallad root).—Cotgrave. A corruption of *raiponce*, which is from the Latin *rapunculus*, a small *rapa*, or turnip.

Riviera (It.), properly the bank or shore of a stream, the "riparian" parts (Fr. *rivière*), from Lat. *riparia* (*ripa*, a bank), has come to be used for a river, from being confused with *rivo*, a river (Lat. *rivus*), with which it has really no connexion.

Robert, in *sauce Robert*, a term of the French *cuisine*, is said to have been corrupted by Taillevent from an old English *Roebroth* or *Roebrewit*, *i.e.* Roebuck sauce [?].—Kettner, *Book of the Table*, p. 210.

It is mentioned in *La Condemnacion de Bancquet*, 1507:—

> Tout premier, vous sera donnée,
> *Saulce robert*, et cameline.
> *Recueil de Farces*, p. 308 (ed. Jacob).

Rohrdommel, the German name of the bittern or butter-bump, so called as if from the *drumming* noise it makes among the *reeds* (*rohr*), whence also it has been called *rohrtrommel* from *trommeln*, to drum (compare the Eng. name (*mire-drumble*, *mire-drum*). It is really corrupted from a O. H. Ger. form *horotumbil*, where the first part of the word is probably *hor*, mire, and the latter

corresponds either to *tummler*, a tumbler, or *tump*, stupid. Other forms are *rordump* and *rôrdum* (Andresen).

ROMERO (Span.), rosemary, apparently the same word as *romero*, a pilgrim, is an adaptation of Lat. *ros marinus* (Fr. *rômarin*).

ROMITA, ROMITO, } Italian words for "an Hermit or solitarie man" (Florio), so spelt as if from *romiare*, "to roame or wander vp and downe as a Palmer or solitarie man for deuotions sake" (Florio), originally to make a pilgrimage to *Rome*, is really a corrupted form of a Latin *eremita*, Greek *erêmites*, one who dwells in the *desert*, *erêmos*.

ROSSIGNOL, in the French *rossignol d'Arcadie*, "Arcadian nightingale," a humorous expression for an ass, with reference to its melodious voice, is a corruption of *roussin d'Arcadie*, *roussin* being a thick-set horse, another form of "*rosse*, a jade, tit" (Cotgrave), = *hros*, *horse*. Compare *rossinante*, a jade, Sp. *rozin* (whence the name of Don Quixote's steed), O. Eng. *rouncie*, Low Lat. *runcinus*. Similarly frogs have been called "Dutch nightingales," "Canadian nightingales," and in the Eastern counties "March [? marsh] birds."

ROUEN, the name popularly given in France to a species of duck considered especially good for the table, as if it came from the town of that name, was originally *roan*, referring to its colour (Kettner, *Book of the Table*, p. 161).

ROUX-VIEUX (Fr.), the mange in horses, as if compounded with *roux*, red, is a corrupt orthography of *rouvieux*, from *rouffe*, Ger. *rufe*, Dut. *rof*.

ROVISTICO, RUVISTICO, } Ital. names of privet, properly (as to form) derived from Lat. *ligusticum*, lovage, but confused with *rigustro*, from Lat. *ligustrum*, privet.

RUBAN (Fr.), a corruption of the old French *riban*, a ribbon, Dut. *rijghband*, as if connected with Lat. *rubeus*, It. *rubino*, Sp. *rubin*, Fr. *rubis*, red.

RUBIGLIA, an Italian word for vetches or lentils, so spelt as if it denoted *red* lentils (like Heb. *edom*, "that red," Gen. xxv. 30), It. *rubeo*, Lat. *rubeus*, red, is another form of *roviglia*, altered by transposition from *erviglia*, Lat. *ervilia* (compare It. *rigoglio* for *orgoglio*). Similarly the so-called *Revalenta* (*Arabica*) is merely a transposed form of *erva-lenta*, under which name it was first brought into notice, it being the meal of the common lentil, Lat. *ervum lens*.

RÜCKRUTEN, a humorous corruption in German of *rekruten*, recruits, as if from *rücken*, to move, advance, or come forward, Low Ger. *rück rût* (*rück heraus*), come, or march out (Andresen).

RUISEÑOR, the Spanish name for the nightingale, as if to signify the lord of the groves and woods (*señor*, lord). This, however, as well as old Fr. *roisignor*, *roisignol*, Mod. Fr. *rossignol*, is a derivative of Lat. *lusciniolus*, dim. of *luscinia*, a nightingale (Diez; Andresen, *Volksetymologie*, p. 27).

RUNDTHEIL, a popular German corruption of *rondelle*, as if from *theil*, a part. Cf. Dut. *rondeel* (Andresen).

S.

SACABUCHE (Sp.), the wind instrument which in English is called a "sackbut," so spelt as if from *sacar del buche*, to distend the stomach, "to fetch the breath from the bottom of the belly, because it requires a strong breath" (Bailey), is a corrupt form of Lat. *sambuca*, Gk. *sambúkê*, Heb. *sabka*. The Lat. word was doubtless regarded as meaning a pipe of elder wood (*sambucus*), which is actually the sense that *sambuque* bears in Prov. French.

SAGRO (It.), a falcon, Fr. *sacre*, old Eng. *saker*, as if the "sacred" bird (so Greek *hierax*, and Ger. *weihe*, the sacred bird, the kite), is, according to Pictet, a corruption of Arab. *sakr*, a falcon, akin to Sansk. *çakra*, strong. See p. 141, s.v. GERFALCON.

SAHLBAND, a German word for the border or listing of cloth, as if containing *band*, a binding, is perverted from the older form *selbend*, *selbende*, Low Ger. *selfkant*, *i.e. self-edge*, Eng. "selvage."

SALSAPARIGLIA (It.), salsaparilla, Fr.

salsepareille, is a modification of Sp. *zarza-parilla* (derived from Sp. *zarza*, a bramble, whence it is obtained, and *Parillo*, the name of the doctor who introduced it), under the influence of *salsa*, *salso*.

SALSIFIS (Fr.), the plant salsify, is a corrupt form of old Fr. *sassify*, *sassefique*, *sassefrique* (Cotgrave), It. *sassifrica* or *sassifraga*, "the saxifrage or Breake-stone" (Florio), Lat. *saxifragum adiantum*.

SANTOREGGIA (It.), the plant savory, is an assimilation to *santo*, holy, of *satureja*, Lat. *satureia*.

SARXIPHAGOS, a Greek corruption of the Latin *saxifraga*, "the stone-breaking" plant, as if from *sàrx*, flesh, and *phagein*, to devour (Pott, *Doppelung*, p. 81).

SAUMON (Fr.), salmon, when used for a "pig" or "sow" of lead, seems to be a corruption of Prov. Fr. *sommon* (Scheler), derived from *somme*, a weight, a burden, It. *soma*, *salma*, Low Lat. *salma*, for *sagma*, Greek *ságma*, a burden.

SCHACHTELHALM and *schachthalm*, German names for the plant horsetail (*equisetum*), as if from *schachtel*, a box, and *schacht*, a shaft or pit, are corruptions of *schafthalm*, "shaft-haulm" or stalk. Another perversion is *schaftheu* (*heu* = hay).—Andresen.

SCHÂFZAGEL, "sheep-tail," and *schâchzagel*, "chess-tail," ludicrous perversions in Mid. High Ger. of *schâchzabel*, a chess-table (Andresen).

SCHALMEI (Ger.), or *schalmuse*, is a corrupt form of Fr. *chalumeau*, Eng. *shawm*, a clarionet or pipe, all from Lat. *calamus*, as if connected with *schalmen*, to peel or bark (Chappell, *History of Music*, vol. i. p. 264).

SCHANDAL, a popular corruption in German of *skandal*, as if from *schande*, shame. M. Gaidoz quotes *schandlicht* (as if an infamous light) as a grotesque German transformation of Fr. *chandelle* (*Revue Critique*, *Août* 19, 1876, p. 119).

SCHARLACH, a German corruption of "scarlet," Fr. *écarlate*, Prov. *escarlat*, Sp. *escarlate*, It. *scarlatto*, as if connected with *schar*, army, troop, and *lack*, a lac or dye.

SCHARLACH, a German word for bright red cloth, from a Mid. High Ger. form *scharlachen*, which seems to mean *shorn cloth* (*tunica rasilis*), as if from *schar*, shorn, and *lachen*, cloth (Ger. *laken*), is really corrupted from an older form *scharlât*, Mid. Lat. *scarlatum*, said to be of Turkish origin (Andresen).

SCHARMÜTZEL, a German word for a skirmish, as if derived from *schar*, a troop, and *metzeln*, to massacre, is really borrowed from It. *scaramuccia*, Fr. *escarmouche*, "skirmish," which are from Mid. High Ger. *schirmen*, to fight (Andresen), O. H. Ger. *skerman*.

SCHERSCHANT, *scharschant*, *schersant*, popular corruptions of *sergent* in Germany, suggestive of *scherge*, a beadle (Andresen).

SCHEURBUIK (Dutch), scurvy, as if derived from *scheuren*, to rend, and *buik*, the stomach, is a corruption of Fr. *scorbut*, It. *scorbuto*, Low Lat. *scorbutus*, whence also Ger. *scharbock*, Low Ger. *schorbock*, Icel. *skyr-bjúgr*. The latter word has the appearance of being compounded of *skyr*, curd, and *bjúgr*, a tumour. See SCHORBUCK, p. 343.

SCHIMPFENTIURE, ENSCHUMPFIEREN, Mid. High Ger. words, are said to have no connexion with *schimpf*, &c., but to be from It. *sconfiggere* (Fr. *déconfire*, Eng. discomfit).—Andresen.

SCHLAFROCK, a German word for a bedgown, as if a *sleeping*-gown, from *schlafen*, to sleep, is considered by Andresen to be a less correct form of *schlauf-rock*, a garment easily slipped on (compare Eng. *slops*), Mid. High Ger. *slouf*, *sloufen*, Prov. Low Ger. *schlauf*, *schlaufen*, from *sliefen*, to slip, Ger. *schlüpfen*. Cf. Prov. Ger. *schluffer*, *schluppe*, = Eng. slippers.

SCHLEIFKANNE, a German word for a wooden vessel with a handle, is an instance of *schläufe* (*sliufan*), Mid. High Ger. *sloufe*, a handle, being changed into *schleife* (*slifen*), a sling or loop (Andresen).

SCHLEUSE, German for a sluice or flood-gate, sometimes written *schleusze*, as if from *schlieszen*, to close, lock, is a derivative of Low Lat. *exclusa*, *sclusa* (from *excludere*, to shut out), Fr. *écluse*, Low Ger. *slüs* (Andresen).

Schlittschuh, a German word for a skate, as if compounded of *slitten*, a sledge, and *schuh*, a shoe, is really, according to Karl Andresen, an incorrect form of *schrittschuh*, which is from *schritt*, a stride or step, the older forms being *schriteschuoch*, *schrittelschuoch*. Compare the Low Ger. *stridschô*, *stridschau*, from *striden* (= Ger. *schreiten*), "to stride."

Schönbartspiel, a popular German word for the Carnival or Shrove Tuesday diversions, as if from *schön*, beautiful, is a corruption of *schembartspiel*, *i.e.* mask and beard play, from *scheme*, *schem*, a mask (Andresen).

Schwarz-wurz (Ger.), "Black-root," a name for the plant viper's grass, looks like a corruption of the It. name *scorzonera*, which was understood as *scorza-nera*, "rind-black," but probably stands for *scorzoniera*, the plant good against the bite of the *scorzone*, or poisonous serpent.

Schweinigel, a hedgehog, a nickname in German for a dirty fellow, is said to have been originally *schweinnickel*, *Nickel*, from *Nikolaus*, being often used opprobriously. Compare the two-fold forms *sauigel*, a sloven, and *sau-nickel* (Andresen).

Schwibbogen, a German term for a vault or arch, appears to be from *schweben* (old Ger. *suĕpín*, *swëben*), to hang or be suspended, and *bogen*, an arch, the form *swëbeboge* being actually found in the 15th century. But a different origin is implied by O. H. Ger. *suipogo*, Mid. High Ger. *swiboge* (Andresen).

Secretain (old Fr.), a sexton (Cotgrave), is an assimilation to *secretaire*, *secret*, of *sacristain* (whence Eng. *sexton* and Ger. *sigrist*).

Secale, the Latin name for rye (whence Fr. *seigle*), as if from *seco*, "that which is reaped," is most probably a corrupted form of *sigala*, which is also found, with which agree Ir. *seagal*, Armor. *ségal* (Pictet, *Origines Indo-Europ.* tom. i. p. 274).

Seeteufel, "Sea-devil," the name of the fish so called, according to Karl Andresen, was originally *seedöbel*, *döbel* being the pollard fish (*dobula*).

Séjourner (Fr.), a mis-spelling due to a false analogy with *séduire*, *séparer*, *séquestrer*, &c. (Lat. prefix *se-*, apart), of old Fr. *sojorner*, Norm. Fr. *sujurner*, Prov. *sojornar*, It. *soggiornare*, to sojourn, from Lat. *sub-diurnare*, (1) to spend the day, (2) to remain long.

> De Orient veng sanz *sujurner*.
> *Vie de St. Auban*, l. 33.

Seidelbast, a German name for the mezereon tree, as if (with thought of its glossy inner bark texture) connected with *seide*, silk, is properly *zeidelbast*, the *bees'* tree (or, according to others, from *zio*, the old German god of war. —Andresen). Cf. *zeidel-meister*, bee-master.

Semilor, a German word for sham gold, as if "half gold," is a mistaken form of Fr. *similor*, "like-gold," from Lat. *simile auro*.

Sensal, a German word for a broker in financial matters, is a derivative, not of Lat. *sensus*, but of *census*, through Fr. *censal* (Andresen).

Serāb, an Arabic word for the mirage of the desert, apparently from Pers. *ser*, head, and *ab*, water, as if *caput aquæ*, "the appearance of water," and so Lord Strangford derives it (*Letters and Papers*, p. 42). It is really a later form of Heb. *shârâbh*, the mirage (Is. xxxv. 7), which Gesenius connects with the root *shârabh*, to be hot or dry.

Notwithstanding the extravagant claims which have been put forward by his friends with regard to something like omniscience having been attained by Lord Strangford in philological matters, he seems not to have been much of a Semitic scholar. *Op. cit.*, p. 44, he connects Arab. *yaumu'd dîn*, day of judgment, with Zend *daêna*, oblivious of Heb. *dîn*, to judge, whence the names Dan, Daniel, Dinah, &c.

Serein (Fr.), Sp. *sereno*, evening dew, as well as Fr. *sérénade*, It. *serenata*, an evening song, seem to owe their form to a confusion between Lat. *serenus* and *serus*, late (whence It. *sera* [sc. *hora*], evening, Fr. *soir*).

Sermone (It.), the salmon (Florio), a corruption of *salmone*, Lat. *salmonem*. Compare Salmon, p. 338.

SERRAGLIO (It.), "the great Turkes chiefcourt or houshold; also a seraile, an enclosure, a close, a secluse, a cloyster, a Parke, any place shut or closed in" (Florio); evidently connected with *serragliare*, to shut in or close round (compare Fr. "Parc aux cerfs," the harem of Louis XV.), *serra*, an enclosure or cloister, Lat. *sera*, a bolt or bar. It is really the same word as Sp. *serrallo*, Portg. *serralho*, Fr. *sérail*, all adopted from Pers. *serāi*, a palace or court. M. Devic notes that the French word was sometimes spelt *serrail* in order to bring it into connexion with *serrer*, to place in safety.

SERVIETTE (Fr.), a napkin, is not a derivative of *servir*, but identical with Sp. *servieta*, which stands for *servilleta*, a table-napkin (Minsheu), that which discharges a servile (*servil*) or servant's office, like *servilla*, a clout. The It. word is *salvietta* (*selvietta* and *servietta*), as if that which saves, or acts as a safeguard to, one's clothes. Compare *salver*, It. *salvilla*.

SIEBENBAUM, "seven-tree," *segenbaum*, "blessing-tree," *sagebaum*, "speech-tree," popular German corruptions of *sabina*, the savin or juniper tree (Andresen).

SIMON, or *Siman*, a name given to a weak henpecked husband in Germany, to hint that he is a *she-man* (*sie* and *man*).—Andresen.

SINGÔZ, a Mid. High Ger. word for a little bell, so spelt as if connected with *singen*, is really from Lat. *signum*, It. *segnuzzo* (Andresen).

SINNBILD (Ger), a symbol, as if from *sinn* and *bild*, a "mind-figure," mental picture, or ideograph, is doubtless a naturalized form of *symbol*, Lat. *symbolum*.

SISTRUM, an ancient musical instrument of Egyptian origin, consisting of metal rods, &c., suspended in a frame, which made a jingling noise when shaken, Greek *seistron*, so spelt as if a derivative of *seiō*, to shake, is no doubt, as Dr. Birch points out, an Hellenic perversion of the native Egyptian name *ses'* (Wilkinson, *Ancient Egyptians*, vol. i. p. 499, ed. 1878).

SITTIG, a German word for the parrot (Kaltschmidt), as if it meant the educated and civilized bird (compare *sittig*, well-behaved, well-mannered, *sittigen*, to civilize), is most probably corrupted from the Lat. *psittacus*, Greek *psíttakos*, a parrot.

SKARFA-KÁL, an Icelandic name for the plant *cochlearia*, which grows on rocky sea-shores, as if from *skarfr*, a cormorant (Shetland, *scarf*, Scot. *scart*), is a corruption of *scurvy*-grass, it being a cure for scorbutic diseases.

SKIPT, the Icelandic name for the camp of the Varangians at Constantinople, as if connected with *skipti*, a division, a contest, *skipta*, to divide, is corrupted from the Byzantine Greek ἐσκύβιτον (*eskúbiton*), and that from the Latin *excubitum* (Cleasby). So Russ. *skeet*, a hermit's cell, is from Greek *asketérion*, an ascetic abode.

SOIF (Fr.), altered from old Fr. *soit*, *soi*, Lat. *sitis*, thirst, apparently under the influence of Ger. *saufen*, to drink (Diez).

SOMMER, to summon, as if to give a final notice, an ultimatum, and derived from Lat. *summus* (like *sommer*, to sum up), seems to be a variety of old Fr. *semoner* (*somener*), = *semondre*, from Lat. *submonere*. Compare Eng. *sumner* for "summoner," Fr. *semonneur*.

SOPHIE, *saphie*, *zallfi*, corrupted forms in Mecklenburg of *salbei*, the plant sage (*salvia*).—Andresen.

SORBETTO, a Turkish drink, also any kind of thin supping broth (Florio), so spelt as if connected with *sorbito*, sipped, *sorbire*, to sup or sip, *sorbo*, a sip (Lat. *sorbeo*), is really an altered form of *shorbet*, which is the Turkish pronunciation of Arab. *shorba*, from *sharib*, to drink. Hence also Sp. *sorbete*, Fr. *sorbet*, Eng. *sherbet*. From the same root is Arab. *sharāb*, a drink, which yields It. *siroppo*, Sp. *xarabe*, Fr. *sirop*, Eng. *syrup* (Devic).

SOT-BRIQUET, an old Fr. form of *sobriquet*, a nickname, also a mock, flout, or jest (Cotgrave), as if compounded of *sot*, and O. Fr. *briquet*, a little ass (It. *brichetto*), is probably a corruption of the older *soubzbriquet*, originally a chuck under the chin, like *soubarbe*, an affront

(Cotgrave). A Picard corruption is *surpiquet*.

Souci, French name of the marigold, O. Fr. *soulsi*, the marigold (Cotgrave), from Lat. *solsequium*, sun-follower, sunflower. Cf. *souci*, care, O. Fr. *soulci*, from Lat. *sollicitus*.

Similar French names are *espouse du soleil*, "the marygold, so called by some" (Cotgrave), *Herbe solaire*, *Herbe du soliel*. Others forms are *soucicle*, *solcicle*, as if from *solis cyclus*, sun's orb or cycle.

> Heo is lilie of largesse
> Heo is parvenke of prouesse,
> Heo is *solsecle* of swetnesse,
> And ledy of lealté.
> *Lyric Poetry*, ab. 1320, p. 52 (Percy Soc.).

Also Böddeker, *Alteng. Dichtungen*, p. 170, who reads *selsecle*. The flower-name was probably sometimes confused with *souci*, care, sorrow, and consequently regarded as emblematical of mourning. A writer in the *Monthly Packet* (vol. xxi. p. 212) remarks that this was "a favourite funereal flower with our ancestors. Fletcher speaks of them as 'Marygolds on death-beds blowing;' . . . it still bears the ominous name in France of *souci*" (!).

> Marigolds
> Shall as a carpet hang upon thy grave
> While summer days do last.
> *Shakespeare, Pericles*, iv. 1, 16.

See *The Two Noble Kinsmen*, i. 1, 11, and Littledale's note *in loco*.

Souffreteux (Fr.), needy, poor, unwell, is naturally regarded as a derivative of *souffrir*, to suffer (*souffrant*, ailing, ill). It really is an altered form of old Fr. *soffraitous*, poor (Prov. *sofraitos*), from old Fr. *souffrete*, *soufraite*, want, poverty (*souffrette* in Cotgrave), derived from Lat. *suffractus*, broken down, in reduced circumstances.

Soufronte, a Wallon word for the interval between the ends of two joists supporting a roof, also spelt *souvronte*, is a corruption of old Fr. *souronde*, *severonde*, from Lat. *subgronda* (Sigart).

Speichernagel, a German word for a certain kind of nail, as if from *speicher*, a warehouse, is a perversion of Low Ger. *spikernagel* or *spiker*, which is from Lat. *spica* (Andresen).

Sperberbaum, the German name of the service tree (*sorbus*), as if called after *sperber*, the sparrow-hawk, is most probably (like *sorbeerbaum*) compounded of *sper*, *spir* (the *sorb*, or service fruit, cf. *speierling*), *ber* (a berry), and *baum* (Andresen).

Spiess, German for a spear, so spelt as if the same word as *spiess*, a spit. However, the Mid. High Ger. form *spiez* (distinct from *spiz*, a spit) is for *spriez*, a *sprit*, a bow-*sprit*, from *spriezen*, to project or jut out (Andresen). Compare *speak* and *sprechen*.

Spitzname, German word for a nickname, as if from *spitz*, *spitzig*, sharp, biting, and *spitzen*, to prick, is another form of Low Ger. *spitsname*, connected with *spitsch*, jeering, scornful, Eng. *spite* [?].—Andresen. Compare *spottname*, a nickname, from *spotten*, to deride, *spöttisch*, satirical, mocking.

Sportiglione, or *sportoglione*, an Italian word for a bat (Florio), as if the bird which hangs under the eaves, *sporti*, *sporto*, is evidently a decapitated form of *vespertiglione*, Lat. *vespertilionem*.

Stambecco (Ital.), a corruption of the O. H. Ger. *stainboc*, Ger. *steinbock*, the wild goat, O. Fr. *boucestain*; as if from *becco*, a goat.

Sted-, the prefix in Danish *sted-barn*, a step-child, *sted-fader*, a step-father, &c., as if those words denoted a child, father, &c., put in the *stead* (Dan. *sted*) of the actual relation, is a modern corruption of the older form *stiv-*, as in Ger. *stief-*, A. Sax. *steóp-*, Swed. *styf-*, Icel. *stjúp-* (bereft) in *stjup-barn*, step-child, &c.

Sternlichtern, a popular corruption of *stearinlichter* (tallow candles), as if *star*-lights (Andresen).

Stiefel (Ger.), Icel. *stigvel* and *styfill*, O. H. Ger. *stiful*, boots, are corruptions of It. *stivale*, *estivale*, O. Fr. *estival*, from a Latin *œstivale*, a *summer* boot.

Stíg-vél, an Icelandic word for boots, as if a "stepping-device," from *stiga*, to step, and *vél*, a device, is a corruption of the older word *styfill*, that being itself a corruption of It. *stivale*. See Stiefel.

STIPIDITO, "used anciently for *Stupido*" (Florio, *Italian Dictionary*, 1611), as if, like our word "block-head," from *stipite*, a log or block.

STÔLBRUODER, a minister of a church in Mid. High Ger., as if from *stôle*, a stole, is properly *stuolbruoder* (Andresen).

STRASSE, way, road, in German, from Lat. *strata* (sc. *via*), "a paved road" (whence our "street"), when applied to a *strait*, *i.e.* a *straight*, *strict*, or narrow, piece of water, "Die *Strasse* bei Gibraltar," is plainly a corruption of the latter word (Lat. *strictus*).

SUCULA, Latin, a sow, the name of the constellation of the Hyades, probably originated in a mistaken rendering of the Greek word *huádes*, the *rainy* constellation (from *húo*, to rain), as if it were from *húes*, swine. However, Lat. *sucus* = moisture.

SUIKERY, the Flemish name of the plant *succory*, Fr. *chicorée*, Greek *kichôrê*, as if connected with *suiker*, sugar.

SÜND-FLUTH, the German word for the Deluge, as if it meant the *Sin-flood*, flood on account of sin, *sünde*, is a corruption of *sin-fluth*, O. H. Ger. *sin-vluot*, the great flood, *sin* being a prefix, denoting (1) always, (2) great, as in A. Sax. *sinhere*, a great army. A similar corruption is Dan. *synd-flod*, the sin-flood. See Goldziher, *Mythology among the Hebrews*, p. 442; M. Müller, *Lectures*, ii. 529, and Cleasby and Vigfusson, *Icel. Dict.* s.v. *Sí*. Pictet less correctly thinks that the original meaning was "inundation of the sea" (or *sound*).—*Orig. Indo-Europ.* i. 119.

SUZERAIN (Fr.) seems to be an amalgamation of Fr. *sus* (Lat. *susum*, under) with the termination of *souv-erain* (*i.e.* *superanus*, from *super*, above), an *under*-lord as opposed to a supreme or *over*-lord (compare Prov. *sotran*, an inferior, from Prov. *sotz*, Lat. *subtus*, beneath).

SYMPHONIA (*συμφώνια*), a musical instrument, a Greek corruption of the Semitic word *siphonia* (סִיפֹנִיה), (Dan. iii. 5), introduced no doubt by the Phœnicians, as if from *σὺν* and *φωνὴ*.

So Fürst, Meier, and Payne Smith (*Sermons on Isaiah*, p. 291). *Siphonyâh* is from Heb. *siphôn*, a pipe (compare Greek *siphōn*, Copt. *sēbi*, a reed, and perhaps Lat. *tibia*). In the Peshito it is *zefooneyo*. The names of other musical instruments (*e.g.* Greek *nábla*, *kinura*, *sambúkē*, Lat. *ambubaia*) are of Semitic origin (see Pusey, *On Daniel*, Lect. i.).

T.

TANNHIRSCH, an old name in German for a fallow-deer, as if from *tanne*, a fir-tree, is a corruption of *dammhirsch*, which is itself borrowed, in its first part, from Lat. *dama*, a doe (Andresen).

TARTARO (It.), the deposit or lees of wine, also used for the stone or gravel in the joints causing gout, or in the reines of a mans bodie (Florio), is a corruption of Arab-Pers. *dourd*, *dourdī*, sediment, deposit, Arab. *darad*, tartar or decay of the teeth (Devic). The word was introduced by the alchemists under the form of Low Lat. *tartarum*, and evidently influenced by *tartarus*, It. *tartaro*, the infernal regions, hell.

TAUSENDGÜLDENKRAUT, the German name of the plant centaury (really so called from Cheiron, the great centaur "leech"), a "thousand gulden plant," originating in a misunderstanding of Lat. *centaurea*, Gk. *kentaúrion*, as if meaning *centum aurei* (Andresen).

TĔHOM, an abyss, the deep, is the modern Jewish corruption of the Christian *dom* or cathedral (Von Bohlen, *Genesis*, i. 320).

TELLER (Ger.), a plate, is a naturalized and disguised form of Fr. *tailloir*, a platter on which to cut bread, from *tailler*, like "trencher," from *trancher*.

TEMUJIN, a name of the Mongolian hero Chingis-Khan, was confounded with the Turkish word *Temurji*, "an iron-smith," and hence originated the tradition that Chingiz was a blacksmith, and one of the mountains of Arbus-ula the forge of his smithy (Col. Yule, in Prejevalsky's *Mongolia*, vol. i. p. 221).

TERRACINA, the Latin name which William de Rubruk gives to a certain Mongol beverage of rice wine, evidently assimilating it to *terra*, is a corruption

of the native name *darásuu* or *darasoun*.

Tunc ipse fecit a nobis queri quid vellemus bibere, utrum vinum vel *terracinam*, hoc est cervisiam de risio (p. 305).

Vide Yule, in Prejevalsky's *Mongolia*, vol. i. p. 276.

Terre-plein (Fr.), "earth-full," a platform, according to Scheler, ought to be spelt *terre-plain*, "level-ground," like "de plain pied," on the level. However, the original meaning seems to have been earth filled into the inside of a bulwark or wall (Cotgrave), and so It. *terrapieno* (= *terrâ plenum*), the earth filled vp into the inside of a rampard (Florio). But the Italian has also *terrapianato*, levelled to the ground, and the words were perhaps confused.

Timballo (It.), a drum or tambour, Fr. *timbale*, Sp. *timbal*, are alterations of the forms It. *taballo*, Sp. *a-tabal*, from Arab. *tabl* (*at tabl*, "the tambour"), under the influence of Lat. *tympanum* (It. *timpano*), a tambour (Devic, Scheler), and perhaps of *cymbale*, It. *cimbalo*, Lat. *cymbalum*.

Tintenague (Fr.), *tutinag*, is a corrupt orthography of *toutenague*, Pers. *tutīā-nāk*, "analogous to tutie" (oxide of zinc), as if akin to *tinter*, to tinkle, or yield a metallic sound.

Tire-lire (Fr.), a money-box, sometimes understood as referring to the slit through which one "tire les lires," or draws out (Fr. *tirer*, It. *tirare*) one's francs (It. *lira*). But *lire* is not used for a franc in French, and the Italians have no word *tira-lira*. It probably meant originally the wherewithal to make merry, or a plaything, and so was a modification of *turelure*, an exclamation of joy (Scheler). Compare *tire-lire*, the song of the lark.

Tisserand (Fr.), a weaver, is an assimilation to words like *marchand* (Lat. *mercantem*) of old Fr. *teisserenc*, compounded of old Fr. *tissier* + *enc* (= Ger. suffix *-inc*, *-ing*).—Scheler.

Titel (*Titlé*), a false pronunciation and writing in German of the word *tüttel*, a point, which is said to be from *tutte*, the teat or nipple of the breast. Cf. *titel* or *tittel* of the law in Bible language, Eng. *tittle*, the slight projection which differentiates certain letters of the Hebrew alphabet, as Resh from Dagesh (Andresen).

Tolpatsch, a German word for an awkward fellow, apparently of native origin, from *toll*, crazy, odd (Eng. "dull"), and *patschen*, to patter, rattle, dabble, is really derived from the Hungarian (Andresen).

Tonlieu (Fr.), toll due to the lord of a manor, so spelt as if it meant the place, *lieu*, of custom, stands for old Fr. *tonliu*, Low Lat. *tonleium*, a corruption of *telonium*, Greek *telōnion*, a toll-house, or custom-house (Scheler).

Torrens, *torrentis* (Lat.), a "torrent," apparently the pres. participle of Lat. *torreo*, to burn, as if a fervid, and so a boiling, rapid, rushing stream, or, according to others, one whose channel is torrid or dried up in summer, a "wady." The idea of heat readily merges into that of quick motion; compare Fr. *tôt*, old Fr. *tost*, It. *tosto*, quickly, derived from Lat. *tostus*, burnt, hot, past partc. of *torreo* (Atkinson). So *burn*, a stream, O. Eng. *bourn*, A. Sax. *burna*, is near akin to A. Sax. *byrnan*, to burn, and Ger. *brunnen* to Goth. *brinnan*, to burn.

There, high my boiling *torrent* smokes,
Wild roaring o'er a linn.
Burns, Petition of Bruar Water.

The word is perhaps really allied to Sansk. *taranta*, a torrent, from the present partc. *tarant*, of the root *tṝ*, conveying the idea of rapid motion, to fleet away, swim, &c. (see Pictet, *Orig. Indo-Europ.* i. 144).

Torzuelo (Sp.), a male hawk, also *torçuelo* (Minsheu), so spelt from a false analogy to *torçer*, to twist, *torzicuello*, the wry-neck, &c., is a corruption of *terzuelo*, It. *terzuolo*, old Fr. *terciol*, Eng. *tiercel*, *tarsel*, *tassel*, from Lat. *tertiolus*.

Toutefois (Fr.), *i.e.* "every time," should properly be *toute-voie*, O. Fr. *toutesvoies*, It. *tuttavia*, "always," Sp. *todavia* (see Scheler, and Andresen, *Volksetymologie*, p. 19).

Tragmunt, a Mid. High Ger. word for a swift-sailing ship, as if a "carry-

quick," is a corruption of old Fr. *drómon*, Gk. *drómōn*, lit. a runner.

Tragemunt, an interpreter, is a corruption of *dragoman* (Andresen).

Train-train (Fr.), regular course or routine, is an assimilation to *train*, course, way, style of living, with which it has really no connexion, of the other form *tran-tran*, *e.g.* "It sait le *trantran* du Palais" (Gattel). This is derived from old Fr. *trantraner*, borrowed from Dut. *tranten*, *trantelen*, to walk leisurely to and fro (*trant*, a pace, *gemeenen trant*, the common course (Sewel); so Littré and Scheler.

Trampelthier, a German name for the camel, as if "trample-beast" (from *trampeln*), is a corruption, through the 15th century form *trummel-thier*, of the word *Dromedar*, a dromedary (Andresen).

Tréfonds (Fr.), ground, subsoil, formerly spelt *très fonds*, as if ground (*fonds*) beyond (*très* = *trans*), *i.e.* beneath, the surface, is really from Lat. *terræ fundus*.

Trementina, an Italian word for *turpentine* given in Florio, so spelt as if connected with *tremare*, &c., is corrupted from *terebentina* (*trebentina*), the product of the *terebinto* or terebinth-tree. Another corruption of the word registered by the same authority is *terminto*.

Trémière (Fr.), *rose-trémière*, the hollyhock, apparently, like *trémie*, the shaking mill-hopper, from Lat. *tremere*, to tremble (and so Ger. *zitter-rose*, "tremble-rose," no doubt borrowed from the French), is probably a corruption of *outremer*.

Rose d'outre mer, The garden Mallow, called Hocks, and Holyhocks.—*Cotgrave.*

So called because brought over sea from the Holy Land, where it is indigenous, like *outremer*, an azure blue brought from the Levant. *Rose outremer* was perhaps mistaken popularly for *rose ou tremer*.

The Hollihocke is called . . . of diuers *Rosa ultramarina* or outlandish Rose, . . . in French *Rose d'outre mer*.—*Gerarde, Herbal*, p. 784.

Tretoir and *Trittoir* are corruptions of Fr. *trottoir* that may be heard in in Berlin, as if connected with *treten*, to walk, and *tritt*, tread (Andresen).

Tricoise (Fr.), pincers, Prov. Fr. *trecoise*, seems to be an assimilation to *tricot*, *tricoter*, &c., of old Fr. *turcoises*, Turkish pincers (Littré). But compare old Fr. *estricquoyes*, iron pincers (Cotgrave), and *estriquer*, to pull on boots.

Trocart (Fr.), a surgical instrument, stands for an older form *trois-quarts*, which is a corruption of *trois-carres*, three edges, it being of a triangular form (Scheler).

Trou de chou, an old French word for a cabbage-stalk (Cotgrave, Rabelais), apparently "cabbage hole." *Trou* here is an altered form of Liège *tour*, *touwe*, a stalk, Wallon *touré*, *turo*, Fr. *turion*, Lat. *turio*, a shoot, a young branch.

Turcimanno, an Italian form of Arab. *tarǧomân*, an interpreter (whence our "dragoman," &c., see Truchman, p. 406), as if connected with *Turco*, a Turk; Pers. *tûrkûmân*.

Türse, a Mid. High Ger. word for a giant, as if connected with *turren*, to dare (cf. *türstec*, daring), is really the same word as O. Norse *thurs*, A. Sax. *thyrs* (Andresen).

Tvisthiort, a Danish name for the earwig, with the very inappropriate meaning of "twist-hart," is no doubt, as Molbech suggests, a corruption of *tve-stjert*, *i.e.* "two-start" (= two-tail), which is its name in Jutland, descriptive of its caudal forceps.

U.

Úfr (Icel.), the uvula, as if identical with *úfr*, roughness (under which Cleasby ranges it), is evidently a corruption of M. H. Ger. *uwe*, Lat. *uva*, a grape, a grape-like appendage, whence our "uvula" and Fr. *luette* (for *l'uette*).

Úlfaldi, the Icelandic name for the camel, has been adopted from Goth. *ulbandus*, which designates that animal in Ulfilas, A. Sax. *olfend*, O. H. Ger. *olpente* (all from Greek *elephá(nt)s*, the elephant, O. Eng. *olifaunte*), and assimilated regardless of meaning to the native word *úlf-*, *ulfr*, a wolf.

Úlf-liþr, "wolf's-joint," an Icel. word for the wrist, believed to have

been so called because the wolf Fenrir bit off Ty's hand at that joint (Edda 20), is really a corruption of *öln-liðr*, the "ell-joint" (pron. *unliðr*), from *öln*, the cubit, fore-arm, or "ell" (Lat. *ulna*), whence *öln-bogi*, el-bow, A. S. *el-boga* (Cleasby, 668, and 764).

UNTERSCHLEIF, a German word for fraud, knavery, as if "slipping under" (*schleifen*), is for *unterschlauf*, harbouring (of thieves), Mid. High Ger. *underslouf*, a lurking place (Andresen).

USTENSILE (Fr.), a utensil or implement, is a corruption of *utensile* (Low Lat. *utensilia*), under the influence of the synonymous old Fr. *ustil* (Mod. Fr. *outil*), from a Low Lat. *usitilia* for *usibilia* (Scheler, Littré).

V.

VACHES, in the French proverbial phrase, "Il parle Espagnol comme les *vaches*," is for *Vaskes* or *Basques* (Andresen, p. 21), "He speaks Spanish but poorly or not at all." Compare with this the Spanish saying, "*Vascuence*: Lo que esta tan confuso y oscuro que no se puede entender," "*Basque*, anything so confused and obscure as to be unintelligible." A proverb preserved in the north of Spain pretends that the devil himself spent seven long years amongst the Basques without succeeding in understanding a single word of the language (Hovelacque, *Science of Language*, p. 113).

VÁG-REK, "Wave-wreck," the Icelandic word for flotsam, as if what is *cast* up (*reki*) by the *wave* (*vágr*), seems to be a popular attempt at etymology or a misapprehension of an older form *vrek* or *vrak*, Dan. *wrech* (see Cleasby, *Icel. Dict.* s.v.). Compare Fr. *varech*, for *vrac*, seaweed cast ashore, Eng. *wrack*.

VAGUE (Fr.), when used in the sense of void, empty, waste, as in "terres vaines et vagues," is Lat. *vagus*, assimilated in meaning to *vacuus*, empty.

VALI-DIRE, an old French term for "A footman, or servant, only for errands" (Cotgrave), as if called from his delivering compliments and salutations (*vale*), is a corruption of *valet*, *valeter*.

VAGUE-MESTRE (Fr.), waggon master, is a corruption of Ger. *wagen-meister*.

VEDETTE (Fr.), an outpost or watch, It. *vedetta*, so spelt as if from *vedere*, to see, Lat. *videre*, is a corruption probably of It. *veletta*, from *veglia*, a watch, scout, or sentinel, Lat. *vigilia* (Scheler).

VENTER, and *se venter*, to brag, old Fr. spellings (in Cotgrave) of *vanter*, to vaunt (Prov. *vantar*, It. *vantare*, Low Lat. *vanitare*, to say vain or idle things (*vana*), to boast, or indulge in vanity), on the supposition that it was the same word as *venter*, to blow or puff, of the wind (*vent*), and so meant to be puffed up or inflated like a windbag. Compare It. "*sacco di vento*, a bag of winde, also an idle boaster, a vaunting gull."—Florio; Ger. *windbeutel*, a braggart; Lat. *ventosus*; Ger. *wind machen*, to boast; Dut. *wind breeken*, to vaunt (Sewel); "a bladder full of wind" (= a boaster).—Bp. Hall, *Works*, 1634, p. 176.

> With his own praise like windy bladder blown.
>
> *P. Fletcher, Purple Island*, viii. 36.
>
> Ne se pout nul *vanter*.
>
> *Vie de St. Auban*, l. 1783.

VERDE (It.), green, "Petrarke hath used the word *Verde* for a finall end, when he saith *gionto al verde*, alluding to a Candle which they were wont to colour greene."—Florio. It seems to be the same word as our *verge*, a limit, which is understood to be from Lat. *vergere*, to incline, tend, bend towards, or border. So Fr. *verger*, an orchard, stands for *verdier*, a greenery, Lat. *viridiarium*.

VÉRIN (Fr.), a machine with a screw, which some have supposed to be connected with *ver*, a worm (cf. "worm of a screw"), *verineux*, wormy, is the same word as It. *verrina*, a gimlet, Low Lat. *verinus*, a screw (as if from *veru*), Portg. *verruma*, Sp. *barrena*, all which words seem to be borrowed from Arab. *barīma*, a borer or gimlet (Vulg. Arab. *barrina*), from *baram*, to twist (Devic).

VERMOST, a popular German corruption of *famos* (Andresen).

VERT-DE-GRIS (Fr.), verdegris, "green-of-grey," anciently *vertegrez*, which is

probably from *vert aigret*, green produced by acid (Littré).

Vespæ, as it were "wasps," an old Latin word for a certain class of undertakers. "Those who discharge the office of burying corpses are so called, not from those little insects, but because they carry forth at *eventide* (*vespertino tempore*, *vespere*), those who could not afford the expense of a funeral procession" (Festus). The more usual term for them was *vespillones*.

Viðrini, an Icelandic word = *impotens*, according to Vigfusson and Cleasby is the same word as appears in A. Saxon as *wræne* = *libidinosus*, and is not compounded, as would seem at first sight, with the proposition *við*.

Vielfrasz, the German word for the glutton or wolverene, as if the great-eater, from *fressen*, to eat, is a corruption of Icel. *fiällfras* (? a mountain bear or mountain ferret).—Andresen. But Cleasby gives no such compound.

Vierge, a French name, according to Duncan Forbes, for the queen at chess, is a corruption of *fierge* or *fierce*, O. Eng. *fers*, M. Lat. *farzia* or *fercia*, Pers. *farz* or *firz*, a minister or counsellor (*History of Chess*, p. 209).

> With her false draughtes full divers
> She stale on me and toke my *fers*,
> And whan I sawe my *fers* away,
> Alas, I couth no lenger play.
> *Chaucer, Book of the Dutchesse*, ll. 652-656.

Vidrecome (Fr.), a large drinking-glass, so spelt as if from Ger. *wiederkommen*, to come again, as if descriptive of a circling cup which makes the tour of the table, is a corruption of old Fr. *wilecome*, *vilcom*, a loving cup, a word borrowed from A. Sax. *wil-cume*, welcome, greeting (see Diez, *Etym. Dict.* p. 461, trans. Donkin).

Vilain, in French so spelt with one *l* as if derived from *vil*, vile, instead of from *villanus*, a countryman, boor or churl. Thus Cotgrave defines *vilain*, "villanous, *vile*, base;" *vilein*, "servile, base, *vile*."

Compare the same collocation in the Authorized Version, "The *vile* person will speak villany" (Is. xxxii. 6).

Virebrequin, the old Fr. form of *vilebrequin*, a wimble or gimlet (in Cotgrave), still so called in Anjou (Gattel), on the assumption that it must be derived from *virer*, to turn round. *Vilebrequin* itself is a naturalized form of Flem. *wielboorken* (= wheel-bore-kin), a little revolving borer, a drill. Further corruptions are old Fr. *vibriquet* (Palsgrave), Picard. *biberquin*, Sp. *berbequi*.

Vitecoq (O. French), a snipe, as if from *vite*, swift, is a corruption of Eng. woodcock, A. Sax. *wudcoc* (Diez). A further corruption is *vit de coq* (in Cotgrave), a woodcock.

Viruelas (Sp.), small pox, so spelt with a probable reference to *virus*, is the same word as Fr. *vérole* (for *vairole*), *variole*, Low Lat. *variola*, from *varius*, of many colours, spotted.

Vizthum, a deputy or vicegerent, a Germanized form of *vicedominus*, Fr. *vidame*, as if containing the common affix *-thum*, Eng. *-dom*.

Voile, "a veil," in Wallon used for glass, is a corruption of old Fr. *voirre* (= *verre*), from Lat. *vitrum* (Sigart).

Voler, to steal or rob, has been generally regarded as a shortened form of *envoler*, to fly away, Lat. *involare*, to fly upon, and then to fly away with (Diez, Scheler). Thus the word would be identical with *voler*, to fly. It seems to me to be derived from Fr. *vole*, the palm or hollow of the hand (Cotgrave), so that *voler* (like "to palm dice," Nares) would mean to conceal in the hollow of the hand, to steal. So It. *involare*, to filch, pilfer, or hide out of sight (Florio), from *vola*, the palm (Id.); Lat. *involare*, to steal, from Lat. *vola*, the hollow of the hand. "*To palm* (of *palma*, the hollow of the hand), to juggle in one's hand, to cog, or cheat at dice" (Bailey). Compare

> Grypyn, *involo*.—*Prompt. Parv.* (ed. Pynson).
> Involo, *in volâ* aliquid continere.—*Catholicon*.

Hence old Fr. *embler*, to steal (*Vie de St. Auban*, l. 956).

Vorzeichen, properly meaning a token, is a popular German corruption of *pforzich* (= Lat. *porticus*).—Andresen.

Vullemunt, and *vollemunt*, Mid. High Ger. corruptions of Lat. *funda-*

mentum, influenced probably by *fulcimentum* (Andresen).

W.

Wachholder, the German name of the juniper, as if from *wach* (awake) and *holder* for *holunder* (the elder), is a corrupted form of Mid. High Ger. *wecholder*, *wechalter*, from *wechal*, lively (cf. Lat. *vigil*), and *-ter* (= tree, Goth. *triu*). The allusion is, no doubt, to its evergreen appearance, like Lat. *juniperus*, for *juveni-perus*, "young-bearing."

Wahlplatz, } German words for a
Wahlstatt, } field of battle, so spelt as if compounded with *wahl*, choice, election, are (like *Walhalla*, Icel. *Valhöll*, *Walkürien*, Icel. *Val-kyrja*) from *wal*, signifying defeat, battlefield, the collection or number of the slain, Icel. *valr*, the slain, A. Sax. *wael*, *walre*.

Währwolf, "ware-wolf," as if from *währen*, to beware, is a German perversion of *werwolf*, *i.e.* man-wolf, "Lycanthrope," from *wër*, a man. In Low Latin *werwolf* became *gerulphus*, whence *garou* (in Fr. *loup-garou*), which was mistaken (*e.g.* by Cotgrave) as a syncope of the words *garez-vous*, take heed, turn aside, look to yourselves, so that *loup-garou* was understood in exactly the same sense as Ger. *währwolf*.

Wahr-zeichen (Ger.), a sign or token, literally a "true-token," as if from *wahr*, true, is a corruption of the old High German *wort-zeichen* (Icelandic *jartegn* or *jarteikn*), a "word-token," denoting originally a ring or any other pledge brought by a messenger to prove the truth of his words. Another old corruption is *wartzeichen*, a watch-word, as if from *warte*.

Wallfisch, the whale, and *wallross*, the walrus, so spelt in German, as if from *wall*, the shore, are incorrect forms from *wal*, the whale (Andresen).

Eng. *walrus* is a transposed form of *ros-wal*, old Eng. *horse-whale*, A. Sax. *hors-hwœl*, which seem to be corrupt forms of Icel. *rosm-hvalr*, where *rosm* is of doubtful origin (Cleasby, p. 501).

For the more commoditie of fishing of *horsewhales*.—*Hakluyt, Voiages*, 1598, p. 5.

Wehrgeld, in German a less correct form of *wergeld*, lit. a man's fine, *i.e.* an amercement for killing or inflicting serious injury on a *man*, *wër* (= Lat. *vir*, as in *werwolf*, man-wolf), so spelt as if from *wehr*, a defence.

Weichbild, German for a town, district, a mis-spelling as if connected with *weich*, weak, is from *wich*, = Lat. *vicus*, Eng. and Scot. *wick*, as in Berwick, "bailliewick."

Weichselzopf, "Vistula-lock," a German name for the diseased state of the hair called *Plica Polonica*, as if the disease prevalent on the banks of the Vistula, is not compounded originally with *weichsel*, but with *wichtel*, *wicht*, a goblin, which was imagined to entangle the hair. The word thus exactly corresponds to our "elf-lock." So Andresen, *Volksetymologie*, p. 84; but M. Gaidoz throws some doubt upon the statement, *Revue Critique*, Août 19, 1876, p. 120.

Weihbischof, a German word for a suffragan or vicarious bishop, a bishop's substitute (as if "holy-bishop," from *weihe*, *weihen*), looks very like a corruption of *vice-bischof*.

In *wegedistel* (St. Mary's thistle) and *wegedorn* (Christ-thorn), *wege* probably has no connexion with *weg*, way, but is a corruption of *weihe*, holy (Swed. *viga*, to consecrate, Icel. *vigja*, Goth. *weihan*, Dan. *vie*). Compare Eng. "Blessed Thistle," *carduus benedictus*.

Weiher (Ger.), a fish-pond, so spelt as if akin to *wehr*, a dam or weir (*fischwehr*), Dut. *weer*, is merely a naturalized form of Fr. *vivier*, Lat. *vivarium*, a pond for keeping fishes alive; M. H. Ger. *wiwer*. See Waver, p. 427.

Weinnachtstraum, an Americo-German word for a "Christmas Dream," as if a "Wine-night's Dream," *weinnacht* being a corruption of Ger. *Weihnacht* (Holy-night), Christmas.

Next dings ve had de *Weinnachtstraum* gesung by de Liederkranz.
Leland, Breitmann Ballads, p. 107 (ed. 1871).

Weissager, German (Eng. "wiseacre"), as if directly from *weise*, wise,

and *sagen*, to say, is a corruption of O. H. Ger. *wizago*, = A. Sax. *witiga*, a prophet, "wizard," "witch," Icel. *vitki*, a wizard.

WILDSCHUR, a German word for a furred garment, as if compounded of *wild*, wild, and *schur*, a shearing, and so the "fur of a wild-beast," is a corruption of the Slavonic word *wilczura*, a wolf's-skin coat (Andresen). The word undergoes a further disguise in Fr. *vitchourra*.

WINDBRAUS, "Wind-bluster," a Tirolese corruption of Ger. *Windsbraut* (q. v.).—Andresen.

WIDERTHON, the German name of the plant maiden-hair or Venus' hair, as if from *wider*, against, and *thon*, clay, is a corruption of the older forms *wedertam*, *widertat*, of uncertain origin. Another popular corruption of the same is *widertod*, as if from *tod*, death (Andresen).

WIEDEHOPF, "withe-hopper," the German name of the hoopoe, Mid. High Ger. *witehopfe*, as if the "wood-hopper," from O. H. Ger. *witu* = Eng. *wood*, and *hüpfen*. It is probably a corruption of Lat. *upupa*, Gk. *ἔποψ*, Fr. *huppe* (Andresen).

WILDBRET, a German word for game, as if *wild*, game, dressed for the table, *bret*, is a modern and incorrect form of *wildbraten*, from *braten*, to roast, Mid. High Ger. *wiltpraete*.

WINDHUND, } German words for the
WINDSPIEL, } greyhound and coursing, as if denoting swift as the *wind*. The first part of the word, however, Mid. High Ger. *wint*, itself denotes the greyhound, and the compound *windhund* is a pleonastic uniting of the species with the genus, as in *maulesel*, mule-ass, *walfisch*, whalefish (Andresen).

WINDSBRAUT, "Wind's-bride," a German word for a squall or gust of wind, Mid. High Ger. *windesbrût*, is from *windes sprout*, from *sprôuwen* (= *spriihen*), *spargere* (Andresen).

WITTHUM, a German word for a dowry, so spelt as if of a common origin with *witwe*, a widow, *wittfrau*, a widow-woman, *wittmann*, a widower (just as "dower," Fr. *douaire*, is connected with "dowager"). *Witwe*, however, is from Lat. *vidua*, while *witthum* is another form of *widum*, from *widem*, a jointure (Andresen).

WOLFSBOHNE, *i.e. Wolf's-bean*, the German word for the lupine plant, seems to have originated in a misunderstanding of Lat. *lupinus* as being a derivative of *lupus*, a wolf. However, as Pictet points out, the Russian *volčiž bobu*, Illyr. *vucji bob*, are synonymous with the German word (*Origines Indo-Europ.* i. 286).

WÜTHENDE HEER (Ger.), "the wild host," wild huntsman, as if from *wüthen*, to be mad (old Eng. *wood*), is a corruption of *Wuotanes her*, *i.e. Wodan's* or *Odin's* army, as shown by the Swabian expression for an approaching storm, "'s Wuotes Heer kommt" (Andresen).

Wodan was originally a storm-god, his name akin to Sansk. *vâta*, the wind. (See Kelly, *Indo-Europ. Trad.* p. 267; Pictet, ii. 685; Carlyle, *Heroes*, Lect. i.)

Z.

ZANDER, the German name of the fish we call pike, as if so called from its formidable teeth, Prov. and Mid. High Ger. *zand*, a tooth, Ger. *zahn*, is otherwise written *sander*, as if from *sand*, sand.

ZEEHOND (Dut.), "sea-dog," the seal, looks like a corruption of Dan. *sælhund*, "seal-hound," Swed. *själ-hund* (Icel. *selr*, O. H. Ger. *selah*, A. Sax. *seol*, the seal).

Eng. *seal* was formerly regarded as a contraction of "sea-veal," a sea-calf.

> The sea Calfe, in like maner, which our country mẽ for breuitie sake call a *Seele*, other more largely name a *Sea Vele*, maketh a spoyle of fishes betweene rockes and banckes, but it is not accounted in the catalogue or nũber of our Englishe dogges, notwithstanding we call it by the name of a Sea dogge or a sea Calfe.—*A. Fleming, Caius of Eng. Dogges*, 1576, p. 19 (repr. 1880).

ZETTOVARIO (It.), an Indian plant with a bitter medicinal root, so spelt as if compounded with *vario*, variegated, is a corrupt form of *zedoaria*, Sp. *zedoaria*, Portg. *zeduaria*, Fr. *zédoaire*, all from Arab-Pers. *zedwār*, or *jedwar* (Devic).

Zieh-bock, a West Prussian word for the tube of a pipe (as if from *ziehen*, to draw, and *bock*, a buck), is a curious corruption of the Slavonic *tschibuk*, a *chibouque* (Andresen), or, more correctly, of Turkish *tchibûq*, or *tchubûq*, a pipe (Devic).

Ziehjarn, a popular German corruption of *cigarre*, as if from *ziehen*, to draw.

Zither, the German name of a stringed instrument so called, as if connected with *zitter*, to shake or quaver, from the tremulous sound of the chords, is the same word as Lat. *cithara*.

Zwergkäse, "dwarf-cheese," a German word for whey-cheese, as if called so from its small size (*zwerg*, a dwarf), is a corruption of *quarkkäse* (with the common change between *qu* and *zw*), from *quark*, curd, Mid. High Ger. *twarc;* the form *twarg* still being found in West Prussia (Andresen).

Zwiebel, a German word for a species of onion or chives, as if to denote its *twofold* bulb (from *zwei*, *zwie-*, two), like the plant-name *zweiblatt*, bifoil; and so the Mid. High Ger. word *zwibolle*, "double-bulb," as if from *bolle*, a bulb. All these, however, are corruptions of It. *cipolla*, = Lat. *cepula*, from *cepa*, our "chives." Perhaps there may have been an oblique reference, in the way of contrast, to Lat. *unio*, from *unus*, the single bulb (whence Fr. *oignon*, our "onion").

A LIST OF PROPER NAMES OF PERSONS AND PLACES CORRUPTED BY FALSE DERIVATION OR MISTAKEN ANALOGY.

A.

Abbé Heureux, a Fr. place-name, is a popular corruption of *Abéourou* (L. Larchey, *Dict. des Nommes*).

Abbey, a surname, is probably identical with *Abo* (in Domesday), old Ger. *Abbi, Abbo, Ibba*, Frisian *Abbe*, Dan. *Ebbe, Ebba*, A. Sax. *Ibbe*, all perhaps from *aba*, a man (R. Ferguson, *English Surnames*, p. 340).

Abel, Tomb of, 15 miles N. of Damascus, shown by the Arabs, is probably a mere misunderstanding of the name of the ancient city of *Abila*, the ruins of which are close at hand (Porter, *Giant Cities of Bashan*, p. 353).

Aberhill, in the county of Kinross, is an English corruption of the Gaelic *Abhir-thuill*, which means "The confluence of the holes or pools" (Robertson, J. A., *Gaelic Topography of Scotland*, p. 72).

Aberlady, in the county of Haddington, is a corruption of the old spelling *Aberlevedy*, Gaelic *Abhir-liobh-aite*, "The confluence of the smooth place" (Robertson, *Gaelic Topography of Scotland*, p. 94).

Abermilk, in the county of Dumfries, is a corruption of the old name *Abermelc* or *Aber-milc*, Gaelic *Abhir-milleach*, "The confluence of the flowery sweet grass" (Robertson, *Gaelic Topography of Scotland*, p. 75).

Abersky, in Forfarshire, a corrupt form of the Gaelic *Abhir-uisge*, "The confluence of the water or stream" (Robertson, p. 96).

Ablewhite, an Eng. surname, is another form of the name *Hebblewhite, Hebblewaite*, or *Hebblethwaite*, originally of local signification, the *thwaite*, or clearing, of one Hebble or Hebel (Ferguson, 342).

Aboo-seer, the modern Arabic name of the ancient *Busiris* (perhaps = Egyptian *Pa-hesar*, "the [abode?] of Osiris"), corrupted into a new meaning (Smith, *Bible Dict.* vol. ii. p. 578).

Achterstrasse, the name of a street in Bonn, as if "Back-street," was originally *Akerstrasse* or *Acherstrasse*, the street that leads to Achen (Andresen).

Acre, in *St. Jean d'Acre*, is evidently a corruption of its ancient name in Hebrew *'Hakko* (or *Accho*, Judges, i. 31), Egyptian *'Hakku*, meaning "Hot sand," now Akka.

Acutus. Verstegan mentions that there was to be seen in Florence the monument and epitaph of an English knight *Joannes Acutus*, and some, he says,

> Have wondered what Iohn Sharp this might bée, seeing in England they never heard of any such; his name rightly written being indeed *Sir Iohn Haukwood*, but by omitting the *h* in Latin as frivolous, and the *k* and *w* as

unusuall, he is heere from Haukwood turned unto *Acutus*, and from *Acutus* returned in English againe unto *Sharp.—Restitution of Decayed Intelligence*, 1634, p. 302.

Some account of this Sir John Hawkwood, who died in 1394, and also had a tomb in Sible Heveningham Church, Essex, is given by Weever, who says :—

The Florentines in testimony of his surpassing valour, and singular faithfull seruice to their state, adorned him with the statue of a man of armes, and a sumptuous Monument, wherein his ashes remaine honoured at this present day. — *Funerall Monuments*, 1631, p. 623.

ADDERVILLE, a place-name in Donegal, is a corruption of Ir. *Eadar baile*, "central town," Middleton (Joyce, *Irish Names of Places*, 2nd Ser. p. 417).

ADDLEHEAD, a surname, seems to be corrupted from O. Sax. and O. H. Ger. *Adelheid* (nobleness), whence the Christian name *Adelaide* (Ferguson, 263).

ADDLE STREET, near the Guildhall, London, is believed to owe its name to a royal residence of *Athel-stane*, which once stood there (Taylor, 284).

'ADELPHOI, "Brothers," is the form that the ancient *Delphi* has assumed in modern Greek.

ADELSCHLAG, the name of a Bavarian village, as if "Nob'e Blow," was originally *Adaloltesloh* (Andresen).

ADIABENE, a Greek river-name, as if the "impassable," from *a*, not, and *diabaino*, to cross, is said to be a perversion of its proper name *Adiab* or *Zab* (*Philolog. Soc. Proc.* v. 142).

ÆNEAS, a personal name in Ireland, is a corruption, under classical influence, of Ir. *Aengus* (from *aen*, single, and *gus*, strength), Angus (O'Donovan). In Scotland it stands for *Aonghas* (excellent valour), in Wales for *Einiawn* (just).—Yonge, *Christian Names*, i. 176.

AGUE, a surname, is supposed to be the same as old Ger. *Aigua*, *Ageuus* (Ferguson, 376).

AIR, } Eng. surnames, are probably
AIRY, } from old Ger. names *Aro*, *Ara*, Icel. *Ari*, a common proper name, from Icel. *ari*, an eagle, O. H. Ger. *aro*, Goth. *ara*.

AIRSOME, a place-name in the Cleveland district, Yorkshire, is a corrupted form of the ancient *Arusum*, *Aresum*, = Danish *Aarhuus* in S. Jutland.

AIRSOME, a surname in Yorkshire, is a corruption of the old name *Arhusum* (*Aarhuus*).—*N. & Q.* 4th S. ii. 231.

AKE MANNES CEASTER, or *Acemannesburh*, the Anglo-Saxon name of Bath, as if the aching man's, or invalid's, city, seems to be due to a misunderstanding of its old Roman name *Aquæ* (Taylor, *Words and Places*, 2nd ed. p. 465). Compare Ger. *Aachen* (= Fr. *Aix* la Chapelle), of similar origin.

AKENSIDE, an Eng. surname, seems to have been originally a local name, the *side* or possession of *Aikin*; compare Icel. name *Aki*, and *Achi* in Domesday (Ferguson, 192).

ALE, an Eng. surname, probably corresponds to old Ger. *Aile*, *Ailo*, *Agilo*; Mod. Ger. *Eyl*; A. Sax. *Aegel*, Icel. *Egil* (Ferguson, 374).

ALEMAN, a surname, is a corrupt form of old Eng. *Almaine* or *Almayne*, a German (Bardsley, *Romance of London Directory*, p. 116). Hence also *Allman*.

ALEXIA, a Latinized form of the name of Alice, found in mediæval documents, stands for Adelicia, Adelisa, and are variants of Adelaide, Frankish *Adalheit*, "noble cheer" (Yonge, *Christ. Names*, ii. 398).

ALKIMOS, "valiant," the Greek name of a Jewish priest (1 Macc. vii. 14), is the Grecized form of *Eliakim* (Heb. *Elyâkim*), "God hath set up."

ALLCOCK, a surname, probably stands for *Hal-cock*, "little Harry," like *Hancock*, little Hans or John, *Jeff-cock*, little Jeffrey, *Bat-cock*, little Bat or Bartholomew, *Glas-cock* (for Clas-cock), little Nicholas, *Simcock*, little Simon, *Luckock*, little Luke, *Wilcock*, little William.

ALLCORN, an Eng. surname, is a corruption of the original local name *Alchorne* (Lower).

ALLÉE BLANCHE, a Fr. perversion of *La Laye Blanche*, "white milk," the name of a glacier on Mont Blanc (L. Larchey, *Dict. des Nommes*).

ALMOND, the name of three rivers in Scotland, is a corruption of the old

name *Awmon*, Gaelic *Abhuinn*, a river (Robertson, *Gaelic Topography of Scotland*, p. 123).

ALMOND, an Eng. surname, is probably from A. Sax. name *Alhmund*, Icel. *Amundr*, from *mund*, protection (Ferguson, 195).

ALTAVILLA. This classical looking name of a place in Limerick is an Anglicized way of writing Ir. *Alt-a'-bhile*, "The glen-side of the old tree" (Joyce, *Irish Names of Places*, vol. i. p. 374).

ALTMÜHL, a German place-name, as if "old-mill," Mid. High Ger. *altmule*, O. High Ger. *altmuna*, are from the Keltic *Alcmona* (Andresen).

AMAZÓN (Greek), "the breastless," the name given to the female warriors who were fabled to have destroyed the right breast that it might not impede their use of the bow, as if from *a*, not, and *mázos*, the breast, is said to have been a corruption of an Asiatic word, meaning a lunary deity (Tcherkes, *Mazu*, the moon).—Ristelhuber, in *Revue Politique*, 2nd S. v. 712.

The legend of a tribe of Northern Amazons or kingdom of women is supposed to have originated in a confusion between the word Qvœns, the name given by the Finns to themselves, and Swed. *quinna*, a woman or "quean" (Taylor, 395).

AMAZONENBERG, the form which mapmakers have given to *Matzonaberg* (Andresen).

ANNA or *Hannah* in Ireland is often a representative of the native *Ainè* (joy).—Yonge, *History of Christian Names*, i. 103.

ANNABELLA, the name of a place near Mallow, is a corruption of Ir. *Eanach-bile*, "The marsh of the old tree" (Joyce, i. 446).

ANNA PERENNA, as if from *annus* and *perennis*, the bestower of fruitful seasons, is probably a corruption of the Sanscrit *Apna-purna* (the food giver), *Apna* containing the root *ap* (*aqua*), nourishment by water, and *Purna* the stem of *pario* (to produce).—Cox, *Aryan Myth.* i. 434.

ANTERIVO, the Italian name of the town *Altrei*, in Tirol, as if "before the river." Its original name was "Alltreu," conferred on it by Henry, Duke of Bohemia (Busk, *Valleys of Tirol*, p. 375).

ANTHÊNAI, "The Flowery," is the modern Greek name of *Athênai*, Athens (Sayce, *Principles of Comp. Philology*, p. 362). This, however, is only a recurrence to the primitive meaning, if they be right who regard *Athînê* as meaning *Florentia*, "The Blooming," from a root *ath*, whence also *anthos*, a flower (Curtius, *Griechischen Etymologie*, vol. i. p. 216, vol. ii. p. 316).

ANTWERP, originally, no doubt, the town which sprang up "at the wharf" (Taylor, p. 393; compare Dut. *aan*, at, and *werf*, wharf), has long been popularly regarded as having had its name "of *hands* being there cut off and *cast* into the river of Skeld" (Verstegan, *Restitution of Decayed Intelligence*, 1634, p. 209), owing to its approximation in sound to Flemish *handt werpen*, hand throwing. A giant named Antigonus cut off the right hands of strangers who withheld their toll and threw them into the river; hence the two "couped" hands in the heraldic cognizance of the city (*Illust. London News*, May 25, 1872).

APHRODITÉ, the Greek name for Venus, so called as if for the reason that she sprang from the *foam*, *áphros*, of the sea. It is supposed that the Phœnician name of the goddess, *Ashtoreth*, would by Grecian lips be pronounced *Aphtorêthê*, and that this was altered so as to give a Greek sense.

APPLEBY, a place-name in Westmoreland, appears to have been formed from the Roman *Aballaba* (Ferguson, 194).

APPLECROSS, in the county of Ross, is a corruption of the older name *Abercroisean*, Gaelic *Abhir-croisean*, "The confluence of troubles" (Robertson, J. A., *Gaelic Topography of Scotland*, p. 98).

Skene gives the Gaelic name in the form *Aplrorcrosan*.

ARCHIPELAGO, as if the "chief sea," is said to be a corruption of its Greek name *Aigaion pelagos*, the Ægean Sea.

Sandys says that the Ægean Sea, named after Ægeus, the father of Theseus, is "now vulgarly called the *Arches*" (*Travels*, p. 10).

Areopolis, the city of Ar (or Rabbath Moab, now Rabba), is so named by Greek and Roman writers, as if the *city* of *Arês* or Mars (Tristram, *Land of Moab*, p. 110).

'Aríbeh, in *Jebel 'Aríbeh*, the Arabic name of a Sinaitic mountain, as if called from the plant *áribeh*, with which it abounds, is a corruption of the old name *Horeb*, which having no meaning to the Arab ear has long since perished (E. H. Palmer, *Desert of the Exodus*, vol. i. p. 21).

Armen gecken, "Poor fools," a popular Ger. corruption of *les Armagnacs* (*Revue Politique*, 2nd S. v. 711).

Arrow, the name of a river in Herefordshire, apparently indicative of the swiftness of its stream, has no more to do with *arrow* (=*sagitta*), O. Eng. *arwe*, than the *Dart* in Devonshire (for *Darent*, *Derwent*, Celt. *Dwr-gwyn*, "clear water") has to do with *dart*. It has been variously traced to the British *Aarwy*, "overflowing" (*Quarterly Rev.* No. 295, p. 158), and the Celtic *arw*, violent (I. Taylor, *Words and Places*, p. 216). The river Tigris, however, obtained its name from the arrowy swiftness of its course, being near akin to O. Pers. *tigris*, an arrow (? Zend *tighra*, rapid.—Benfey), Pers. *tig*, and the swift bounding *tiger*, Lat. *tigris* (cf. Greek *Aetos*, eagle, as a name for the Nile).

Old Sir John Maundeville (*Voiage and Travaile*, p. 304, ed. Halliwell) would seem to have had an inkling of this relationship—

> The thridde Ryvere that is clept *Tigris* is as moche for to seye as faste rennynge; for he rennethe more faste than ony of the tother. And also there is a Best that is clepid *Tigris*, that is faste rennynge.

Sylvester speaks of

> Tear-bridge Tigris swallow-swifter surges.
> *Du Bartas*, p. 276 (1621).

Compare—

> Thou Simois, that, *as an arowe*, clere
> Through Troy rennest, aie downward to the see.
> *Chaucer*, *Troilus and Creseide*, l. 1548.

Arrow is probably identical with the river-names *Arro* (Warwick), *Arw* (Monmouth), *Aray* (Argyle), *Are* and *Aire* (Yorkshire), *Arga*, *Arva* (Spain), *Aar* (Germany), &c.

Ashbolt, an Eng. surname, is probably, like *Osbald*, from Icel. *áss*, a god (especially Thor), and *báld*, bold. So *Osburn* = Icel. *As-björn* (God-bear) exactly corresponding to *Thorburn* = Icel. *Thor-björn* (Thor-bear). *Ashkettle* = Icel. *As-ketill*, corresponding to *Thurkettle* = Icel. *Thor-ketill* (Thor's caldron).

Ash-bourne, like the similar river-names, *Is-bourne*, *Wash-bourne*, *Ouse-burn*, is Celtic *uisge* + Eng. *burne*, "water-brook" (Taylor, 211). Compare Eastbourne.

Ashkettle, as a surname, is derived from the Danish *Asketil*. See Ashbolt.

Astroárchē, "Star-ruler," a name given by the Greeks to *Astarte* (*e.g.* Herodian, v. 6, 10, identifying her with the Moon), is a corruption of that word, which is only another form of Heb. *Ashtôreth*. Cf. Assyrian *Ishtar* (*Bib. Dict.* i. 123).

Audard, St., is a corruption of *St. Theodhard*, "people's firmness" (Fris. *Tiard*), Archbishop of Narbonne, from a false analogy probably to names like Audorn, Audovard, Audwine. The initial *Th* was merged and lost in the final *t* of "Saint." For the contrary mistake compare *Tabbs* for St. Ebbs, *Tooley* (St.) for St. Olaf, *Tawdrey* for St. Audrey, &c.

Austin, or *Augustin*, is sometimes only an ecclesiastical modification of Danish *Eystein*, "island-stone" (Yonge, *Christ. Names*, ii. 431; i. 337).

Auteverne (in Eure), which ought to mean *haute verne* (grand aune), is really *haute avoine*, its Latin name in 12th century having been *alta avesna* (L. Larchey, *Dict. des Nommes*).

B.

Babel, Heb. *Bâbel* for *Bâlbêl*, as if from *bâlal*, to confound, is a Semitic interpretation of *Bab-el*, "The gate of the God," which was originally a trans-

lation of the synonymous Accadian name *Cadimirra* (A. H. Sayce, *Babylonian Literature*, p. 33).

So Stanley, *Jewish Church*, vol. i. The Arabic name for the ruins is *Bab-il*, understood as the "gate of God" (*Bib. Dict.* i. 149).

BACCHUS, a surname, is the same as the north country name *Backus*, *Bakkus*, or *Backhouse*, *i.e.* *Bake-house*, in Cleveland pronounced *backus* (Atkinson). Compare the names Moorhouse, Stackhouse, Woodhouse.

Bakhouse, or bakynge howse. Pistrina.—*Prompt. Parv.*

BAGSHOT, near Ascot, is said to be the modern form of *badger's holt*, the badger's wood (Ger. *holz*). So *Aldershot* for Alders' holt, and *Badshot* (Taylor, 360).

BAKE-WELL, in Derbyshire, spelt *Bathequell* in 13th century, in Domesday Book *Badequella*, is the A. Sax. *Badecanwylla*, *i.e.* "*Badeca's Wells*" (Sax. Chron.).

BALAAM, a surname, seems to be a mis-spelling of a local name (*Bale-ham*). —Ferguson, 382.

BALLY-WATER, a place-name in Wexford, stands for Ir. *baile uachtar*, "upper-town" (Joyce, i. 40).

BARBARY, in N. Africa, originally the kingdom of the *Berbers*, has been assimilated to the Lat. *barbarus*, Greek *bárbaros*, a foreigner (Taylor, 396).

BAREBONE, the name of the family to which the Puritan Praise-God belonged, is a corruption of *Barbon*, the name of a French Huguenot family (S. Smiles, *The Huguenots*, p. 361, 1880).

BARMOUTH, on west coast of Wales, was originally *Aber-Mowdd*, *i.e.* the mouth (*aber*) of the river Mowdd (Key, *Language*, p. vii.) or Mawddach. Spurrell gives the name as *Abermaw*.

BARWYNION, the Welsh form of *Pyrenees* (said to be from Basque *pyrge*, high), as if derived from *bar*, summit, and *wyn*, lambs.

BASKERFIELD, } Eng. surnames, are
BLOMFIELD, } said to be corruptions of the French *Baskerville* and *Blondeville* (Lower).

BATTERSEA, is never *battered* by the *sea*, but is corrupted from *Peter's Eye* (or island), taking its name from the adjacent *Abbey of St. Peter*, at Westminster. See Stanley, *Memoirs of Westminster Abbey*, p. 18.

BAUVILLE, a place-name in Donegal, is a Frenchified form of Ir. *Bo-bhaile*, "Cow-town" (Joyce, i. 338).

BAYSWATER is said to have got its name from a pool or pond situated there, which used to be called "Bayard's watering" (Jesse, *London*, vol. i. p. 22).

BEACHY HEAD, the name of a well-known promontory near Eastbourne in Sussex. "It is so called from the *beach* adjoining," says the *Compleat History of Sussex*, London, 4to. 1730, p. 520. It is really, however, a corruption of the name *Beauchef*, "Fine Head," just as Beauchamp is pronounced *Beacham*.

BEACONSFIELD, formerly spelt *Beckonsfield*, and *Becansfield*, was probably originally *bécen-feld*, indicating a clearing in the *beeches*, A. Sax. *búcen*, which once covered the whole Chiltern range (*Sat. Review*, vol. 51, p. 649).

BEELZEBUB, "Lord of flies," the fly-god (S. Matt. x. 25), a conscious Jewish perversion of *Baalzebûl*, "Lord of the dwelling" (2 Kings i. 2), *i.e.* occupying a mansion in the seventh heaven (Smith, *Bib. Dict.* i. 178). J. Lightfoot however explains it "Lord of dung" (*Works*, vol. xi. p. 195).

BEER EL SEBA (Arabic), "The well of the lion," is a corruption of Heb. *Beersheba*, "The well of the oath."

BEIT-LAHM, "House of flesh," is the modern Arabic corruption of *Bethlehem*, "House of bread."

BEIT-UR (Arab.), "House of the eye," is the modern form of *Beth-horon*, "House of caves."

BELGRADE, the name of a town in Servia, which seems to suggest a Romance origin, is properly in Slavonic *Beo-grad*, "The White Town."

BELIAL, frequently retained untranslated in the Authorized Version and Vulgate, apparently from a notion that it was a proper name for some false

god akin to *Bel*, *Baal*, &c.; especially in the phrase "Sons of Belial" (Judges xix. 22; 1 Sam. ii. 12). It is really Heb. *bĕliyaal*, meaning worthlessness (lit. *bĕli*, without, *yaal*, usefulness), hence "sons of worthlessness" for "good-for-nothing fellows" (*Bib. Dict.* i. 183). In 2 Cor. vi. 15, *Belial* is used in the Greek as a personification of evil.

What concorde hath Christ with *Beliall?*—*Cranmer's Version*, 1539.

[Sarrazins] en Apolin creient Sathan e *Belial*. *Vie de St. Auban*, l. 14.

A jest . . . verie conducible to the reproofe of these fleshly-minded *Beliats*. [Margin] Or rather *belly-alls*, because all theyr mind is on theyr belly.—*Nash, Pierce Penilesse*, 1592, p. 49 (Shaks. Soc.).

BELISE, in Honduras, originally *Balize* or *Balis*, and that for *Valis*, the Spaniards' pronunciation of *Wallis*, the town having received that name from the first settler, Wallis the buccaneer, in 1638 (*N. and Q.* 1 S. iv. 436).

BELLE-PORT, in the county of Ross, is a corruption of Gaelic *Baile-phuirt*, "The town of the port" (Robertson, p. 205).

BELLE POULE, a corruption by French sailors of the name of the island *Belopoulos*.

BELLOWS, a surname, is, according to Camden, a corruption of *Bellhouse* (*Remaines*, 1637, p. 122).

BELL-SAVAGE. "The sign of the Saba," is mentioned in Tarleton's *Jests*, 1611, as being a tavern, and Douce (*Illustr. of Shakspere*) thinks that *La Belle Sauvage* is corrupted thence. He quotes from the old romance of Alexander the following lines describing a city

Hit hotith Sabba in langage.
Thennes cam *Sibely savage*,
of al theo world theo fairest queue,
To Jerusalem, Salamon to seone.

He thought *Sibely savage* was for *si belle savage*, but it is no doubt for *Sibylla*.

BERN, the Germanized form of Verona, as if connected with *bären*, bears, which have consequently come to be regarded as a sort of totem of the city, a number of these animals being always kept on show in a bear-pit.

BIERHOLD, as a German name, sometimes *Birolf*, is an intelligible perversion of the foreign name, *Pirol* (= yellow-thrush), Mid. High Ger. *piro* (Andresen).

BILLIARD, a surname, is perhaps a corruption of *Billhard*, Ger. *Billhardt*, connected by some with the Icelandic goddess *Bil* (Ferguson, 58).

BIRCHIN LANE, London, was originally *Burchover Lane*, "so called of Burchover the first builder thereof, now corruptly called Birchin Lane" (Howell, *Londinopolis*, 81; Stow, *Survay*, 75).

BÎR-ES-SEBÂ (Arab.), "Well of the lion," is the modern form of *Beersheba*, "Well of the Seven" (*Bib. Dict.* i. 181).

BISHOP, a surname, is no doubt, in some instances, the same as old Sax. *Biscop*, a name borne by one of the *heathen* kings of the Lindisfari (Kemble), which Ferguson would connect with old Ger. names *Bis*, *Biso*, and A. Sax. *cóf*, strenuous, comparing the surname *Wincup* from A. Sax. *Wincuf* (*Eng. Surnames*, p. 405).

BLACKHEATH, south-east of London, is said to be a corruption of Bleak Heath (Taylor, 386).

BLACKNESS, CAPE, is the very inappropriate rendering in some English charts of *Blanc Nez*, the name of a promontory of white chalk on the French coast opposite to Folkestone.—*Tour of M. de la Boullaye le Gouz in Ireland*, 1644 (ed. C. C. Croker, note, p. 49).

BLACKWALL HALL, London, an old perversion of *Bakewell hall*, so called from its occupier, temp. Ed. III., "corruptly called Blackewall Hall" (Stow, *Survay*, 1603, p. 108, ed. Thoms). Stow also spells it "Blakewell hall."

BLEIDORN, a German family-name, as if "Lead-thorn," from *blei*, lead, is a corruption of *blühdorn*, the flowering thorn, from *blühen*, to flower, through the Low Ger. forms *bleudorn* and *blöhdorn* (Andresen).

BLIND CHAPEL COURT, London, is a corruption of *Blanch-Appleton*, the manor from which it derived its name (*Ed. Review*, No. 267, Jan. 1870).

Then have you *Blanche Apleton*; whereof I read in the 13th of Edward I. that a lane behind the said Blanch Apleton was granted by the King to be inclosed and shut up.—*Stow, Survay of London*, p. 56 (ed. Thoms).

Blood, a surname, is perhaps from Welsh *Ap Llwd*, "son of Lloyd" (S. De Vere), like *Barry*, *Broderick*, *Price*, *Prodgers*, for ap Harry, ap Roderick, ap Rhys, ap Roger.

Bloomsbury, London, is a corruption of the older name *Lomesbury* (Taylor, 399).

In the year of Christ 1534 . . . the king having fair stabling at *Lomsbery* (a manor in the farthest west part of Oldborne) the same was fired and burnt.—*Stow, Survay*, 1603, p. 167 (ed. Thoms).

Blubber Lane, the name of a street in Leicester, is a corruption of *Blue Boar*, the sign of an inn (originally *The White Boar*) at which Richard III. is said to have slept just before the battle of Bosworth Field (Timbs, *Nooks and Corners of English Life*, p. 310).

Boden-see, Mid. High Ger. *Bodemsê*, as if "The Bottom Sea," with an oblique allusion, perhaps, to the apparently bottomless depth of its waters, is corrupted from the old name *lacus Potamicus*, or *Bodamicus*, so called from the neighbouring *Bodama*, now *Bodman* (Andresen).

Boghill, a place-name in Ireland, is a corruption of *Boughil*, Ir. *buachaill*, "a boy," often applied to an isolated standing rock (Joyce, ii. 412).

Bog Walks, the English name of a valley in Jamaica, is a transmutation of *Bocaguas*, or "Mouth of the Waters," as it used to be called by the Spaniards (Andrew Wilson, *The Abode of Snow*, p. 258).

Bonnyglen, a place-name in Donegal, is a modification of Ir. *Bun-a'-ghleanna*, "End of the glen" (Joyce, ii. 65).

Bookless, a family name, formerly (1749) *Bugless*, *Buglas*, or *Buglass* (*Notes and Queries*, 6th Ser. iv. 166), apparently of Gaelic origin, and meaning "yellow water," like *Douglas*, "black water."

Borough, as a surname, is a corruption of the Huguenot name *Bouherau*. Vid. Smiles, *Huguenots*, p. 367 (ed. 1876).

Bornholm, as if the spring or well island, is formed out of the older name *Borgundarholmr*, the Burgundian isle (Andresen).

Bosom's Inn, an old hostelry in St. Laurence Lane, Cheapside, is a corruption of *Blossom's Inn* according to Stow, which "hath to sign St. Laurence the Deacon, in a border of *blossoms* or flowers" (*Survay*, p. 102, ed. Thoms). See Hotten, *Hist. of Signboards*, p. 297.

But now comes in, Tom of *Bosoms-inn*,
And he presenteth Mis-rule.
B. Jonson, Works, p. 601 (ed. Moxon).

Bosphorus, a corrupt spelling of *Bosporus* ("ox-ford"), against which Macaulay used to protest. See Æschylus, *Prom. Vinctus*, l. 751.

Bottle, a surname, is corrupted from *Botolf*, *i.e.* *Bodvulf*, "commanding wolf," whence also Biddulph.

Bottlebridge, in Huntingdonshire, is a popular corruption of *Botolf's-bridge*, called after *St. Botolf* or *Bodvulf* (d. 655), from whom also Boston (for Botolf's town) takes it name (Yonge, *Christ. Names*, ii. 402).

Bowen (properly =Welsh *Ap-Owen*, "Owen-son"), as an Irish surname, is in some cases an Anglicization of Ir. *O'Knavin*, as *knavin* signifies a small *bone* (O'Donovan, *Ir. Penny Journal*, i. 397).

Boxer, a surname, is sometimes a corruption of the French name *Bouchier* (Smiles, *The Huguenots*, p. 323, 1880).

Boy-hill, a place-name in Fermanagh, is an Anglicized spelling of Ir. *buidhe-choill*, "yellow-wood" (Joyce, i. 40).

Brandenburg, Merseburg. The latter part of these words is said to be corrupted from the Slavonic *bor*, a forest (Andresen).

Brandy, a surname, is probably identical with the Norse name *Brandi*, "having a sword" (Icel. *brandr*).—Ferguson.

Brasen-nose, an old name for a college at Oxford, less incorrectly spelt *Brasenose*, *i.e.* *Brasen-ose*, is said to be a very ancient corruption (as early as

1278!) of *Brasin-huse*, so called because the original college was built on the site of the *Brasinium*, or "Brewing-house," pertaining to King Alfred's palace, "The King's Hall." (Compare L. Lat. *brasiare*, to brew, *brasinium*, Du Cange.) See Warter, *Parochial Fragments*, 188; Ingram, *Memorials of Oxford*. Compare WRYNOSE.

This corruption is perpetuated in brass at Oxford,

Where o'er the porch in brazen splendour glows
The vast projection of the mystic nose.

William Smith, Bishop of Lincoln, began *Brasen-Nose* Colledge, but dyed before he had finished one Nostrill thereof.—*Fuller, Worthies of England*, i. 191.

Testons are gone to Oxford to study in *Brazen-nose*.—*Id.* ii. 221.

BREED, a surname, perhaps identical with A. Sax. *Bridd*, Ger. *Brede*, old Ger. *Briddo* (Ferguson, 166).

BREEZE, a surname, is perhaps identical with the Norse name *Bresi* (Ferguson, 134).

BRIDGET, ST., or *St. Brigitta* of Sweden, properly *Bergiit*, a shortened form of *Bergljot*, owes the ordinary form of her name to a confusion with the Irish *St. Brighid*, the patroness of Kildare (O'Donovan; Yonge, ii. 51).

BRIDGEWATER, originally the *Burg* of *Walter*, one of William the Conqueror's followers. Water was the old pronunciation of Walter, *e.g.* "*Watere* or Watte, propyr name. Walterus."—*Prompt. Parvulorum.*

BRITISH, a place-name in Antrim, is a corruption of *Brittas*, "speckled land," from Ir. *brit*, speckled (Joyce, ii. 282).

BROKENBOROUGH, in Wilts, is a corruption of the ancient name *Broken-eber-egge*, "Badger-boar-corner" (Taylor, 467).

BROOKLYN (New York) is said to have nothing to do with *brook* or *lin*, a pool, but to be a corruption of its former Dutch name *Breukelen*.

BROTHER HILL, BUTTER HILL, CREAMSTON, HONEY HILL, SILVER HILL, all in Pembrokeshire, are said to owe their names respectively to Brodor, Buthar, Grim, Hogni, and Sölvar, Scandinavian vikings who made a settlement there (Taylor, 177).

BROWN WILLY, the name of a mountain in Cornwall, is the Cornish *Bryn uhella*, "highest hill" (M. Müller, *Chips*, iii. 304). According to others *Bryn Huel*, "the tin-mine ridge" (Taylor, 388).

BRUNNENTRÛT, an old corruption, in German, *Pruntrut* a more modern, of *Pons Ragintrudis* (Andresen).

BRUIN, BYRON, as surnames in Ireland, are often merely disguised forms of O'Beirne (O'Donovan).

BUCKHURST, BUCKLAND, English place-names, are derived, not from the animal, but from the beech, A. Sax. *bóc*.

BULL AND BUTCHER, a public-house sign formerly to be seen at Hever in Kent, was originally (it is said) *Bullen Butchered*, referring to the unhappy death of Queen Anne Bolleyn (Hotten, *Hist. of Signboards*, p. 47).

BULL AND GATE, as the sign of an inn in London, it was suggested by Stevens, was originally *The Bullogne Gate* ("as I learn from the title-page of an old play"), designed perhaps as a compliment to Henry VIII., who took that place in 1544.

BULL AND MOUTH, as an inn-sign, was probably originally *The Bullogne Mouth*, *i.e.* the mouth of the harbour of Bullogne (Stevens).

BULLOCK, the name of a place near Kingstown, co. Dublin, now called Sandycove, is a corruption of *Blowick*, *i.e. Blá-vik*, the blue cove.

The next day [we] landed at *Bullock*, six miles from Dublin, where we hired garrons to carrie vs to the citie.—*Autobiography of Sir J. Bramston* (ab. 1631), p. 37 (Camden Soc.).

BUNYAN, a surname, is a corruption of the old Eng. name *Bonjon* (1310), originally a French name, *Bon Jean*, Good John, like the French *Gros-Jean*, *Grand-Pierre*, &c. (Bardsley, *Romance of the London Directory*, p. 159).

BURENGAREN or *Bauerngarten*, "peasants' garden," is a Germanized form of *Beauregard*, the French colony in Brandenburg (Förstemann; Taylor, 390).

Búrsa, "hide," the name given by the Greeks to the citadel of Carthage (Strabo), on which was founded the legend that the Tyrian settlers who built it having been conceded so much land as an ox-hide would cover, cut it into thongs, and thus encircled the site of the future city. It was merely at first a Greek corruption of the Hebrew and Phœnician word *bozrâh*, an enclosure, a fortified place or stronghold (Gesenius; Bochart, *Canaan*, Op. iii. 470, ed. 1682). Hence the modern place-name *Busra* (*Bib. Dict.* i. 225). Similarly a *hide* of land (A. Sax. *hígid*) has often been confused with *hide*, a skin (Pictet, ii. 51), and *Thong Castle* in Kent, is supposed to have obtained its name from the same device on the part of Hengist (Verstegan, *Restitution of Decayed Intelligence*, p. 122, 1634; Nares, s.v.).

Busenbaum, "Bosom-tree," a German family name, is a corruption of *buxbaum* or *buchsbaum*, the box-tree, Low Ger. *Busboom*.

Butterweck, "Butter-roll," the name of a district in Bonn, was originally *Buterwerk*, outwork (Andresen).

C.

Cabbage Garden, The, an old burial ground which stood opposite the Meath Hospital, Dublin, is a corruption of *The Capuchins' Garden* (*Irish Pop. Superstitions*, p. 34).

Cadie, } French forms of the name
Cadia, } *Acadie* or *Acadia*, a region of Canada, from the Micmac word *acadi*, a place; so *Passamaquoddy* Bay is from *passam-acadi*, the place of fish (Bryant and Gay, *Hist. of the United States*, vol. i. p. 313).

Caergraig, "Rock-city" (*craig*, a rock), the Welsh name of *Rochester* (A. Sax. *Rofe-ceaster*, *Hrofe-ceaster*), understood as *Rockchester*, as if from Fr. *roche*, or Lat. *rupis castra*.

Cæsar, La tour de, "Cæsar's Tower" at Aix, is the polite name for what the people call *La tourre de la Queirié*, *i.e.* the tower of the fortification (Romance *cairia*).—J. D. Craig, *Miejour*, p. 399). On the other hand, *Kaisar's Lane* in old Dublin underwent a transformation anything but polite, which may be found recorded in Stanihurst's *Description of Ireland* (Holinshed, *Chron.* vol. i. 1587).

Cakebread, a surname, is said to be a corruption of *Kirkbride* (Charnock).

Callowhill, a place-name frequent in Ireland, and *Colehill*, are corruptions of Ir. *Coll-choill*, "hazel wood" (Joyce, i. 496).

Cambridge, apparently the "bridge over the Cam," appears to be a corruption of the ancient name *Cambo-rit-um*, "the ford of the crooked (*cam*) river," compounded with Celtic *rhyd*, a ford, seen also in *Rhed-ecina*, the British name of Oxford (Taylor, 254).

Campbell, a surname, as if, like *Beauchamp*, from *campus bellus*, *campo bello*, "fair field," is a corrupt spelling of Gaelic *Caimbel* or *Cambheul*, "crooked mouth" (*Academy*, No. 30, p. 392), Ir. *cambheulach*. So *Cameron* is for *Camschronach*, "wry-nose," Ir. *camshronach*.

Canning, as an Ulster surname, is an Anglicized form of Ir. Mac Conin (O'Donovan).

Canon Row, close beside Westminster Abbey, as if called from the *canons* who lived there, is a corruption of its ancient name *Channel Row* (Stanley, *Memoirs of Westminster Abbey*, p. 7). Stow in his *Survay* calls it *Channon Row*.

Cannon Street, London, is a corruption, due no doubt to the ecclesiastical associations of the adjoining cathedral, of the old name *Candlewick Street*, or as it seems originally to have been called *Candlewright Street*, the street of the candle-makers (Stow, *Survay*, 1603, p. 82, ed. Thoms). Pepys calls it *Cunning Street*.

From Seypulkurs unto sant Martens Orgaynes in *Kanwykstrett* to be bered . . . the lord Justes Browne.—*Machyn's Diary*, 1562, p. 297.

Carabine Bridge, near Callan, Kilkenny, is a corruption of the Irish name *Droiched-na-gcarbad*, "bridge of the chariots" (Joyce, ii. 172).

CAREWELL, an English corruption of the name of Henrietta de *Querouaille* in Evelyn's *Life of Mrs. Godolphin*, p. 255.

CARISBROOK, a place-name in the Isle of Wight, is a corruption of *Wiht-gara-byrig*, "The burgh of the men of Wight" (Taylor, 307).

CARLETON, a surname in Ulster, is an incorrect Anglicized form of O'Cairellan (O'Donovan).

CARRIGOGUNNELL, the Mod. Irish name of a castle near the Shannon, in Limerick, always understood as "the candle rock," *Carraig-na-gcoinneal*, with reference to an enchanted candle nightly lighted on it by an old witch, is a perversion of the old Ir. name *Carraig-O-gCoinnell*, "Rock of the O'Connells" (Joyce, *Irish Names of Places*, 1st S. p. 5.)

CASTLEKIRK, a ruin on an island in Lough Corrib, is an Anglicized form of Ir. *Caislen-na-circe*, "The hen's castle" (Joyce, ii. 290).

CASTLE OF MAIDENS, an old name given by the chroniclers to Edinburgh, *Castrum Puellarum*, also *Mons Puellarum*, Welsh *Castell y Morwynion*, seems to have originated in a misunderstanding of its Keltic name *Magh-dun* or *Maidyn*, "the fort of the plain" (Ir. *magh*, a plain).—*Notes and Queries*, 5th S. xii. 214; just as *Magdeburg*, which was also Latinized into *Mons Puellarum*, is properly the town on the plain. William Lytteil, however, speaking of Edinburgh, says, "Maydyn Castell, that is, *teamhair nam maithean*, the nobles' or princes' palace tower" (*Landmarks of Scottish Life and Language*). Cf. Ir. *maith*, a chief or noble. See MAIDEN CASTLE.

There was made a great cry of a turnament betweene King Carados of Scotland and the King of Northgalis, and either should just against other at the *castle of Maidens*.—*Sir T. Malory, Historie of King Arthur*, 1634, ii. 127 (ed. Wright).

Jan. 7. The Castle of Edinburgh was formerly call'd *castrum puellarum*, *i.e.* the Maiden castle, because, as some say, the Kings of the Picts kept their daughters in it while unmarry'd. But those who understand the ancient Scots or Highland Language say the words *ma-eden* signify only a castle built upon a hill or rock. This account of the name is just enough.—*Hearnes, Reliquiæ*, 1733 (vol. iii. p. 110).

The Pictish maidens of the blood-royal were kept in Edinburgh Castle, thence called *Castrum Puellarum*.

"A childish legend," said Oldbuck. . . . "It was called the Maiden Castle, *quasi lucus a non lucendo*, because it resisted every attack, and women never do."—*Sir W. Scott, The Antiquary*, ch. vi.

CASTLE TERRA, the name of a townland in Cavan, is a corruption of the native Ir. name (*Cussatirry*) *Cos-a'-tsiorraigh*, "the foot of the colt" of legendary origin (Joyce, *Irish Names and Places*, i. 8).

CASTLE-VENTRY, the name of a parish in Cork, is a misrendering of the Irish *Caislean-na-gaoithe*, "castle of the wind," the Ir. word *ventry* (= white strand) being introduced from an imagined connexion with Lat. *ventus*, the wind (Joyce, i. 36).

CAT AND WHEEL, a public-house sign, is said by Flecknoe, 1665, to be a Puritan alteration of *The Catherine Wheel* (Larwood and Hotten, *Hist. of Signboards*, p. 11).

CECIL, as a surname, is said to be in some cases a corruption of *Sitsil* (*Camden, Remaines*, p. 148, 1637).

CEDREI, a name which Pliny (v. 11) gives to the Arabs, is his rendering of the Hebrew *Kedar*, black.

CENTUM NUCES, "Hundred Nuts," is a mediæval Latin interpretation of *Sannois*, the name of a village near Paris, as if *cent noix* (Devic).

CHANDELIER, a Fr. place-name, also *Chandeliour*, is a popular corruption of *Champ de la Lioure*, *i.e. Champ du lièvre* (L. Larchey, *Dict. des Nommes*).

CHARING CROSS, it has often been stated, was so called because a cross was set up there to mark it as one of the resting-places of the corpse of *la chère reine*, Eleanor. Unfortunately for the suggestion, the little village of Charing is found bearing that name in a petition of William de Radnor dated 1261, many years before Queen Eleanor's death (Jesse, *London*, vol. i. p. 397).

CHARLEMAGNE is probably a Gallicized form of *Charlemaine*, Ger. *Karlman* (Grimm).

CHEAPSIDE. The *-side* in the name of this thoroughfare is probably a corruption of *seld*, the old name for an alley of booths in which the sellers of different wares kept up a constant fair. Another part of it was called the *Crown-seld* (*Saturday Review*, vol. 50, p. 427). A. Sax. *seld*, a seat, a throne; the *crown-seld* was the place where the monarch sat to view the pageants or processions. Cf. A. Sax. *ceap-setl*, a tradesman's stall. Stow mentions that Edward III. "in the ward of Cheape caused this *sild* or shed to be made, and to be strongly built of stone, for himself, the queen, and other estates to stand in, there to behold the joustings and other shows at their pleasures." This building was subsequently known as Crounsilde or Tamersilde (*Survay*, 1603, p. 97, ed. Thoms).

CHEEK POINT, the name of a place on the Suir below Waterford, is an adaptation of *Sheega Point*, the Irish name being *Póinte-na-Síge*, the point of the fairies (Joyce, *Irish Place Names*, 1st S. p. 179).

CHEESE, CHEESEMAN, CHESSMAN, } Eng. surnames, are regarded by Ferguson as derivatives of A. Sax. *Cissa*, Frisian *Tsjisse* (*Eng. Surnames*, p. 86).

CHERRY-TREE, THE, the name of a place in Guernsey, is a corruption of *La Tcherotterie*, an old word signifying a tannery (*N. and Q.* 5th S. ii. p. 90).

CHORUS, a family name in Ireland, is a corruption of *Corish*, a shortened form of *Mackorish*, Irish *Mac Fheorais* (pronounced *Mac Orish*), "Son of Feoras" (= Pierce). Compare the Ir. names *Keon* for Mac Owen; *Cribbin* and *Gribbon* for Mac Roibin, "Son of Robin;" *Cadamstown* (in Kildare) for Mac Adam's town (Joyce, ii. 140).

CHRESTUS, *i.e.* "The Good," in Greek, is a mistaken spelling of *Christus* found in Suetonius' *Life of Claudius*, which states that that Emperor "expelled the Jews from Rome because of the frequent riots that took place among them under the leadership of *Chrestus*" (c. xxv.).—Plumptre, *Bible Studies*, p. 419. Similarly *Chrestiani* for *Christiani* is used by Lactantius (iv. 7), and mentioned by Tertullian:—

> Cum perperam *Christianus* [read *Chrestianus*] pronuntiatur a vobis . . . de suavitate vel benignitate compositum est.—*Apologeticus*, c. 3 (ed. Semler, v. 9, see his note vi. 386).

CLOAK, a surname, is perhaps from Icel. *klókr*, prudent (Ferguson, 325).

CLOWATER, the name of a place near Borris, in Carlow, stands for Ir. *clochuachdar*, "Upper stone (or stone-castle)."—Joyce, ii. 415.

COACH-AND-SIX LANE, off the north main street of the city of Cork, is a corruption of *Couchancex*, the name of a Huguenot who resided there more than a century ago, after whom it was called (S. Smiles, *The Huguenots*, p. 300, 1880).

COALMAN, a surname in Connaught, is an Anglicized form of O'Cluman (O'Donovan).

COFFEE, a surname, is probably, as Mr. Ferguson suggests, a corruption of the A. Saxon name *Coifi*, which seems to be akin to *Cóf*, strenuous, active. So perhaps *Coffin* stands for *Coffing*, a patronymic (*Eng. Surnames*, 317).

COLE HARBOUR, near London Bridge, a corrupted form of *Cold Harborough*, its ancient name (Jesse, *London*, vol. ii. p. 230).

COME TO GOOD, the name of a place in Cornwall, is from the Cornish *Cwm ty goed*, Woodhouse Valley (M. Müller, *Chips*, iii. 304).

CONEY CASTLE, the name of a height near Lyme Regis, sometimes called Conig Castle, was originally *Cyning*, or King, *Castle* (*Cornhill Mag.* Dec. 1880, p. 713).

CONKWELL, an Eng. place-name, is a corruption of the ancient *Cunacaleah* (Earle).

COOLFORE, a place-name of frequent occurrence in Ireland, meaning, not "cool before," but "cool behind," is Ir. *cúl-fuar*, "back cold," *i.e.* a hill having on its back a northern aspect. Thus comparing the original word with its disguised form, the latter part of the one (*fuar*) is synonymous with the former part of the other (*cool*), and the former part of the one (*cúl*) is the reverse of the latter part of the other (*fore*).

Coolhill, a place-name in Kilkenny, is properly Ir. *culchoill*, "Back-wood" (Joyce, i. 40).

Cool-mountain. } The latter part of
Kil-mountain. } these, and other similar townland names in Ireland, is an Anglicized form of *mointin*, a little bog, or of *mointeán*, boggy land (Joyce, i. 40).

Coppersmith, a place-name in E. Lothian, is said to be a corruption of *Cockburn's Path*, pron. "Coburn's Path" (*Philolog. Soc. Proc.* v. 140).

Cordelia (Ger. *Cordula*), the name of Lear's daughter, often regarded as a derivative of Lat. *cor(d)-s*, the heart, is an Anglicized form of Welsh *Creirdyddlydd*, "token of the flood" (in the Mabinogion), the daughter of Llyr (Yonge, ii. 35). Other forms of the Welsh name are *Creiddylad* and *Craurdilat* (Mabinogion).

Cover, a river in Yorkshire, from the Gaelic *Cobhar*, "the frothy river" (Robertson, p. 185).

Cowbrain, a surname, is said to be a corruption of *Colbran*, *Colbrand* (Charnock, *Ludus Patronymicus*).

Cranfield, a place-name in Antrim, is a corruption of Ir. *creamh-choill* (pron. *cravwhill*), "wild-garlick wood;" whence also *Craffield* in Wicklow, and *Crawhill* in Sligo (Joyce, ii. 329).

Cromwell, the name of a townland in Limerick, is an Anglicized form of Ir. *crom-choill*, "sloping wood" (Joyce, i. 40).

Crouy-laid-peuple, "Crouy the ugly people," is the popular name of a certain French village properly called *Crouy-les-peuples*, "Crouy (near) the poplars" (*N. and Q.* 6th S. ii. 273).

Crownfield, a surname, is known to be a corruption of the Dutch name *Groenvelt* (*Edinburgh Review*, vol. 101, p. 382).

Cunning Garth, in Cumberland, stands for "king's yard," Norse *konungr*, king, and *garðr*, yard.

Cupid's Gardens, a place of popular resort south of the Thames in the beginning of the 18th century, originally named after one *Cuper*, gardener to the Earl of Arundel (*N. and Q.* 5th S. ii. p. 394).

Cushion, } as family names are said
Cousins, } to be corruptions of the Gaelic *Mac Ossian*, son of Ossian (R. S. Charnock, *Ludus Patronymicus*). Compare *Cotter* for *Mac Otter* (Norweg. *Ottar*).—Worsaae. So the Manx surname *Kissack* was originally *Mac Isaac*.

Cutbeard, a surname, is said to be a corruption of *Cuthbert* (Charnock).

Cutlove, a surname, is supposed by Ferguson to be compounded of A. Sax. *Cudh*, known, famous, and *leóf*, friend. The curious name *Cutmutton* he thinks may be compounded with old Ger. *muatin*, from *muth*, courage, and so "famous for courage" (*Eng. Surnames*, p. 394).

D.

Damné, the French sobriquet of the legendary hero Ogier le Danois (It. *il dannato*), is a corruption of the word *Danois* (It. *il Danese*). A story was invented that Ogier was a Saracen who became a Christian, whereupon his friends wrote to him politely "tu es *damné*," and this name he adopted at his baptism. Ogier le Danois, Sp. *Danes* Urgal (Don Quixote), is Holger Danske, the national hero of Denmark (Yonge, *Christ. Names*, ii. 385; Wheeler, *Noted Names of Fiction*, 264).

Dance, a surname, is probably for *Dansk*, Danish, A. Sax. *Denisc*, and *Danisca*, a Dane.

Danesfield, the name of a demesne at Moycullen, Galway, is a translation of the Mod. Ir. name *Gortyloughlin*, as if the field (*gort*) of the Dane (*Lochlannach*). That word, however, is a corruption of the old Ir. *Gortyloughnane* (*Gort-ui-Lachtnain*), "the field of the O'Loughnane family" (Joyce, ii. 134).

Dangerfield, as a family name, is a corruption of the Norman-French *d'Angerville*.

Daniel, adopted in Ireland as equivalent to the native name *Domnall* (Yonge, *Christian Names*, i. 121).

DAPHNÆ (Greek Δάφναι, "laurels," or "bays"), the name given by Herodotus (ii. 30) to an Egyptian ancient, is only a Grecized form of fortress Egyptian *Tabenet*, Arab. (*Tell-*) *Defenneh* (Brugsch, *Egypt under the Pharaohs*, ii. 357).

D'ARCY, as a surname in Galway, is an assimilation to the Anglo-Norman name of Irish O'Dorcy (O'Donovan).

DARK, a surname, is said to be a corruption of *D'Arques*, in France (Charnock).

DARTWELL. I am not sure whether this exists still as a surname. It is the old Eng. *Dartuell*, which is for *d'Arteveldt*, = von Arteveldt. Lord Berners, speaking of James, the father of Philip van Arteveldt, says :—

> The kyng demaunded of the burgesses of Bruges howe Jaques *Dartuell* dyd.—*Translation of Froissart*, cap. i. (1523).

DEAD MAN, the name of a Cornish headland, is an Anglicization of the Celtic *dod maen* (Taylor, 388).

DEADMAN, or *Dedman*, as surnames, according to Mr. Bardsley, are, like *Debnam*, but corruptions of Debenham, a local name (*Romance of the London Directory*, p. 37).

DEADMAN'S PLACE, London, was originally *Desmond Place* (Taylor, 399).

DEATH, a surname, is a corruption of the French *D'Aeth* (Smiles, *The Huguenots*, p. 323, 1880).

DERRYWILLOW, the name of a town in Leitrim, is an Anglicized form of Ir. *Doire-bhaile*, "The oak-wood town" (Joyce, *Irish Names of Places*, vol. i. p. 339).

DESPAIR, a surname, is perhaps a corruption of the French *Despard* (Lower, *Patronymica Britannica*).

DIAMOND, in Scottish ballad lore, the name of a princess "Ladye Diamond," is a corruption of *Ghismonda* of the *Decamerone* (iv. 1, 9), on whose story these ballads are founded. Other corruptions are *Dysmal* and *Lady Daisy*.

> There was a king, an' a curious king,
> An' a king o' royal fame;
> He had ae dochter, he had never mair,
> *Ladye Diamond* was her name.
> *Child, Ballads*, ii. 382.

DIAMOND, as a surname, is another form of *Dumont*, *i.e.* Du Mont (Bardsley, *Romance of London Directory*, p. 37).

DIANA, the Latin name of a station in the "Desert of the Exodus" (*Peutinger Tables*), is a disguised form of its Arabic name *Ghadyán*, which is identical with the Hebrew *Ezion* (E. H. Palmer, vol. ii. p. 514).

DIOSCORIDES, a Grecized form (as if from Dioskoroi, "sons of Zeus," the Twins, or tutelar deities of sailors) of the Sansk. *Dvipa-Sukadara*, "the island Abode of Bliss," contracted *Diuscatra*. Hence our Socotra (Yule, *Marco Polo*, ii. 342).

DIRK-MIT-DEN-BEER, "Theodoric with the beard," is a Low Country corruption of the name of the legendary Dietrich of Bern (*i.e.* Theodoric of Verona), corrupted by the Lusatians into Dietrich Bernhard (Yonge, *Christ. Names*, ii. 336), Ger. *Diet-rich* = Icel. *Thjódh-rekr*, "people-ruler."

DISTAFF LANE, in old London, off Friday Street, "corruptly for *Distar Lane*" (*Stow, Survay*, 1603, p. 129, ed. Thoms).

DOE, THE, the name of a district near Sheephaven in Donegal, is an adaptation of the Irish *na dTuath*, "the districts," pronounced *na Doe* (Joyce, i. 118).

DOGGRELL, as a surname, is a corruption of *Duckerell*, originally a nickname, "little duck," like *Cockerel* (Bardsley, *Romance of the London Directory*, p. 37).

DOLLMAN, as a surname, is a corruption of Fr. *d'Almaine* (Bardsley, *Eng. Surnames*, p. 138).

DOLOBELLAS, the Greek transcription of Dolabella, as if connected with *dolos*, guile.

DORCAS MEADOW, a Lancashire field-name in 1801, was called *Douglas Meadow* in 1684 (*N. and Q.* 5th S. i. 413).

DORTMUND, HOLZMINDEN. The latter part of the names of these two towns, according to J. Grimm, is corrupted from old Sax. *meni* (= Lat. *monile*), with allusion to the necklace of the

heathen goddess Freya. The ancient names were *Throtmeni* and *Holtesmeni*.

Dove, the river in the Lake District, is no doubt merely an Anglicized form of its old Celtic name; compare Welsh *dwf*, that which glides, *dwfr*, water; Ir. *dobhar*, water, also a river name, Scot. *Doveran* (Sansk. *dabhra*, the sea). —Joyce, ii. 379.

Dreckenach, at Coblentz, as if from *dreck*, mire, dirt, in its older name *Drachenach* was suggestive of a *dragon*, like *Drachenfels* (Andresen).

Drinkwater, a surname, is stated by Camden to be a corruption of the local name *Derwentwater* (*Remaines*, 1637, p. 122).

Drought, } surnames, seem to cor-
Trout, } respond to Ger. *traut*, dear, Low Ger. *drud*, beloved, O. H. Ger. *truten*, to caress (Ferguson, 249).

Drumboy, in Dumfries and Ayr, is the Gaelic *Druim-buidhe*, "the yellow ridge" (Robertson, *Gaelic Topography of Scotland*, p. 294).

Drumcliff, the name of a place near Sligo, is a perversion of the Irish *Druim-chliabh*, "the hill-ridge of baskets" (Joyce, ii. 194).

Duck's-foot Lane, adjoining Suffolk Lane, in London, was originally the *Duke's foot-lane*, or private road from his garden to the river (*Ed. Review*, No. 267, Jan. 1870). Forman in his *Diary* (April 30, 1611) speaks of *the Duck of Lankaster*.

Dummerwitz, a place-name, as if "dull-wit," is a Germanization of the Slavonic *Dubrawice* (Taylor, 389).

Dunagoat, a place-name in Devonshire, is a corruption of the Celtic *Dun-y-coed*, "Wooded hill" (Taylor, 388).

Durham, so spelt as if compounded with Celtic *dur*, water, and A. Sax. *ham*, home, is a corruption of its ancient name *Dunholm*, the island of the hill fort (Taylor, 381).

Dusk, a river in Ayrshire, is a corruption of the Gaelic *Du-uisge*, "The dark water" (Robertson, p. 132).

E.

Early, as a surname in Ireland, is an incorrect Anglicization of the old Irish name O'Mulmoghery, due to Ir. *moch-eirghe* signifying "early rising" (O'Donovan).

Eastbourne, a seaside town in Sussex, was, no doubt, originally the *eas-bourne*, "water-brook," *eas* being a modification of Celtic *uisge*, water, as in Is-bourne, Ash-bourne, Ouse-burn (Taylor, 211, 388).

Eastersnow, the name of a parish in Roscommon, is a corruption of the older name *Issetnowne*, or *Issertnowne*, all from Ir. *Disert-Nuadhan* (pron. *Nooan*), The *Hermitage* of St. *Nuadha* (Joyce, *Irish Names of Places*, vol. i. p. 313).

Ehrenbreitstein, on the Rhine, "Honour's broad stone," is from the old German *Erinperahtstein*, where the middle word means *brightness*, not broadness (Andresen).

Elephant Lane, in Dublin, is a corruption of its ancient name *Mellifont Lane*, which was so called after Henry Moore, Earl of Drogheda and Mellifont. The remainder of his name and title have survived in *Henry Street*, *Moore Street*, *Earl Street*, *Off Lane*, and *Drogheda* (now Sackville) *Street*.

Ellfeld, on the Rhine, is the modern corruption of its Roman name *Alta Villa*.

Elli-sif, a popular Icelandic form of Elizabeth, as if "old-sib," from *Elli*, aged, and *sif*, affinity, "sib." As personifications Elli was the giantess Old Age or Eld, and Sif the wife of Thor. Compare *Ægisif* from Greek *Hagia Sophia* (Burton, *Ultima Thule*, vol. i. p. 143).

Emblem, a feminine Christian name sometimes found in baptismal registers, is a corruption of *Emblen*, which has been remarked as a vulgar pronunciation of *Emmeline* (quasi *Embelin*). —*Notes and Queries*, 5th S. vii. pp. 149, 215, 278. I have even heard *Embly* for Emily.

ENGLISHMAN, a vague personage that has figured sometimes in the midst of Peruvian mythology, is only a mistake for *Ingasman Cocapac*, which is itself a corruption of *Inca Manco Ccapac*, the son of the Sun (vid. Tylor, *Prim. Culture*, i. 319).

ENOCH, SAINT, the name of a parish church in Glasgow, commemorates really *St. Thenaw*, the mother of the great Scotch missionary St. Mungo (or Kentigern), to whom there is a church dedicated in the same city (*Chambers's Cyclopœdia*, s.v. *Mungo*).

ETHIOPIA, Greek *Aithiopía*, the country of the *Aithiopes*, apparently the men of the swarthy or sunburnt complexion, and so understood by the Greeks, as if from *aíthein*, to burn, and *ōps*, the countenance. *Aithiops*, however, is probably only an adaptation of the native Egyptian name *Ethaush* (*Bib. Dict.* i. 588).

EUGENE, a Christian name common in Ireland, is an assimilation of the native *Eoghan* (pronounced *Owen*), "Well-born," to the synonymous Greek *eugenés*. Owen is the ordinary form of the same name.

EUPHRATES, the river-name, so called in Greek as if akin to *euphrasía*, delight, *euphraíno*, to gladden, is a corruption of its Heb. name *Phrâth* (*Ephrâth*), the sweet or pleasant-tasted stream (from *phârath*, to be sweet. —Gesenius), or the fertilizing (from *parah*, to fructify.—*The Conciliator*, i. 27).

> The fourth river is called *Euphrates*, that is to say, well bearing, for there groweth many good things upon that River.—*Sir J. Maundevile, Voyages*, ch. ciii.

EVELEEN, as a Christian name, in Ireland often stands for Evin or Aevin, Ir. *Aoibhinn* (Yonge, ii. 40). So *Eva* is used for the Gaelic *Aoiffe*.

EVERSHOT, an English place-name, is etymologically the *holt*, or wood, of the wild boar (*eofer*).

F.

FAIRFIELD, a mountain in Westmoreland, is properly the *fell* (Norse *fjeld*) or hill of the sheep, Norse *faar*, Icel. *fœr*. Hence also Icel. *Fœr-eyjar* (Sheep-isles), the Faroe Islands.

FAIRFOUL, a paradoxical looking surname, perhaps stands for "Farefowl,' a bird of passage (M. A. Lower).

FAIR ISLE, belonging to Shetland, probably stands for *Faer Isle*, *i.e.* "sheep island," from Icel. *fœr*, a sheep, Dan. *faar*, which is also the meaning of the Faroe Islands (Edmondston, *Shetland Glossary*, p. 153).

FAIRLIGHT, on the coast of Sussex, is a corruption of *Farleigh* (*N. and Q.* 6th S. iii. 15).

FALLS, THE, a district south of Belfast, formerly called Tuogh of the Fall and Tuoghnafall, Ir. *Tuath-na-bhfál*, "District of the hedges." The name, therefore, is the plural of the Irish *fál* (pron. *faul*), a hedge or enclosure, a word akin to Lat. *vallum*, "wall," &c. (Joyce, ii. 212).

FAMAGUSTA, the name of the principal port of Cyprus, which seems, like so many other place-names, to commemorate the fame of Augustus, as if Lat. *Fama Augusti*, spelt *Famagosta* by Sandys, and by Mandeville, who says, "Famagosta is the chief haven of Cyprus" (*Early Travels in Palestine*, p. 191), is a modern corruption of the Greek name *Ammochôsios* (*Ammochôsta*), apparently meaning a "sand-bank" (like *ammo-chōsia*, a silting up of sand), but really a Grecized form of the original Phœnician name. This is supposed to have been *am nĕchosheth*, "mother of brass" (Schröder), or rather perhaps *chamâth châdâsh*, "the new citadel," or New Hamath or Amathus (*N. and Q.* 5th S. xii. 116). The Assyrian name was *Amta Khadasta* "the holy lady," in allusion no doubt to the great goddess, the Dea Syra, who was worshipped there (*Id.* xi. 430).

FARROWBUSH, a surname in New England, is a corruption of *Farrabas*, the name which the ancestors of the same family bore in the seventeenth century, the latter being probably itself a corrupt form of the name *Forbes*. Vide FURBUSH (*N. and Q.* 5th S. vi. p. 426).

M M

FARTHING, a surname, is probably a corruption of *Furdan* in Domesday (Yorks.), from Icel. *far-drengr*, a seafaring man.

FEDERICO, an Italian form of the name *Frederick*, as if derived from *fede*, faith. Compare Ger. *Fidrich* (Andresen).

FEIRÁN, *Wády Feirán*, in the Peninsula of Sinai, "The valley of mice" (plural of Arabic *fárah*, a mouse), is so called, according to the Bedawín, from the numerous holes or caves in the rocks into which the hermits once settled here "used to creep like mice." *Feirán*, however, is only a corruption of the Hebrew *Paran* (H. S. Palmer, *Sinai*, p. 21).

FELIX, MONS, the name of a mountain on the east coast of Africa, opposite Aden, is an old corruption of its Arabic name (*Gebel*) *Fiel*, "Elephant Mountain," so called from its shape (Taylor, 392).

FENDER, a river in Perthshire, is a corruption of the Gaelic *Fionn-dur*, "Fingal's water" (Robertson, p. 61).

FERDINAND, in Ireland, often stands for the native name *Ferdoragh*, "dark-visaged man" (O'Donovan).

FETTER LANE, in London, is a corruption of *Fewtors'* or *Faitours'* (*i.e.* professional mendicants') Lane. Compare *Cripplegate* (*Ed. Review*, No. 267, Jan. 1870).

> Fewter Lane is so called of *Fewters* (or idle people) lying there, as in a way leading to Gardens.—*Stow, Survay*, p. 145.

FEVER RIVER, the name of a tributary of the Mississippi, is a corruption of (*Fleuve*) *de la fève*, so called by the French (Schele De Vere, *Studies in English*).

FILICASSI, the name of a place near Vetralla in Etruria, as if "Broken-thread," is a corruption by the peasantry of *Forcassi*, which represents the ancient *Forum Cassii* (G. Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 194, ed. 1878).

FILLPOT, a surname, for *Philpot*, *i.e.* Philipot, a pet name for Philip (Bardsley, *Romance of the London Directory*, p. 73), like Wilmot, Emmot, Marriot, Eliot, &c.

FIND-HORN, a river in Inverness, is for *Findearn*, and that for *Fionn-earan*, "The clear east flowing river" (Robertson, p. 135).

FINHAVEN, in Forfar, is a corruption of the Gaelic *Fionn-abhuinn*, "The clear river" (Robertson, p. 325).

FINSTERMÜNZ, in the Tyrolese Alps, as if the "Dark Mint," is said to be a corruption of *Venustæ Mons* (?).—Andresen.

FINSTERN STERN, a corruption of Cape *Finisterre*, as if the place where the evening star sets in darkness, occurs in *Notices sur les Voyages faits en Belgique par des Etrangers*, 1466 (Ghent, 1847).

FIQUEFLEUR, in Normandy, apparently "Fig-flower," is considered to be a corruption of *Wickfleet*, "the bay river," as *-fleur* in other names, *e.g.* *Barfleur*, *Harfleur*, is known to have been originally *flet* or *fleet*, Norse *fliot*, a small river (Taylor, p. 187).

FISCHHAUSEN, "Fish-house," in East Prussia, stands for *Bisch-*, that is *Bischof-hausen* (Andresen, *Volksetymologie*).

FISHER, the surname of a Somersetshire family, is a corruption, through the forms *Fishour* and *Fitzour*, of *Fitzurse* (Bear's son), the name of Becket's murderer, who had an estate at Willeton in that county (Collinson, *Somersetshire*, iii. 487; Stanley, *Memorials of Canterbury*, p. 81; *Quarterly Review*, vol. 93, p. 379).

FITFUL HEAD, in Shetland, is a corruption, according to Rev. I. Taylor, of Scand. *Hvit-fell*, "White Hill" (*Words and Places*, 390). Mr. Edmondston thinks it stands for *Fitfœll*, from O. Norse *fit*, a promontory or rich plain, and *fell*, a mountain (*Shetland Glossary*, 158).

FLATMAN, a surname, seems to stand for A. Sax. *flót-mann*, a shipman or sailor.

FLOOD, a family name, is a corruption of *Floyd*, another form of the Welsh name *Lloyd*.

Taylor the Water-Poet mentions that Old Parr's second wife was—

The daughter of John Lloyde (corruptly *Flood*)
Of ancient house, and gentle Cambrian blood.
The Olde, Old, Very Olde Man, 1635.

Flowerhill, a place-name in Sligo, is a pretty transformation of the repulsive Irish name *Cnoc-a'-lobhair* (Knocka-lower), "hill of the leper," by turning *lower* into *flower* (Joyce, ii. 81).

Footdee, a fishing village at the entrance of the harbour of Aberdeen, and now, by the extension of the town, incorporated with it.

The original name was *Futtie*, the derivation of which I do not know, unless it has something to do with St. Fittrock, whose well is on the other side of the river. Futtie is now almost universally called Foot-dee under the impression that it gets its name from being at the *Foot*, or Mouth, of the *Dee*.—*Mr. A. D. Morrice* (communicated).

Foote, a surname in Connaught, is an erroneous Anglicization of the Irish O'Trehy (O'Donovan), as if it were derived from *traigh*, a foot.

Forde, a surname in Leitrim, is an Anglicized form of Ir. Mac Connava, from an erroneous notion that *ava*, the last part of it, stood for *atha*, "of a *ford*" (O'Donovan).

Forkhill, an Irish place-name in Armagh, more correctly *Forkill*, represents Ir. *Fuar-choill*, "Cold wood." Hence also *Forekill* in Kilkenny (Joyce, ii. 247).

Formosa (*i.e.* Beautiful), the name of the island so called, is probably a corruption of the Persian *Harmuza*, just as in Spanish *hermosa* is another form of *formosa*, and *Mafomet* is an old form of Mahomet. The mistake was furthered by Marco Polo's description of the beauty of that spot, which is termed by the natives "the Paradise of Persia" (Vid. Yule's *Marco Polo*, vol. i. p. 108).

Fortrose, in Inverness-shire, is a corruption of *Fort-ross*, "the strong point" (Robertson, p. 128).

Fourknocks, the name of a parish in co. Meath, denotes, not quadruplicated blows, but "cold hills," Ir. *Fuar cnocs* (Joyce, ii. 246).

Foxhall, the old spelling of Vauxhall (*e.g.* Pepys, *Diary*, May 29, 1662, Bright's ed. vol. i. p. 455), originally *Fulke's Hall*, called after Fulke de Breaute, temp. King John.

Freebody, a surname, is supposed to be identical with Icel. *friðar-boði* (Dut. *vreedebode*), "peace-messenger," a herald of peace (A. Sax. *frið*, peace, *boda*, messenger). See Goodbody.

Freemantle, a surname, is a corruption of *Freid-mantel*, in Latin *Frigidum-mantellum* (Close Rolls).—*Ed. Review*, 101, 368.

Freshford, the name of a place in Kilkenny, is a misrendering of the Irish *Achad-úr*, "Fresh-field" (Joyce, i. 36).

Freudenbach, "Joyful brook," a German river-name, is probably a corruption of the Celtic *ffrydan*, a stream (Taylor, 389).

Friedlos, a Hessian village so called, as if "Peaceless," was originally *Fridwaldes*; other village names similarly corrupted are *Machtlos* (or *Magdlos*), "Mightless," from *Mahtolfes*; *Sterbfritz* from *Starkfrides*; *Merkenfritz* from *Erchinfredis* (Andresen).

Friskyball was the name by which *Frescobaldi*, the Florentine banker, was known among the English of his day (Froude, *Hist. of England*, ii. 109, orig. ed.).

Furbush, Furbish, Forbush, } New England surnames, are different varieties of the original name *Farrabas*, borne by the founder of the family, who died 1687 (vide Farrowbush). *Farrabas* itself, however, it has been suggested, may be a corruption of the name *Firebrace* (*N. and Q.* 4th S. iii. 240), which is also found in the form of *Farbras*, *Firebrass*, and *Ferbrace* (*Id.* 5th S. vii. 97), = "Iron-arm" (?). Cf. Ludlow, *Epics of Mid. Ages*, ii. 420.

G.

Gamble, a surname, probably stands for A. Sax. *gamol*, old, Norse *gamal*, Dan. *gammel*, Swed. *gammal*, Icel. *gamall*. *Gamli* is frequently added as a sobriquet in Icelandic to distinguish an older man from a younger of the

same name, *e.g.* Hákon Gamli (Cleasby, p. 188).

Garlick, a surname, is apparently a variant of *Gerlach*, from A. Sax. *gâr*, a spear, Icel. *geirr*, and *lâc*, play, game. Compare Icel. name *Geir-laug*.

Garment, a surname, is no doubt a corruption of *Garmund*, from A. Sax. *gâr*, spear, and *mund*, protection; O. H. Ger. *Ger-munt*, Icel. *Geir-mundr*.

Garnish, a surname, is said to be a corruptiou of *Gernons* (Camden, *Remaines*, 148, 1637), of the same origin as the Christian name *Algernon*, *i.e. als gernons*, "whiskered," from Norm. Fr. *gernons*, moustachios.

Gateshead, on the Tyne, was originally the *Goat's Head*, from O. Eng. *gât*, a goat (Oliphant, *Old and Mid. English*, p. 201).

Gay Island, in Fermanagh, is a half-translation, half-corruption, of *Inis-na-ngédh*, "The island of the goose" (Joyce, *Irish Names of Places*, vol. i. p. 471).

Gaylord, the name of a Canadian family of French descent, is a corruption of *Gaillard*.

Gelasius ("the laugher"), used in Ireland as a substitute for the native name *Giolla Josa*, "servant of Jesus" (Yonge, *Christian Names*, i. 255). So *Gilchrist*, "servant of Christ," *Gillespie*, "servant of the Bishop."

Gennēsarĕt, S. Matt. xiv. 34, *Gennēsar*, 1 Macc. xi. 67, is probably a corruption of the Old Test. form *Chinnereth* or *Cinneroth*, Numb. xxxiv. 11, 1 Kings xv. 20, understood incorrectly as Heb. *Gannah* (garden) *of Sharon*, or with reference to the fertility of its plain "Garden of Princes" (Heb. *názir*).

Genserich, the name of the Vandal king, understood as the "gander king," is probably a corrupt form of *Geisserich*, "spear ruler," from *gais*, a spear (Lat. *gæsum*). — Yonge, *Christ. Names*, ii. 328.

George and Cannon, as an inn-sign, is said to have been originally *The George Canning* (*Dub. University Mag.* Oct. 1868).

Gerrard's Hall, in old London, south of Basing Lane, believed to have been called from Gerrarde a giant, was an ancient popular corruption of *Gisor's Hall*, originally owned by John Gisors, Mayor of London 1245 (Stow, *Survay*, p. 131, ed. Thoms).

Gibraltar, the English form of *Jibal Târik*, Arabic *Jabalu't tarik*, or Târik's Mountain, so called after a Moorish conqueror of that name, seems to have been assimilated to Eng. "altar," just as in Italian *Gibilterra* it has been assimilated to *terra*.

Gloster Court, a corruption of *Cloister Court*, in Blackfriars (*Philolog. Soc. Proc.* vol. v. p. 140).

Goadby Marwood, in Leicestershire, originally *Gundebi Maureward* (Evans, *Glossary*, p. 41, E. D. S.).

Godlyman is Pepys's form of *Godalming*.

> We got a small bait at Leatherhead and so to *Godlyman*, where we lay all night.—*Diary*, *April* 30th, 1661.

Golden, the name of a village in co. Tipperary, is a corruption of Ir. *Gabhailin* (pron. *gouleen*, from *gabhal*, pron. *goul*, a fork), "The bifurcation," viz. of the river Suir at the point where it is situated (Joyce, *Irish Names of Places*, vol. i. p. 511).

Golden Abbey, or *Gold Abbey*, a popular name for the church of St. Nicholas *Cold Abbey* or *Cold Bey*, in old London, for "so hath the most ancient writings, as standing in a cold place."—Stow, *Survay*, 1603, p. 132, ed. Thoms.

Golden Square, said to have been originally *Gelding Square*, from the sign of a neighbouring inn (Pennant, Hotten, *History of Sign Boards*, p. 177). But in the *New View of London*, 1708, it is stated to have derived its name from one Golding, by whom it was built (Jesse, *London*, vol. i. p. 18).

Golden Valley, The, or *Dore Valley*, on the border of Brecon and Monmouth, so called from the river Dore, which rises just above Dorston, supposed to be connected with Fr. *doré*, golden. Compare *Doro*, a river in Queen's County (Taylor, 199), Welsh *dwr*, water, Ir. *dur* (Joyce, ii. 380).

The derivation of Dorston is pretty certainly *Dwr*, "water," and *ton*, "an inclosure;" and it is now a generally accepted

belief that the Golden Valley is a misnomer, due to the fanciful brain of some monk who, ignoring the identity of Dwr with Dore, chose to translate Nant Dwr into "Vallis Deaurata."—*Saturday Review*, vol. 43, p. 703.

GOODBODY, a surname, is probably from A. Sax. *gûd*, war, and *boda*, a messenger, Icel. *guðr* and *boði*, and so means a "war-messenger," a herald; just as GOODWIN is from A. Sax. *gûð-wine*, "a battle-friend," and GOODBURN is identical with Icel. *Guðr-*(or *Gunn-*) *björn*, "war bear."

GOODGRAVE, an English place-name, is from Celtic *coed*, a forest, and *grave* (Taylor, 362).

GOODHEART, a surname, probably stands for *Goddart*, *Goddard*, Ger. *Gotthard*.

GOODLAKE, } Eng. surnames, are
GOODLUCK, } doubtless from *Guthlac*, A. Sax. *gûð-lac*, warfare. Compare Icel. name *Guð-*(or *Gunn-*)*-laugr*.

GOODLUCK'S CLOSE, in Norwich, was originally *Guthlac's Close*.

GOODMANHAM, a place in E. Riding of Yorkshire, apparently the "home of a good man," stands for the ancient *Godmundingaham* (Beda, *Eccles. Hist.* ii. 13), "the home of the protection (*mund*) of the gods" (Taylor, 335).

GOODWIN, as a surname in Ulster, is an Anglicization of Mac Guiggin (O'Donovan).

GOODWOOD, the seat of the Duke of Richmond in Sussex, formerly *Godinwood*, called probably from the Saxon Godwin.

GOSLING, a surname, old Ger. *Gosselin*, *Gozlin*, is probably from *Gossel*, old Ger. *Gozilo*, a dimin. of old Ger. *Goz*, another form of *Gaud* (Ferguson, 171). It is thus really the same name as *Joscelyn* (Bardsley).

GOTOBED, an English family name, anciently *Gotebedde* and *Godeberd*, is a corruption of an original *Godbert* (Bardsley, *English Surnames*, p. 21).

GOTTLEIB, "God's love," a Ger. Christian name, is in some instances a modification of *Gottleip*, "remains of divinity" (Yonge, *Christ. Names*, ii. 262).

GRACECHURCH STREET, formerly also called *Gracious Street*, London, was originally "*Grasse church*, of the herb-market there."—Stow, *Survay*, 1603, p. 80 (ed. Thoms).

> The rarest dancing in Christendom . . . At a wedding in *Gracious street*.
> *Heywood, Fair Maid of the Exchange*, i. 1, p. 29 (Shaks. Soc.).

Grasse-street, now *Gracious-street*.—*Howell, Londinopolis*, p. 77.

In Grasse-street is the Parish Church of St. Bennet called *Grass-church*, of the Herbe Market there kept.—*Id.* p. 87.

GRAHAM, as a surname in Connaught, is an Anglicized form of O'Greighan (O'Donovan).

GRAMMERCY SQUARE, New York, is a corruption of *De Kromme Zee*, "the crooked lake," the name of a pond which once occupied its site and is so called in old Dutch maps (Taylor, 400).

GRAMPOUND, in Cornwall, is a corruption of the Norman *Grand Pont*, the "great bridge" over the Fal (Taylor, 390).

GRANNY'S GRAVE, the name of a sepulchral pile in Antrim, is an English mis-rendering of *Carn-Greiné*, the *carn* of a woman named *Grian* (Joyce, *Irish Names of Places*, vol. i. p. 324).

GRAVESEND is a corruption of the older form *Gravesham* (Taylor, 381).

GRECIAN STAIRS, Lincoln, is a corruption (it is said) of *Gritstone Stairs*.

GREENBURN, a common place-name in Scotland, is most probably a corruption of the Gaelic *Grian-burn*, *i.e.* "the stream of [or dedicated to] the sun" (Robertson, *Gaelic Topography of Scotland*, p. 354).

GREENOCK, a corruption of the Gaelic name *Grianay*, which is probably connected with *Grian*, the Sun (Campbell, *Tales of W. Highlands*, vol. iii. 19).

GRENVILLE, apparently of Fr. origin, compounded with *ville*, is probably a perversion of *Grenefield* (*Q. Review*, No. 153, p. 6). Compare the form *Grenfell*.

GREY, the name of the noble family of *Grey*, was originally a territorial appellation derived from *De Croy* in Normandy.

GUADALUPE, an American river-name, is a Spanish corruption, as if "river of the bay" (*Guad* = Arab. *wadi*), of the Indian *Tlaltelolco* (Taylor, p. 379).

GUÉPINS, "wasps," a nickname given to the people of Orléans, is said to be a corruption of the ancient tribal name *Genabini* (De Lincy, *Proverbes Franç.* i. vi.). *Guespine* in Cotgrave.

GUMBOIL, "the most villanous of all corruptions, is the same no doubt as an old Ger. name *Gumpold* or *Gundžold*" (Ferguson, 208), that is "bold in war" (O. H. Ger. *gundia*, war, Icel. *gunnr*, *guðr*). So *Gunter* or *Gunther* seems to be for *Gunn-thor*, "war-god," corresponding to the Icel. name *Thorgunnr*; compare Icel. *gunn-thorinn*, warlike.

GUTTER LANE, off Cheapside, London, was originally *Guthurun's Lane*, "so called of Guthurun, sometime owner thereof."—Stow, *Survay*, p. 117 (ed. Thoms).

GWASGWYN, a "gentle rise," is the Welsh adaptation (Spurrell) of Gascony, Fr. *Gascogne*, named from the Vascones.

GWENER, the Welsh name for *Venus* (*Veneris*), seems to be an assimilation of that word to *gwen*, fair, beautiful, *gwenu*, to smile.

GWLAD YR HAF, "Region of Summer," the Welsh name of the shire of *Somerset* (Spurrell), understood literally as the "seat of summer" (A. Sax. *Sumorsæte*). Compare SUMMER ISLANDS below.

GWYDDELIG, "sylvan," "savage," when used for Irish (*gwyddel*, an Irishman), as if one running wild in the bushes, *gwyddeli* (cf. *gwydd*, wild, also trees, *gwyddan*, a satyr or man of the woods), is really identical with Ir. *Gaedhil*, the Gael or Irish; *e.g. War of the Gaedhil with the Gaill* (ed. J. H. Todd), *i.e.* of the Irish with the Foreigner.

H.

HADDOCK, a surname, is supposed to correspond to an A. Sax. *Hadeca*, Ger. *Hädicke*, from O. H. Ger. *Hadu* (warlike?).—Ferguson, 46.

HALLWACHS, a German proper name which seems to be compounded of *Hall*, sound, and *wachs*, wax, is corrupted from the nickname *halbwahs*, half-grown (Andresen).

HANDS, HANDCOCK, as surnames, are naturalized forms of *Hans*, the Flemish and German shortening of Jo-hannes, John (Bardsley).

HANGMAN'S GAINS, a locality in the east of London, popularly associated no doubt with the adjoining place of execution on Tower Hill, is a corruption of *Hames et Guynes*, so called because refugees from those towns had settled there after the loss of Calais and its dependencies (Taylor, 398).

HANNAH, in Ireland, is sometimes an incorrectly Anglicized form of the native *Ainé*; as similarly *Mary* is of *Mor*; *Sarah* of *Sorcha*, "bright;" *Grace* of *Graine*; *Winny* of *Una* (O'Donovan).

HARDIMAN, a surname in Connaught, is an Anglicized form of O'Hargadon (O'Donovan).

HARE, a Munster surname, is an Anglicized form of Ir. O'Hehir. Similarly *Heron* for O'Ahern (O'Donovan).

HARMSTONE, a place-name in Lincolnshire, is an altered form of the ancient *Harmodestone*, called after one Heremod (Taylor, 313).

HARPOCRATES, the god of silence, a mistaken interpretation by the Greeks of the name and attitude of the Egyptian *Har-(p)-chrot*, "Horus-(the)-Son," the god of the dawn, who was represented as a child with his finger on his lips, the gesture denoting one who cannot speak, *infans* (Tyler, *Early Hist. of Mankind*, p. 41).

HARRINGTON, as a surname in Ireland, is an Anglicization of O'Heraghty (O'Donovan).

HART, as a surname, is of Irish origin, and stands for *O'Hart*, Ir. *O'h Airt*, "Grandson of Art" or Arthur (Joyce, ii. 151).

HASENPFLUG, "Hare's-plough," a German surname, was originally *Hassenpflug*, "Hate the plough" (Andresen).

Hasluck, an Eng. surname, otherwise *Hasloch* or *Aslock*, A. Sax. *Oslac*, the same as Icel. *Aslákr* (compounded with *áss*, a god).

Hatred, a surname, has been identified with *Hadrot*, old Ger. *Hadarat*, "war-counsel" (Ferguson, 17).

Havelock, old Eng. *Havelok*, seems to be a corrupted form of Icelandic *hafrekr*, "sea-drifted." "Havelok the Dane" bears many points of resemblance to *Heine havreki*, "Heine the sea-drifted," the hero of a Faroe legend (Cleasby, p. 774).

Hay Stacks, a mountain-name in the Lake district of N. England, is said to stand for "high rocks," from Norweg. *stackr*, a columnar rock; whence also "the Sticks," "Stake," and "Pike o' Stickle" (Taylor, 174). See Stags.

Headache, a surname, probably stands for *Headick* also found, A. Sax. *Hadeca*, Ger. *Hädicke*, akin to A. Sax. *Had*, *Hedda*, Norse *Hödr* (perhaps meaning war).—Ferguson, 47.

Hector is often only a modern perversion, under classical influence, of Danish *Hagthor*, "dexterous Thor" (Yonge, *Christ. Names*, ii. 320).

Heliogabalus represents the Syrian *Elagabal*, the Sun-god, as if from Greek *Helios*, the sun.

Hentoe, the name of a hill near Coniston in the Lake district, is a corruption of its older name *Hentor*, *i.e.* Welsh *hen*, old, and *twr*, a pile (*Philolog. Soc. Trans.* 1855, p. 219).

Herbstehude, or *Harvstehude*, near Hamburg, as if from *Herbste*, Autumn, was originally *Herwarteshude* (Andresen).

Herbstein, a Hessian place-name, as if "Herb-stone," is from the older form *Heriperhteshûsum*, *i.e.* *Herbertshausen* (Andresen).

Hereford, "The ford of the army" (A. Sax. *here*, an army), is a corruption or adaptation of the old British name *Henffordd*, "The old road" (Welsh *hen*, old, and *ffordd*, a road).

Herod, an Eng. surname, seems to be a Scripturalized form of Scand. *Heraudr* (Ferguson, 231).

Herodias. By a curious confusion, the name of the murderess of St. John the Baptist in ancient popular superstitions was substituted for *Hrôdso*, *i.e.* the Renowned, a surname of Odin. In the French province of Perigord the Wild Hunt or passing of the Wild-Hunt's-man, Odin, is called *La Chasse Hérode* (see Kelly, *Indo-European Tradition*, p. 282; Wright, *Introduction to The Proceedings against Dame Alice Kyteler*, Camden Soc.).

Douce quotes an ancient ecclesiastical denunciation against the superstitious belief that witches "ride abroad of nights with Diana, goddess of the pagans, or with *Herodias*" (*Illustrations of Shakspere*, p. 236, ed. 1837).

Some wicked women resigning themselves to Satan and to the illusion of demons, believe and declare that they ride forth on certain animals in the night, along with Diana the goddess of the Pagans, or with *Herodias*, accompanied by a numberless multitude of women.—*Gratian, Decretalia*, p. ii. causa xxvi. q. 5 (in *Dalyell, Darker Superstitions of Scotland*, p. 537).

In Germany Herodias, who is confounded with her daughter, is a witch who is condemned to dance till the last day, and prowls about all night, the terror of children. In Franche-Comté the Wild Huntsman is believed to be *Herod* in pursuit of the Holy Innocents (see Henderson, *Folk-lore of the N. Counties*, pp. 101-106).

Hert-ford, so spelt as if it denoted the ford of the hart (old Eng. *heort*), is an Anglicized form of Celtic *rhyd*, a ford, + Eng. *ford*, such reduplications being very frequent in place-names (Taylor, 213).

Herzbach. In this and other German surnames, such as *Herzberg*, *Herzbruch*, *Herzfeld*, the original component element was *Hirsch*, hart, not *Herz*, heart (Andresen).

Hibernia, the Roman name of Ireland, as if from *hibernus*, wintry, with reference to its northern situation, just as the Welsh name of the same island *Iwerddon* stands in the same relation to *iwerydd* (and *eiryaidd*, snowy?). Pictet explains *Hibernia* (Greek *Iouernia*, *Iérnê*) as derived from an hypothetical Irish *ibh-erna*, *ibh-er*, country or people, *ibh*, of the noble or warriors,

er; the latter part *er*, seen also in *Erin*, and *Ire-land*, and *Erna*, a native tribe-name, corresponding to Sansk. *arya*, noble (*Origines Indo-Européenes*, i. 33). Spurrell gives *Iwerddon* and *Gwerddon* as Welsh names for (1) a green spot, (2) Ireland, apparently from *gwerdd*, green.

Hierosoluma, the Greek spelling of Jerusalem (Heb. *Yerushalaim*, "Foundation of Peace"), as if from *hiéros*, sacred, holy, with some reference perhaps to its name of "The holy City" (Matt. iv. 5). The Arabic name is *el-Khuds*, "The Holy," or *Beit-el-Makdis*, "The Holy House." Other Greek forms of the name are *Hiero Solumà*, "the holy *Solyma*" (Josephus), *Hieròn Salomônos*, "Solomon's holy-place" (Eupolemos), while others have traced a connexion with *Hierosuloi*, "spoilers of temples." Similar Greek formations are *Hierecho* and *Hieromax* (*Bible Dict.* s.v.). The Heb. word itself was perhaps an adaptation of the old Canaanitish name *Yebûs*, *Yebûsi* (Josh. xviii. 28).

The city of *Kadytis*, mentioned by Herodotus (iii. 5), has been identified by some with Jerusalem, as if only a Grecized form of *Kadesh*, "The Holy Place" (Stanley, *Jewish Church*, vol. iii. p. 92).

Higginbottom, an Eng. surname, is said to be a corruption of the German *Ickenbaum*, "oak-tree" (Lower, *Eng. Surnames*, 142).

High Press Tower, a popular corruption of the name of the old *Yprés Tower* in Rye, Sussex.

It used to be called the *High Press* tower, he replied, but now we generally calls it the Jail.—*L. J. Jennings, Field Paths and Green Lanes*, p. 13.

Hill of Lloyd, near Kells, co. Meath, is supposed to have taken its name from a family named Lloyd. It is really an English misunderstanding of the Ir. name *Mul-Aidi*, pronounced *Mulloyda*, and divided as *Mul-Loyda*. The oldest Ir. form is *Mullach-Aiti*, "Aiti's Hill?" (Joyce, ii. 169).

Hinterbach, a Hessian place-name, as if "Hinder-brook," is said to have been originally *Hintinbuch*, *i.e.* "Hind and Beech" (Andresen).

Hinderwell, the name of a place in Cleveland, Yorkshire, is corrupted from *Ildreuuelle*, in the Domesday Survey.

Hogs-Norton, a village in Oxfordshire, *i.e. Hook-norton*, A. Sax. *Hocneratún*, the same name as Hockerton, Notts (Bosworth).

Hog's-Norton was famed for the rusticity of its inhabitants, as in the proverb, "You were born at Hog's Norton" (Nares, s.v.).

"You were born at Hogs-Norton."—This is a Village properly called *Hoch-Norton*, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boarish and clownish people are said [to be] born at Hogs-Norton.—*Fuller, Worthies*, ii. 220.

See also Randolph, *Muses' Looking-Glass, Works*, p. 217 (ed. Hazlitt).

Holborn, in London, so called as if it were connected with *hole*, *hollow*, the *burn* in the *hollow*, is a corruption of the older name *Old Bourne*, "the ancient river," which ran through that thoroughfare. See Stanley, *Memoirs of Westminster Abbey*, p. 6.

Oldborne, or Hilborne, was the like water, breaking out about the place where now the bars do stand, and it ran down the whole street till Oldborne bridge.—*Stow, Survay*, p. 7.

Howell spells it *Holdbourn* (*Londinopolis*, 328) and *Oldbourne* (329).

Holland Woods, the name of certain woods at Messingham in Lincolnshire, so called from *holland* or *hollond*, the native name of the *holly* (vid. Peacock, *Glossary of Manley and Corringham*, s.v. *Hollond*), old Eng. *holen* or *holin*.

Holstein has only an apparent connexion with *stein*, a stone, being from the Low Ger. *Holtseten* (= Ger. *Holzsassen*), "wood-settlers." Compare *Dorset*, *Somerset*.

Honeyball, a west country surname, no doubt from the common Cornish Christian name *Hannyball*, which is for *Hannibal* (Yonge, *Christian Names*, i. 103). But compare the name *Hunibal*, which Ferguson regards as compounded of *hún*, a giant, and *báld*, bold (*Eng. Surnames*, 65). But Icel. *húnn* is a young bear, or cub.

Honeybun. This luscious sounding surname seems to be another form of

the name *Honeyborn*, which has been connected with Icel. *hún-björn*, from *hún*, giant [rather "cub"], and *björn*, a bear (Ferguson, 65).

HONEYMAN, a surname, is perhaps identical with old Ger. *Hunimund*, "Giant-protection" (Ferguson, 391).

HOWARD, as a surname in Ireland, is sometimes an incorrect Anglicizing of O'Hiomhair (O'Donovan).

HUDDLESTONE, a surname, is probably a corruption of *Æthelstan*, "noble stone," a jewel.

HUGH (= mind) is in Ireland the usual Anglicized form of Ir. *Aodh* (= fire).

HUGHES, as an Irish family-name, frequently stands for *Mac Hugh*, which is an Anglicized form of *Mac Aedha* (pron. *Mac-Ay*), whence the surnames *Mackay*, *Magee*, and *McGee*.

HUGHSON, a surname, is in some instances, it is said, a corruption of the Italian *Hugezun* (Lower, *Eng. Surnames*, 143).

HUNGARY, or *Hungaria*, is said to be properly the land of the Ugrians or Ungrians, which was afterwards assimilated to the Huns (Gibbon).

HUNGER, a surname, is perhaps the same as old Ger. *Hun-gar*, "Giant-spear" (Ferguson, 391).

HUNGERFORD, an Eng. place-name, is a corruption of the ancient *Ingleford*, or ford of the Angles (Taylor, 389).

HURLSTONE, a surname, Camden says is a corruption of *Huddlestone* (*Remaines*, 1637, p. 122). See HUDDLESTONE.

HUSBAND, as a surname, is sometimes a corruption of *Osborne* (*N. and Q.* 4th S. ii. 91).

HYDE PARK has nothing to do, I believe, with the *Hyde* family, but is a corruption of *Heye*, the cockney pronunciation of *Eye*, of which manor it forms a part.

Similarly *Aye Hill*, by which flowed the brook *Aye* or *Eye*, is now *Hay Hill*, and the *Old Bourne* is only known as *Holborn*.

I.

INCHGRAY, in Kincardineshire, is a corruption of the Gaelic *Innis-greighe*, "The island of the flock" (Robertson, p. 370).

IN-HEDGE LANE, the name of a thoroughfare in Dudley, is a corruption of *innage*, a field or enclosure, said to be from A. Sax. *inge*, a field (*Notes and Queries*, 5th S. ix. 494).

INKPEN, a surname, is said by Camden to be a corruption of the local name *Ingepen* (*Remaines*, 1637, p. 122). The place-name *Inkpen*, in Berkshire, is apparently from Celtic *pen*, a head, a mountain (Taylor, 220).

INSELBERG, "Island-mountain," in Germany, was formerly *Enzenberg*, the gigantic mountain. It is sometimes also called *Emsenberg* from the *Ems* there taking its rise (Andresen).

INWARDS, a surname, is perhaps a corruption of the old Saxon name *Ingvard*, *Ingvar*, *Inhwœr*, *Hingwar* (Ferguson, 280).

IONA, the ordinary name of the island which was the great Christian seminary of North Britain, is due to a false derivation. The oldest form of the name in the MSS. is *Ioua*, used as an adjective agreeing with *insula*, the true name substantivally being *Iou*, or perhaps *Hy* or *I*. From a misreading of this, and from a fanciful connexion with the name of the saint with which it was chiefly identified, St. Columba, synonymous with Hebrew *iona*, a dove, *Ioua* was altered into *Iona*. Indeed Adamnan remarks that the island and the prophet Jonah had synonymous names, both meaning "a dove." So its other name *Icolmkill*, *i.e. I-columb-cille*, was understood as "island of the dove's cell" (Reeves; W. Stokes; Lord Strangford, *Letters and Papers*, 28; Robertson, *Church Hist.* ii. 324, cab. ed.).

IRELAND'S EYE, a small island off the coast of Dublin, Latinized by Usher as *Oculus Hiberniæ*, is a mis-spelling of *Ireland's Ey* (*ey* = island), itself a corrupt translation of the Irish name *Inis-*

Ereann, "the island of Eire" (a woman), understood as "isle of Erin" (Joyce, i. 104).

Islafalcon, a parish in Wexford, is a corruption of Ir. *Oileán-a'-phocáin*, "isle of the buck goat" (Joyce, i. 41).

Islāmbool, as if "The City of Islam," sometimes used in Turkish official documents, and often found on gold and silver Turkish coins struck at Constantinople, is a corruption of the usual form *Istanbool* (Catafago); see Dr. Chance's note in *Notes and Queries*, 5th S. ix. 423.

J.

Jack Ketch, the proverbial name of the English hangman, mentioned in 1678, is said to have been a fictitious name, if the following account be trustworthy. "The manor of Tyburn was formerly held by Richard *Jaquett*, where felons were for a long time executed; from whence we have *Jack Ketch*."—*Lloyd's MS. Collection* (Brit. Mus.), in Timbs, *London and Westminster*, i. 304.

Janeway, a surname, is a corruption of old Eng. *Janwaye* or *Janewey*, a Genoese (*e.g.* in *Maundevile*, *Voiage and Travaile*, p. 23, ed. Halliwell).

When a Jew meeteth with a *Genoway* . . he puts his fingers in his eyes.—*J. Howell*, *Instructions for Forreine Travell*, 1642, p. 41 (ed. Arber).

Jason, the name of the high-priest under Antiochus Epiphanes, is a corruption of his true name *Jesus*.

Jasoūs, a form of the name *Jēsoūs* (*Jesus*) found in the *Sibylline Books*, ii. 248, is a modification of the word to assimilate it to the Greek *iasis*, healing (Ionic *iēsis*), whence *Iūsó*, the goddess of healing, had her name. The Greek fathers frequently derived the word in this way (Geikie, *Life and Words of Christ*, i. 555). Compare old Sax. *Heliand*, A.Sax. *Hǽlend*, "Healer," the Saviour.

Jeremy is in Ireland the usual Anglicization of Ir. *Diarmaid*, "freeman" (O'Donovan).

Jerome (from Greek *Hieronymus*, "holy name") sometimes stands for old Eng. *Jerram*, which is the old Teutonic name *Gerramn*, "Spear raven" (Yonge, *Christ. Names*, ii. 328).

Jerusaleben, a modern German corruption of Jerusalem (Andresen).

Johanna, the name of the African island so called, is said to have been corrupted through the forms *Juanny*, *Anjuan*, *Anzuame*, from the native name *Hinzúan* (*Asiatic Soc. Trans.*).

Jolly Town, in Cornwall, situated on a very lonely moor, it has been suggested was originally Cornish *diaul-towan*, "Devil's sand-hill" (A. H. Cummings, *Churches, &c., in the Lizard District*).

Jorsala-heim, a Scandinavian corruption of Jerusalem.

Those who, like Earl Rögnvald and King Sigurd, set out on a pilgrimage to the holy city, were called *Jorsalafarers*. Some Norsemen who broke into the tumulus of Maes-Howe in the Orkneys about the middle of the 12th century, left their names inscribed in the Runic characters, with the addition *Jorsala Farers* (see Ferguson's *Rude Stone Monuments*, p. 244). The inscription is: "*iorsala* farar brutu orkǫuh" (The Jerusalem Journeyers broke Orkhowe).—Vigfusson and Powell, *Icelandic Reader*, p. 449.

Juhúd Kapú, the *Jews'* gate, in Constantinople, "incorrectly called so by the vulgar." Originally its name was *Shuhúd Kapú*, *i.e.* the *Martyrs'* Gate, because "in the time of Hárúnur-rashíd some of the illustrious auxiliaries of the Prophet quaffed the cup of martyrdom there" (*Travels of Evliya Efendi* (translated for the Oriental Trans. Fund), vol. i. p. 36.

Jus de Gigot, a Fr. place-name, is a popular rendering of *Jas de Ghigo* (Larchey, *Dict. des Nommes*).

K.

Kaffemacherei, the name of a street in Hamburg (mentioned by Heine), as if the street of the coffee-makers, was originally *Kaffamacherreihe*, *i.e.* the *row* where *kaffa*, a kind of taffeta, was *made* or manufactured (Andresen).

KÄSEBIER, "Cheese and beer," a German family name, was originally *Cassebeer*, Cherry (Andresen).

KATZENELLENBOGEN, the place so called, "Cat's-elbow," is a corruption of the ancient *Cattimelibocus* (Andresen).

KAUFMACHERSTRASZE, "Bargain-makers'-street," in Copenhagen, Dan. *Kjöbmagergade*, was originally *Kjödmangergade*, "Victuallers'-street" (Andresen).

KEDRÔN, in the Greek of St. John xviii. 1, ὁ χείμαῤῥος τῶν κέδρων, the wady (or winter torrent) of *the Cedars* (and so LXX. 2 Sam. xv. 23) is a Grecized form, so as to give an intelligible sense, of the Hebrew name *Kidrôn*, which seems to mean the dark ravine, from *Kâdhar*, to be black. So χείμαῤῥος τῶν κισσῶν, the wady of *Ivy*, was a corruption of Heb. *kishôn*, the crooked, winding torrent (vid. *Bible Dict.* s.vv.).

Firste we come to Torrens *Cedron*, which in somer tyme is drye, but in wynter, and specyally in Lent, it is meruaylously flowen with rage of water.—*Pylgrymage of Syr R. Guylford*, p. 31 (Camden Soc.).

In the Lindisfarne version of the Gospels, 950, *Olivarum*, Luke xxii. 39, is Englished by *Olebearu*, as if the *-varum* answered to our word *barrow* (Oliphant, *Old and Mid. Eng.* p. 108). The Anglo-Saxon version, 995, has "múnt Oliuarum, ðæt is *Ele-bergena*."

KENTISH TOWN, a corruption of *Cantelupe Town*, it having been formerly the possession of Walter de Cantelupe, Bishop of Worcester (1236-66).—A. Hare, *Walks about London*, vol. i. p. 221.

KETTLE, THE, or *The Cattle*, a parish in Guernsey, is a corruption of *Le Câtel* (*N. and Q.* 5th S. ii. p. 90).

KILROOT, a place-name in Antrim, stands for Ir. *Cill-ruadh*, "red church" (Joyce, i. 544).

KING, a surname in Galway, is an incorrect translation of Mac Conry, on the assumption that the last syllable *-ry* is from Ir. *righ*, a king (O'Donovan).

KING-EDWARD, a parish in Aberdeen. The name, however, is pronounced by the native inhabitants *Kin-edart*, or *Kin-eddar*, and is probably a Gaelic word signifying "Head-point" (Alex. Smith, *History of Aberdeenshire*, vol. ii. p. 823).

KINGSLEY, a Munster surname, is an Anglicized form of Ir. O'Kinsellagh (O'Donovan).

KIRK MAIDEN, in Wigtownshire, the most southern town of Scotland, is, in all probability, not, as might be supposed, the Church of the Maiden, *i.e.* the Virgin Mary, but of *St. Medan*.

Burns uses "Frae *Maidenkirk* to Johnny Groats" (Globe ed. p. 95) as = "From Dan to Beersheba."

KIRK-WALL, in the Orkneys, a corruption of *kirkin-vagr*, the creek of the kirk.

KIRSCHBERG, "Cherry-mount," near *Nordhaus*, was originally *Gírsberg*, "Vulture-mount" (Andresen).

KIRSCHSTEIN, "Cherry-stone," as a personal name in Germany, is corrupted from *Christian*, through the familiar forms *Kristan*, *Kristen*, *Kirsten*, *Kirschten*, *Kirstein* (Andresen).

KISSER, a surname, originally one who made *cuisses*, old Fr. *quisers* (Bardsley, *Our Eng. Surnames*, p. 188), Fr. *cuisse*, from Lat. *coxa*.

KLAGENFURT, a German place-name, as if the "mournful ford," is corrupted from the ancient name *Claudii forum* (Andresen).

KNIFE, a surname, is perhaps identical with *Cniva*, the name of a Gothic king in the 3rd century (Ferguson, 8).

KNOCK-BROAD, a place-name in Wexford, is an Anglicized form of Ir. *cnoc braighid*, "Hill of the gorge" (Joyce, i. 40).

KNOCK-DOWN, a thoroughly Irish name for two townlands, one in Kerry, the other in Limerick, was originally peaceful enough, *cnoc dun*, "the brown hill" (Joyce, i. 41).

KOHLRAUSCH, and *Kohlrost*, German family names, apparently compounded of *kohl*, cabbage, cole, and *rausch*, drunkenness, or *rost*, rust, are corruptions of *kohl-* or *kohlen-rusz*, coal-soot (Andresen).

KÖNIGSWINTER, the German town, has no connexion with the word *winter*,

but obtained its name from the culture of the *vine*, Goth. *veinatriu*, the vine (Andresen).

KORNMILCH, "Corn-milk," a German family name, was originally *kernemelk*, butter-milk, churn-milk (Andresen).

KÜHNAPFEL, as if "hardy-apple," a German family name, is a corruption of *kienapfel*, the cone of the pine (*kien*). —Andresen.

KUM LÚNG, in Chinese "The Golden Dragon," the name of a street in Hong-Kong, is said to be a transmutation of the English "*Come 'long*" street.

There was a street in Hong-Kong, in the early days of that so-called colony, much frequented by sailors, in which Chinese damsels used to sit at the windows and greet the passers-by with the invitation, "Come 'long, Jack;" consequently the street became known by the name of the "Come 'long Street," which in the Chinese mouth was *Kum Lúng*, or "The Golden Dragon." So when the streets were named and placarded, "Come 'long Street" appeared, both in Chinese and English, as the Street of the Golden Dragon. —*Andrew Wilson, The Abode of Snow*, p. 258 (2nd ed.).

KUNSTENÔPEL, an old corruption in German of *Constantinople*, as if from *kunst*, art.

KURFÜRSTEN, "the Electoral Princes," the name of a group of seven mountains in Switzerland, is said to have been originally *Kuhfirsten*, "the cow summits" (Andresen).

KÜSTENMACHER, "Coast-maker," as a German surname, is a corruption of *Kistenmacher*, a trunk-maker (Andresen).

KÜSSHAUER, a German surname, apparently "kiss-*hewer*," is corrupted from *kiesshauer*, "gravel-digger" (Andresen).

KWAWA, the Chinese name of *Java*, signifies "gourd-sound," and was given to that island because the voice of its inhabitants was very like that of a dry gourd rolled upon the ground (Yule, *Marco Polo*, ii. 82).

L.

"LAMB AND PICKLES" was the popular name for *Lamprocles*, a horse of Lord Eglintoun's (Farrar, *Origin of Language*, p. 57).

LAMBERT, a Christian name, so spelt as if connected with Lamb, is a corruption of old Ger. *Lantperaht*, "Country's brightness" (Yonge, ii. 430).

LAMBERT'S CASTLE, the name of a hill near Lyme Regis, is a supposed more correct form of the popular *Lammas Castle* (*Cornhill Mag.* Dec. 1880, p. 713).

LAMMERSPIEL, "Lamb's-play," a German place-name, is a corruption of *Liemars bühel* (Andresen).

LANCING, the name of a place near Shoreham, is supposed to have been called after *Wlencing*, son of Ælle, king of the South Saxons (Taylor, 311).

LAYCOCK, a surname, is a corruption of the French *Le Coq* (Smiles, *Huguenots*, p. 323).

LEADEN-HALL, the name of a well-known market in London, was originally *Leathern-Hall*, the place for the sale of leather (Key, *Language*, p. 253).

LEADER, a river in Berwick, is a corruption of the Gaelic *Leud-dur*, "The broad water" (Robertson, p. 61).

LEARNED, a surname, as well as *Learnard*, is said to be a corruption of *Leonard* (Charnock).

LE CUBE ET L'APPAREIL, a Fr. place-name, is a popular corruption of Prov. Fr. *Le Coubo et la Paré* (L. Larchey, *Dict. des Nommes*).

LEGHORN, an English corruption of *Ligurnum*, Livorno.

LEIDGEBER, a German surname, as if "sorrow-giver," originally meant a tavern-keeper, from *lit*, wine; other forms of the name being *Leidgebel* and *Leitgeb* (Andresen).

LEIGHTON BUZZARD, from *Leighton Beau-desert*. The brazen eagle, formerly used for supporting the Bible in the church, is shown as the *buzzard* whence the town was named (*Philolog. Transactions*, 1855, p. 67).

The *Buzzards* are all gentlemen. We came in with the Conqueror. Our name (as the French has it) is *Beau-desert*; which signifies — Friends, what does it signify? — *R. Brome, The English Moor*, iii. 2 (1659).

LEOPARDSTOWN, the name of a place in co. Dublin, is a corruption of *Lepers-*

town, which is a translation of its Irish name Ballynalour, *i.e. Baile-na-lobhar*, "town of the lepers" (Joyce, ii. 81).

Leopold, Fr. *Léopold*, It. *Leopoldo*, so spelt as if derived from *Leo*, a lion, is a perversion of Ger. *Leutpold*, "people's prince" (Yonge, ii. 429).

Letter-brick, an Irish place-name (Donegal, Mayo), suggestive of Assyrian cuneiforms, is an Anglicized form of Ir. *Leitr-bruic*, "hill-side of the badger" or "brock" (Joyce, i. 391).

Leukios, Leúkoullos, Greek transcriptions of *Lucius*, *Lucullus*, bringing them into connexion with *leukòs*, white. On the other hand, *Lycus*, often regarded as meaning the Wolf-river (Greek *lúkos*, a wolf), was no doubt originally the White-river (Taylor, p. 396). Compare note on Λυκείος in Paley's *Æschylus*, p. 58.

Liberty, a surname, is perhaps a corruption of Ger. *Liebert*, old Ger. *Liubhart* (Ferguson).

Lightning-in-the-Morning, a popular perversion of *Leighton-le-Morthen* in Yorkshire (*Philolog. Soc. Proc.* v. 140), or *Laughton-en-le-Morthen*.

Lilywhite, a surname, is said to be a corruption of *Litel-thwaite*, a local name, a little clearing or piece of stubbed ground (Charnock).

Limehouse, a suburb of London, a corruption of *Limehurst*, or *Lime-host* (Stowe). The original word no doubt was *lyme-oste*, *oast* being a Kentish word for a kiln.

Livingstone, a surname, represents in its first part old Eng. name *Leofing* or *Lyfing*, "darling" (Latinized *Livingus*), formed from *leóf*, beloved (Ger. *lieb*).

Lizard, a name applied to the part of several old towns where a rope walk is situated, is said to be from *lazzaretti*, the lepers, ropemaking being one of the few occupations permitted to them.—Mr. Jephson (quoted in Miss Yonge's *History of Christian Names*, i. 89). Compare the Lizard point in Cornwall and Lezar-drieux (Lizard on the Trieux) in Brittany, both of which have ropewalks near them, and Lizarea Wartha and Wollas (higher and lower) in Gwendron: vid. E. G. Harvey, *Mullyon, its History*, &c.

Lizard (Point) is said to be derived from two Celtic words meaning the "high cape" (Taylor, 226).

Lochbroom, in Perthshire and in Ross-shire, is a corrupt form of Gaelic *Loch-bhraoin*, "The loch of showers or drizzling rain" (Robertson, *Gaelic Topography of Scotland*, p. 442).

Locker-barrow, Locker-by, place-names in the Lake district of N. England, are said to have been called after the Scandinavian *Loki* (Taylor, 174).

Lofthouse, the name of a place in the Cleveland district, Yorkshire, is a corrupted form of the older name *Locthusum*, in the Domesday Survey (Atkinson, *Cleveland Glossary*, p. xv.).

Loghill, an Irish place-name, is a corruption of Ir. *Leamh-choill*, "elm wood" (Joyce, i. 491).

Logie-coldstone, the name of a parish in Aberdeenshire, is from the Gaelic *Lag-cul-duine*, "the hollow behind the fort" (Robertson, p. 443).

Longcrease, the name of a place in Guernsey, a corruption of *L'Ancresse* (*N. and Q.* 5th S. ii. p. 90).

Longfield, the name of several townlands in Ireland, is corrupted from Ir. *Leamchoill* (pronounced *lawhill*), "the elm wood" (Joyce, *Irish Names of Places*, vol. i. p. 39).

Longinus, the traditional name in the *Aurea Legenda* of the soldier who pierced the Saviour's side with his spear at the Crucifixion, is a corrupt form of *Longeus*, a name also given to him in old English writers, apparently for *Loncheus*, a name evolved out of *lónchē* (λόγχη), the Greek word for the spear (St. John xix. 34) which he employed (whence *lonchus*, a lance, in Tertullian). Similarly *St. Architriclin*, frequently mentioned in mediæval writings, is merely the Greek word for the "governor of the feast" (St. John ii. 8), and the *Gospel of Nicodemus* (v.) speaks of "a man named *Centurio*." In the *Poema del Cid*, l. 352, he is called Longinos; in the *Vie de St.*

Auban, l. 158, *Lungis*; in other old Fr. poems *Longis* (*e.g.* Bekker's *Ferabras*).

Evelyn in 1644 saw in St. Peter's at Rome a statue "of Longinus of a Colossean magnitude" (*Diary*, Nov. 17).

Leland reports that a tower of Chepstow Castle called Longine "was erected by one Longinus, a Jew, father of the soldier whose spear pierced the side of Christ."

See also *Apocryphal Gospels*, p. 264, ed. Cowper; Chambers, *Book of Days*, i. 372; Skeat, *Notes to P. Plowman*, p. 403.

His sacred sides had been so pierced . . by that rude Roman Souldier, whose name by unwritten tradition was *Longius*, but a name (as I suppose) mistaken for the Weapon wherewith he pierced him, which was λόγχη —*Thos. Jackson*, *Works*, 1673, vol. ii. p. 927.

Se hundredes ealdor þe hine hetelice stang on his halgan sidan . . hatte *longinus*.—*Legends of the Holy Rood*, p. 107 (E.E.T.S.).

[The centurion that wickedly pierced Him in His holy side was named Longinus.]

Ac þer cam forth a blynde knyght · with a kene spere y-grounde,
Hihte *longeus*, as þe lettere telleþ · and longe had lore hus sight.
Langland, *Vision of P. Plowman*, C. xxi. 82.

Ar he hedde hondlet þe woude so wyde,
þat *Longeus* made in his syde.
Castel off Loue, l. 1432.

Your herte souerayne
Clouen in twayne,
By *longes* the blynde.
The New Notbroune Mayd, l. 131 (*Early Eng. Pop. Poetry*, iii. 7).

Longes, take the speare in hande,
And put from thee, thou ney wounde.
Chester Mysteries, ii. 66 (Shaks. Soc.).

Loop Head, in the county Clare, appears to be a Danish modification of its Irish name *Ceann-Leime*, "Leap Head;" *Loop* being for Dan. *hlaup*, a leap (Joyce, i. 164).

Lothbury, a quarter of London supposed by Stow to have been so called from the *loathsome* noise made by the brass-turners who there made candlesticks "and such like copper or laton works" (he also spells it *Lathberie* and *Loadberie*.—*Survay*, 1603, p. 104, ed. Thoms), is a corruption of *Lattenbury* (Taylor, 283), it being the resort of workers in the composite metal called *laton* or *latten*.

Lowertown, the name of several townlands in Ireland, is a corruption of Ir. *lubh-ghortan* (pron. *loortaun*), "a little garden," dimin. of *lubh-gort* (lit. "herb-yard"), a garden (Joyce, ii. 318).

"Lubber's Head," sign of an inn (*2nd Pt. Hen. IV.* ii. 1), *i.e.* the *Libbard's*, or *Leopard's Head*.

Ludergasse, "Riot Street," and *Breitengasse*, "Broad Street" (which is by no means broad), in Nuremberg, owe their names to the cloth-dressers, *Lodern*, and Tuch-*bereitern*, who formerly inhabited them (Andresen).

Ludgate, London, so spelt as if named after the mythical King *Lud*, is said to be a corruption of *Flood-gate*, the old water gate of the Fleet (*Saturday Review*, vol. 46, p. 461; Stow, *Survay*, p. 15, ed. Thoms).

M.

MacElligot, name of an Irish family, is a corruption of *Mac Ui Leod*, *i.e.* son of the grandson of Leod, from whom also are descended the Scotch *Macleods* (*Notes and Queries*, 5th S. vii. 33).

Madame, a place-name in Cork, stands for Ir. *magh-damh*, "plain of the oxen" (Joyce, i. 43).

Magdeburg, "Maid's-town," in Germany, Latinized as "Mons Puellarum," is a modification of the ancient *Magetoburgum*, "the town on the plain;" Celtic *magh*, a plain (Taylor, 232).

Maiden Castle, the name of a striking encampment in Dorsetshire, probably constructed by the Britons, and afterwards occupied by the Romans, is said to be compounded of *mai* and *dun*, "great hill" (*Quarterly Review*, No. 222, p. 305).

Maidenhead, a place-name, is a corruption of *Maidenhithe* (Taylor, 381).

Maidstone is etymologically the *town* on the *Medway* (Taylor, 389).

Mai-land, the Germanized name of Milan (Mid. H. Ger. *Meilân*), as if "May land," with reference to the per-

petual summer of its climate, so as to range with Florence, the flowery city whose device is a lily. Milan is from Latin *Mediolanum*, itself probably a modification of an older word. Compare POLAND.

MALACHY, in Ireland, a Christian name, is an incorrect Anglicization of Ir. *Maelseachlainn* or *Melaghlin* (O'Donovan).

MALEVENTUM, "Ill-come" (subsequently changed into *Beneventum*, "Well-come"), a corruption of the Greek name *Malóeis*.

MANCROFT, in *St. Peter Mancroft*, an old church in Norwich, so called because it stands on what was once the "Great Croft" of the castle, is from *Magna Crofta*, the main (O. Fr. *magne, maigne*) croft.

MAN OF WAR, a townland in the parish of Tubber, Ireland, was originally *Mainwar* (J. H. Todd, *War of the Gaedhil with the Gaill*, p. cxliv.).

MAR-BŒUF, } place-names in Nor-
PAIN-BEUF, } mandy, *bœuf* or *beuf*, also found as *bue*, being an alteration of the *by* of Danish England (Taylor, 186).

MARGARETHE, in Denmark, sometimes represents the old name *Grjotgard*, where the first part of the word is Icel. *grjot*, = grit, Ger. *gries* (Yonge, *Christ. Names*, i. 295). For the contrary change, see MEREGROT, p. 236.

MARGARETHENKLOSTER in Cologne was originally the shrine of *Maria ad gradus*, from which, probably through the shortened form *Margrad*, the name has been corrupted (Andresen).

MARGUERITE, ST. The star *Margarita Coronæ*, The Pearl of the Northern Crown, it is said has been sometimes transformed into *St. Marguerite* (J. F. Blake, *Astronomical Myths*, p. 80).

MARKET FIELD, a Lancashire field-name, occurs in old documents as *Margreat's Field*, evidently Margaret's Field (*N. and Q.* 5th S. i. 413).

MARKET JEW, the name of a town in Cornwall, also called Marazion, is a corruption of its old name *Mairaiew* or *Marcajewe*, which is said to mean in Cornish "Thursday's market" (Carew; Norden; as if *marché de Jeudi, mercatus Jovis diei*, cf. Welsh *dydd Jau*, Thursday).

The name was popularly construed into an argument for Jews having settled in Cornwall, having been banished thither by the Roman emperors to work the mines. See JEWS' TIN, p. 195.

> Then a town among us, too, which we call *Market Jew*, but the old name was *Marazion*, that means the Bitterness of Zion, they tell me; and bitter work it was for them no doubt, poor souls!—*C. Kingsley, Yeast*, p. 255 (1851).

MARKHAM, as a surname in Ireland, is an Anglicizing of Ir. *O'Marcachain* (O'Donovan).

MARK LANE, in London, is a corruption of Mart Lane.

> Mart lane, so called of a privilege sometime enjoined to keep a mart there, long since discontinued, and therefore forgotten, so as nothing remaineth for memory but the name of Mart Lane, and that corruptly termed *Marke Lane.—Stow, Survay of London*, 1603, p. 57, ed. Thoms.

MARLBOROUGH is not so named from its marl soil, but was originally (*St.*) *Maidulf's borough* (Taylor, 392).

MARYLEBONE, the name of the church and parish so called, which looks like a corruption of *Mary-la-bonne*, is really from *Mary-le-bourne*, *i.e.* the chapel of St. Mary situated on the *bourne* or brook which flows down from Hampstead to the Thames, giving names by the way to *Brook Street, Tyburn*, &c.

> The *bourne* or brook which has given its name, first to Tyburn, and afterwards to St. Mary "le Borne," and which, rising on the south-western slope of Hampstead Hill, runs close by Lord Hertford's villa in the Regent's Park, crosses the road opposite Sussex Place, and reaches High Street a little south of the cemetery.—*Sat. Review.* Vide *Jesse, London*, i. p. 47.

MATTERFACE, a surname, is said to be a corruption of *De Martivas* or *Martin vast*, "Martin's fortress" (Charnock).

MAUD (formerly *Molde*, Fr. *Mahaud*, for *Mahthild*, Matilda) is sometimes in Ireland an incorrectly Anglicized form of *Meadhbh* (pron. *Meave*).

MAURITIUS, } in some Irish families,
MORTIMER, } are mere attempts to

Anglicize the native name *Muircheartach* (pron. *Murkertagh*), the appellation of the hero of an old Irish poem (*Tracts relating to Ireland*, Ir. Archæolog. Soc. vol. i.). Hence also *Murtagh*, and *Moriarty*.

MÄUSETHURM, "Mouse-tower," the name of an ancient tower in the Rhine near Bingen, was originally *Mautturm*, *i.e.* toll-house, from *mauth*, toll, so called because the duty on goods passing up the river used to be collected there. The popular legend accounting for the modern name is told by Sir R. Barckley as follows:—

> Hatto Bishop of Ments in Germanie, perceiuing the poore people in great lacke of victuals by the scarcitie of corne, gathered a great many of them together, and shut them into a barne, and burnt them, saying: That they differed little from mice that consumed corne, and were profitable to nothing. But God left not so great a crueltie vnreuenged: for he made mice assault him in great heapes, which neuer left gnawing vpon him night nor day: he fled into a Tower which was in the midst of the Riuer of Rhyne (which to this day is called the *Tower of Mice*, of that euent) supposing hee should be safe from them in the midst of the Riuer: But an innumerable Companie of Mice swam over the riuer to execute the just judgement of God and deuoured him.—*The Felicitie of Man*, 1631, p. 458.

Southey has made this story the subject of a ballad.

A frontier town of N. Tirol is called *Mauthaus*, *i.e.* Custom-house.

It is asserted in *Beauties of the Rhine*, by H. G. Fearnside (p. 179), but I know not on what authority, that the *Mausethurm* was formerly *Moussenthurm*, so called because mounted with guns which bore the name of *mousserie*.

MEGABYZUS, MEGABIGNES, &c., are mere Greek transliterations of Persian names beginning with the word *Baga*, God, as if the prefix meant "great," *megas*.

MELVILLE, a Connaught surname, is an Anglicized form of Ir. *O'Mulvihil* (O'Donovan).

MEMNONIA of the Greeks, the so-called buildings of *Memnon*, owe their name to a misunderstanding of the word *mennen*, which signifies vast monuments, especially sepulchral monuments (Bunsen, *Egypt*, vol. iii. p. 139).

MENDJOU, or *Menjou*, in Prov. Fr. = *mangeurs*, a local nickname given to the inhabitants of Alaise by those of Myon, is said to be a perversion of the old tribal name *Mandubii* (*Man-Dhuib*) in Cæsar (De Lincy, *Proverbes Français*, i. vi.).

MEN-OF-WAR, a ridge of rocks off the Cornish coast, is a modern corruption of Cornish *Menavawr* (= Welsh *maen-y-fawr*), "the great rock" (*N. and Q.* 4th S. iv. 406).

MEPHISTOPHILES. If Andresen is to be credited, the original spelling of this name was *Mephaustophiles*, *i.e.* No-Faust-lover, *i.e. Faust-hater*. He thinks that the present form has an underthought as to his *mephitic* nature (*Volksetymologie*, p. 17).

MERRY MOUNT, the name which the Puritans gave to Mount Wollaston, south of Boston, New England, was a corruption of *Ma-re Mount*, the name given it by one of the early colonists (Bryant and Gay, *Hist. of the United States*, vol. i. p. 424).

MILESIAN, a term applied to the Irish of aristocratic descent, as if they came from Miletus, according to Dr. Meyer is from the Irish word *mileadh*, a soldier (Latham, *Celtic Nations*, p. 75).

MILFORD, a Connaught surname, is an Anglicized form of Ir. *O'Mulfover* (O'Donovan).

MINCING LANE, off Tower Street, London, is a corruption of *Mincheon Lane*, "so called of tenements there sometime pertaining to the *Minchuns* or nuns of St. Helen's in Bishopsgate Street" (Stow, *Survay*, 1603, p. 50, Thoms), from A. Sax. *minicen*, *municene*, a nun, a female monk (A. Sax. *munuc*).

MOAT HILL, in Hawick, Scotland, is not the hill with a moat or ditch, but identical with the Mote Hill or Moot Hill found in other places, that is, the *meeting* hill, or place of assembly, Norse *mot* (Taylor, 291).

MONEYGOLD, the name of a place near Grange, in Sligo, is a curious perversion of its Irish name *Muine-*

Dhubhaltaigh, "The shrubbery of Duald" (a man's name). The *muine* was changed into *money*; and, in order to match, *Dhubhaltaigh*, contracted into *Dhuald*, and pronounced by phonetic change *guald*, was transformed into *gold* (Joyce, ii. 142).

MONEYROD, a place-name in Antrim, is an Anglicized form of Ir. *muine ruide* (or *rod*), "Shrubbery of the ironscum" (Joyce, ii. 350).

MONEYSTERLING, a place-name in Londonderry, is an English corruption of the Irish name *Monasterlynn*, "the monastery of O'Lynn," divided as Mona-sterlynn (Joyce, ii. 146). The conversion of a monastery, whether O'Lynn's or otherwise, into money sterling is a process not unknown in English chronicles.

MONGIBELLO, the Sicilian name of Mt. Etna, is a corruption of *Monte Gebel*, literally "Mt. Mountain," from Arab. *gebel*, a mountain.

MONSTER TEA GARDENS, a name for a certain place of popular resort on the banks of the Thames, was a corruption of the original name *The Minster Gardens*, or *Monastery Gardens*, an ancient appurtenance of the Abbey of Westminster. (See Scott, *Gleanings from Westminster Abbey*, p. 229.)

MONTAGUE, as a surname in Ulster, is an Anglicized form of *Mac Teige* (O'Donovan).

MONTE-FELICE, "Happy Mount," is a Portuguese rendering of *djebel al-fil*, "Mountain of the Elephant," in the kingdom of Adel (Devic).

MONTE-FELTRO, a mountainous district N. of Urbino, as if "the mount of the felt-hat" (like Pilatus = Pileatus, "Hatted"), was so named originally from a temple of Jupiter *Feretrius* which was there (*Quarterly Review*, No. 177, p. 97).

MONTE MATTO, as if "Mad mount," is an Italian corruption of *Mons Hymettus*.

MONTMARTRE, a district of Paris, is said to be a corruption of *mons Martis*, mountain of Mars (vid. Thorpe, *Northern Mythology*, i. p. 228).

MONTROSE, in Forfarshire, is a corruption of the ancient name *monros*, Gaelic *monadh-rois*, "The hill of the ravine" (Robertson, p. 454).

MONY-MUSK, a place in Aberdeenshire, is probably a corruption of *monadh-muice*, "Boar's Hill" (Robertson, *Gaelic Topography*, p. 455).

MOON, a surname, is a contracted form of *Mohune* (Camden, *Remaines*, 1637, p. 148).

MOORSHOLM, in the Cleveland district, is a corrupted orthography of *Morehusum*, in the Domesday Survey (*Fraser's Magazine*, Feb. 1877, p. 171; Atkinson, *Cleveland Glossary*, p. xv.).

MORDKAPELLE, "Murder-chapel," near Bonn, is corrupted from the original name *Martyrerkapelle* (Andresen).

MORE-CLARK, a curious old corruption of Mortlake, on the Thames near Richmond, which, by an incorrect division of the word as *Mor-tlake*, was frequently pronounced *More-clack*. Thus an old poem, 1705, speaks of "*Moreclack* Tapstry" (see Nares), and Cowley of "The richest work of *Mortclakes* noble loom."

> And now Fervet Opus of Tapestry at *Moreclark*.—*Fuller*, *Worthies*, ii. 354.

MORNING STAR, THE, the name of a river which flows through co. Limerick, is due to a popular mistake. Its old Ir. name *Samhair* was corrupted into *Camhair*, which signifies "the break of day," and this was further improved into "Morning Star" (Joyce, ii. 456).

MOUNT-SION, the Scriptural sounding name of several places in Ireland, is a half-translation, half-corruption, of Ir. *Cnoc-a'-tsidheain*, "Hill of the fairy-mount" (Joyce, i. 41).

MOUSEHOLE, the name of a fishing village near Penzance, is said to be a corruption of the Cornish words *Mózhayle*, the "Maiden's brook," or *Mozhal*, the "Sheep's moor" (*N. and Q.* 5th S. ii. p. 90).

MUD-CROFT, the name of a field near Eastbourne, was originally the *Moat Croft* Field (G. F. Chambers, *Eastbourne*, p. 21).

MÜLLROSE, "Mould-rose," a place-

name, is a Germanized form of Slavonic *Melraz* (Taylor, 389).

Musai, or *Musôn*, the name of a place in Middle Egypt, on the east side of the river, so spelt as if it meant (in Greek) the abode of the Muses, is a perversion of the ancient name *T-en-Moshé*, "the river-bank (or island) of Moses," so called in a monument of the reign of Ramses III. (Brugsch, *Egypt under the Pharaohs*, vol. ii. p. 112).

Mylord, a place near Briançon, is a popular corruption of *Millaures* (= *milles vents*).—L. Larchey, *Dict. des Nommes*, p. xiii.

N.

Nancy Cousin's Bay, in North America, is a corruption by English sailors of *Anse des Cousins*, or Bay of Mosquitoes, the name given to it by the French settlers.

Negropont, "the black bridge," the modern name of the island of Eubœa, is a corruption, probably due to Italian sailors, of *Negripo*, which is a modification of *Egripo* or *Evripo*, the town built on the ancient Euripus (Taylor, 397). The mediate expression was Mod. Greek *en Egripō*.

Nettle, as a proper name, seems to correspond to the old German *Chnettili*, from O. H. Ger. *knecht*, A. Sax. *cniht*, a "knight" (Ferguson, *Eng. Surnames*, p. 24).

Neumagen, "New Maw" (!), a Swiss place-name, is a Germanization of the ancient *Noviomagus*.

Neunkirchen, "nine churches," a German place-name, is a corruption of *Neuenkirchen*, "New church" (Taylor, 464).

Newholm, near Whitby, a corruption of *Neuham* in the Domesday Survey.

Nightingale Lane (London) was originally named after the "*Knighten-guild*" of Portsoken (*Ed. Review*, No. 267, Jan. 1870), A. Sax. *cnihtena guild*.

> There were thirteen Knights or soldiers, well-beloved to the King [Edgar] and realm, for service by them done, which requested to have a certain portion of land on the east part of the city. . . . The King granted to their request . . . and named it *Knighten Guild*.—*Stow, Survay*, 1603, p. 46 (ed. Thoms).

Norton, a surname in Connaught, is an Anglicized form of *O'Naghton* (O'Donovan).

Nutford, an English place-name, is properly the ford of the *neat* cattle (Taylor, 466), sometimes called *nout*, A. Sax. *neát*.

O.

Oakhampton, a town in Devonshire, as if "Oak-home-town," is a corruption of its ancient name *Ochenitone* (it is still popularly called *Ockington*), the town at the confluence of the two rivers Ock or Ockment.

Oakington. Near Cambridge is a village, called phonetically by its inhabitants "Hokinton." This the railway company imagined to be a local mispronunciation for "Oakington," which name they have painted up on the spot, and stereotyped by their time-tables. Archæological researches, however, proved that the real name is Hockynton, and that it is derived from an ancient family once resident there —the Hockings. See 42*nd Annual Report of the Public Records*, 1880; *Standard*, Aug. 29, 1880.

Odensee, sometimes also *Odinsey*, Odin's isle, was originally *Odinsve*, Odin's holy place (Andresen).

Óðins-borg, an Icelandic name for Athens in the *Postula Sögur* (Stories of the Apostles), as if "Odin's Borough" (Cleasby), where *Odins* is a corruption of *Athens*, *borg* being commonly appended to town-names, as in *Róma-borg*.

Oelbach, a German river-name, as if "oil-brook," is, according to Mone, from Ir. *oil*, a stone (Taylor, 389). Another form of that word is Ir. *aill* (pron. *oil*), a rock, whence "The Oil," a townland in Wexford, derives its name (Joyce, i. 24).

Old Aberdeen, or Old Town. Mr.

A. D. Morice writes to me as follows:—"This place is much more modern than Aberdeen proper, and the original name, still colloquially in use, was *Alton*, meaning, I believe, in Celtic, 'the Village of the Burn.' Alton became naturally enough *Old Town*, and this eventually *Old Aberdeen*." *Allt* is the Gaelic for "stream."

Old Man, a name frequently given to a conspicuous rock, *e.g.* at Coniston, is a corruption of Celtic *alt maen*, "high rock" (Taylor, 388).

Old Maud, an estate in the parish of New Deer, north of Aberdeen. The original name was *Aultmaud*, meaning the Burn of the Fox's Hole. This within the last century has become corrupted into *Old Maud*, and when the railway was made from Aberdeen to Inverness, and a village sprang up at one of the stations near Aultmaud the proprietor gave it the name of *New Maud* (Mr. A. D. Morice).

Oliver, originally a name of chivalry, as in the phrase "A Rowland for an Oliver," Fr. *Olivier*, It. *Oliviero*, so spelt as if derived from Lat. *oliva*, the olive, is, no doubt, a perversion of the Scandinavian *Olaf*, *Olafr*, or *Anlaf* (whence the church of *St. Olave*, London, derives its name). It was confused probably sometimes with the Danish name *ølver*, "ale bibber."

Orange, the name of a town near Avignon, is a corruption of the ancient name *Araision* (Taylor, 204).

Ostend, in Belgium, which would seem to mean the "east end" (like *Ostend* in Essex), is really the "west (*ouest*) end" of the great canal (Taylor, 463).

Ours, Rue aux, "Bears' Street," in Paris, was originally *Rue aux Oues*, "Geese Street" (old Fr. *oue* = *oie*), so called from the cookshops there which made geese their speciality (P. L. Jacob, *Recueil de Farces*, 15th cent. p. 305).

Ovens, The, the name of a village in co. Cork, is a corruption of Ir. *Uamhainn*, pronounced *oovan*, *i.e.* a cave, there being a very remarkable series of these at the place (Joyce, *Irish Names of Places*, vol. i. p. 426).

Over, a place-name in Cambridgeshire, is from A. Sax. *ófer*, a shore, Ger. *ufer* (Taylor, 482).

Oxford, old Eng. *Oxen-ford*, and *Oxna-ford*, apparently, like *Bosporos*, "the ford of oxen," was probably originally *Ousen-ford*, or *Ous-ford*, *i.e.* the *ford* of the *Isis* (*Isidis vadum*), *Ouse*, *Ose*, *Use*, *Ise*, a frequent river-name, also found in the forms *Usk*, *Esk*, *Exe*, *Axe*, and *Ock*, all from the Celtic *uisge*, water. Hence also *Ux*-bridge and *Osen-ey* near Oxford. Howell in his *Londinopolis*, p. 12, has the remark that the "*Isis* or *Ouse* . . . passeth at length by *Oxenford*, who some imagine should rather be call'd *Ouseford* of this River."

Oxmantown, a quarter of old Dublin, is a corruption of *Ostman-town*, the Ostmen having made a settlement there.

Ox Mountains, in Sligo, is a translation of their Mod. Ir. name *Sliabh-dhamh*, "mountain of the oxen," but this is a perversion of the ancient *Sliabh-ghamh*, probably meaning "stormy mountain" (Joyce, i. 55).

Oxstead, } a parish near Godstone
Oxsted, } in Surrey, is a corruption of *Oak-stead*, the settlement in the oak woods.

Oyster-Hill, the name of the remains of a Roman encampment in the parish of Dinder, near Hereford, is supposed to be a survival of the name of *Ostorius* Scapula, the consular governor of Britain (Camden's *Britannia*, p. 580, ed. Gibson; Tac. *Agricola*, c. 14, Bohn's trans. note *in loco*).

P.

Pain, or *Payne*, a surname, *i.e.* *Payen*, a pagan (*Painim*), from Lat. *Paganus*.

Pallets, an old popular name for a parish church near Royston in Herefordshire, so called from a "saint *Eppalet*, whose reliques lie buried about the high Altar" (Weever, *Funerall Monuments*, p. 545, 1631). This *Pallet* or *Eppalet* is a curiously disguised form of *Hippolytus* (It. *Sant Ippolito*), who was martyred in

252 by being torn in pieces by wild horses, to fulfil the meaning of his name. The hamlet is still known as *Ippolits* (Yonge, *Christ. Names*, i. 184). The memory of this saint was long preserved by a curious custom thus recounted by Weever:—

> This man [Eppalet] in his life time was a good tamer of colts, and as good a Horse-leach: And for these qualities so devoutly honoured after his death, that all passengers by that way on Horse-backe, thought themselues bound to bring their Steedes into the Church, euen vp to the high Altar, where this holy Horseman was shrined, and where a Priest continually attended, to bestow such fragments of Eppalets miracles, as would either tame yong horses, cure lame iades, or refresh old, wearied, and forworne Hackneyes. —*Ancient Funerall Monuments*, p. 545.

PARISH GARDEN,—

> Do you take the court for *Parish garden*? ye rude slaves.—*Shakespeare, Hen. VIII.* v. 4.

So in the original copies (Dyce),—a popular corruption of *Paris Garden*, "the House of *Robert de Paris*, which King Richard III. proclaimed a receptacle of Butchers Garbage, the Beargarden in Southwark" (Bailey).

PAN, the pastoral god, the Greek form of the Sanskrit *Pavana*, the wind (M. Müller, *Chips*, vol. ii.), was commonly understood to mean the "*all* pervading god," as if connected with *pas*, *pan*, all, or the "all delighting."

> Πᾶνα δέ μιν καλέεσκον, ὅτι φρένα πᾶσιν ἔτερπε. *Homer, Hymn*, 18.
>
> And Pan they call'd him, since he brought to *all*
> Of mirth so rare and full a festival.
> *Chapman*, p. 109 (ed. Hooper).

Pavana, from the root *pû*, to purify (Pictet, *Orig. Indo-Europ.* ii. 116), indicates the cleansing power of the wind, the true "broom that sweeps the cobwebs off the sky." Compare:—

> All the creatures ar his seruitours;
> The windes do sweepe his chambers euery day;
> And cloudes doe wash his rooms.
> *G. Fletcher, Christs Triumph after Death*, st. 27 (1610).

> Men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.—*A. V. Job*, xxxvii. 21.

PAUL, the Christian name of the celebrated painter *Paul de la Roche*, was originally *Pol*, an abbreviation of *Hippolyte*, the name by which he was christened (*N. and Q.* 4th S. ii. 231).

PAWN, an old name for a corridor, which formed a kind of bazaar, in the Royal Exchange, is a corruption of Ger. *bahn*, Dutch *baan*, a path or walk (see Jesse, *London*, vol. ii. p. 356).

> In truth (kind cousse) my comming's from the *Pawn*.
> *'Tis merry when gossips meet*, 1609.
>
> You must to the *Pawn* to buy lawn.
> *Webster, Westward Ho*, ii. 1 (see Dyce, *in loc.*).

PEERLESS POOL, a place near Old Street Road, London, is a corruption of *Perilous*, or *Parlous Pool*, formerly a spring that, overflowing its banks, caused a very dangerous pond wherein many persons lost their lives (*Old Plays*, vol. vi. p. 33, ed. 1825).

> We'll show you the bravest sport at *parlous pond*.—*The Roaring Girle*, 1611, act i. sc. 1.
>
> Not far from it [Holywell] is also one other clear water called *Perillous pond*, became divers youths, by swimming therein, have been drowned.—*Stow, Survay*, 1603, p. 7 (ed. Thoms).

PENNY COME QUICK, for *Pen y cwm gwic*, "Head of the Creek Valley," the Cornish name for Falmouth (M. Müller, *Chips*, iii. p. 304).

PENNYCROSS, near Plymouth, is said to be from the old British name *Pen-y-crwys*, the "height of the cross."

PERCY CROSS, at Walham Green, Middlesex, is a corruption of the older form "*Pursey's Cross*." This in its turn may perhaps have been a corruption of the *cross* (roads) leading to the adjacent "*Parson's* Green" (*Notes and Queries*, 5th S. vi. 509).

PETER GOWER, an old corruption of *Pythagoras*, through the French *Pythagore*, occurs in the following extract from a document of doubtful authenticity:—

> Peter Gower a Grecian journeyedde ffor Kunynge yn Egypte and yn Syria.—*Certayne Questyons wyth Answeres to the same Concernynge the Mysteirye of Maconrye* (temp. Hen. VI.).—*Soane's Curiosities of Literature*, ii. 80; *Fort, Antiquities of Freemasonry*, Appendix.

PETER GUN, a personal name borne by an individual in America, is stated to be an Anglicized form of *Pierre à*

Fusil, a name given to him by the French settlers as a literal rendering of his original German appellation *Feuerstein* ("fire-stone"), flint (F. H. Lieber, *Stranger in America;* Lower, *Eng. Surnames*, 145).

PETRA, and ARABIA PETRÆA, the capital and kingdom of the Nabatheans, are mistranslations by the Greeks of the native Arabic name, which is *Hagar* (the mother of Ishmael), a different word, having a different initial letter, from *Hagar*, a rock or stone. Hagarite was a recognized title for the sons of Ishmael (Forster, *Historical Geography of Arabia*, i. p. 237).

PETTY-CUR, in Fifeshire, is a corruption of the Gaelic *Pit-a-choire*, "Hollow of the corrie or dell" (Robertson, p. 477).

PFLAUMBAUM, "Plum-tree," has been found as the name of a German family, originally called *Blei* (lead), which being translated into Latin became *Plumbum*, and this in turn was mistaken for Low Ger. *plumbôm*, a plum-tree (Andresen).

PHARAOH, a surname, is a corruption of the old German name *Faro*, corresponding to Icel. *fari*, A. Sax. *fara*, a traveller (Ferguson, *Eng. Surnames*, p. 355).

PHARAOH, he whose daughter Scota is fabled to have first colonized Ireland with Egyptians (Stanihurst), seems to have originated in a misunderstanding of the old Irish war-cry, *Farrih, Farrih!* "which is a Scottish woord, to weete, the name of one of the first kinges of Scotland, called Fargus, Fergus, or Ferragus, which fought against the Pictes, as ye may reade in Buckhanan *De rebus Scoticis;* but as others write, it was long before that, the name of theyr cheif captayne, under whom they fought agaynst the Africans, the which was then soe fortunate unto them, that ever sithence they have used to call upon his name in theyr battells."—Spenser, *State of Ireland*, p. 632 (Globe ed.).

PHŒNIX PARK, an extensive park at Dublin, owes its name to a corruption of the original Irish *Fionn-uisg*, "a clear spring" of local celebrity there situated. The blunder contained in the name is visibly stereotyped in a stone effigy of "the Arabian bird" rising from its pyre on the summit of a column in a conspicuous part of the park.

PHŒNIXTOWN, an Irish place-name, formerly spelt Phenockstown, is a corruption of Ir. *Baile-na-bhfionnog*, "scaldcrows' (Ang. Ir. *finnoges'*) town" (Joyce, i. 37).

PHYSICK, a surname, is said to be derived from an old Ger. name *Fizo* (Ferguson, 288).

PIAN DI VOCE, "Plain of the Voice," the name of a site in modern Etruria, is a corruption of *Piano di Volci*, so called from the ancient city of *Vulci*. (See Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 446, ed. 1878.)

PICKET-WIRE RIVER, the Canadian river so called, is a corruption of *Rivière du Purgatoire*, a name given to it by the French colonists (Schele De Vere, *The English of the New World*).

PICTI, "Painted," the Latin name for the Caledonian tribe whom we call the Picts (Claudian), supposed to be allusive to their custom of staining their bodies. So Lord Strangford: "The *Picts* got their name from the Romans, as being tattooed, distinct from the clothed and tamed Britons" (*Letters and Papers*, p. 162). It is probably a modification of the original Celtic name *peicta*, "the fighters" (Taylor, 81, 396; Trench, *Study of Words*, 121), akin perhaps to Lat. *pectere*, to comb, to beat, Eng. *fight*. Compare also the *Pictones* (Pictet, *Orig. Indo-Europ.* ii. 208). A popular survival of the word appears, I think, in the *Paichs*, an ancient race of pygmies endowed with extraordinary strength, and capable of the greatest efforts in the shortest time, who are believed to have built Linlithgow Palace (J. G. Dalyell, *Darker Superstitions of Scotland*, p. 532). In N. Scotland a deformed and diminutive person is called a *picht*, while the *Picts* are known as *Pechts* or *Pehts* (Jamieson). Compare "A *peghte*, pigmeus" (*Catholicon Anglicum*). It is well known that the aborigines of a country commonly degenerate into pygmies, elves, or troglodytes in the superstitious beliefs of

their supplanters (cf. Ewald, *Hist. of Israel*, i. 228; Pusey, *On Daniel*, 506; M'Lennan, *Prim. Marriage*, 80; M. Williams, *Mod. India*, 131; Wright, *Celt, Roman, and Saxon*, 85).

The Pictes, a people not so called of painting their bodies, as some have supposed, but upon mistaking their true name which was *Phichtian* that is to say fighters.—*Verstegan, Restitution of Decayed Intelligence*, p. 114 (1634).

Sylvester assures his patron James I. that he would surmount in excellence all those

Which have (before thee) Rul'd th' hard-ruled Scots
And ruder *Picts* (*painted* with Martiall spots).
Du Bartas, p. 306 (1621).

PIG AND CARROT, the sign of an inn at Newport, Isle of Wight, is said to have been originally *Pique et carreau*, the spade and diamond cards (*Dublin University Magazine*, Oct. 1868).

PIG AND WHISTLE, as a device on the signboard of an inn, is said to have been originally *The Peg in the Wassail (-bowl)*. But see *Hist. of Signboards*, 437.

PIG-FAT, a surname, is a corruption of Pickford (Charnock).

PILATUS, or *Mont de Pilate*, the mountain overhanging Lucerne, in a tarn on the summit of which Pontius Pilate is popularly believed to have drowned himself, is a corruption of *Mons Pileatus*, "the cloud-*capped* hill," mountains being everywhere said to have their *hat* on when their summits are covered with mist. Compare *Chapeau Dieu* near the bay of Fundy, now Shepody Mountain.

If Skiddaw hath a *cap*
Scruffel wots full well of that.
Ray's Proverbs.

PINK, a surname, seems to be a contraction of *Pinnock*, and probably the same as *Pennick*, Ger. *Pennicke*.

PITCHLEY, a place-name in Northamptonshire, is a corruption of *Pictslei* or *Pihtes-lea* (in Doomsday), the *laga* or settlement of the Picts (Taylor, 270).

PITFOUR, in Perthshire, is a corruption of the Gaelic *Pit-fuar*, "The cold hollow" (Robertson, p. 477).

PLASTER, in *Chapel Plaster*, the name of a hamlet in the parish of Box, is more properly *Plestor*, a corruption of *pleystow* (A. Sax. *pleg-stow*), a "play place," and so denotes the chapel on the village green. (See White's *Selborne*.)

PLOTCOCK, a curious Scottish name for the devil (Ramsay), as if from Scot. *plot*, to scald or burn, and *cock*, is probably a corruption of Icel. *blót-guð*, a heathen god (compare *blót-goði*, a heathen priest), from *blót*, worship, sacrifice, later especially heathen worship.

POLAND, a modification of old Eng. *Polayn*, equivalent to Ger. *Polen* or *Pohlen*, "men of the plains," from the Slavonic *polie*, a plain (Taylor, 397).

PONT-À-COULEUVRE (Oise), "Serpent bridge," was formerly *Pont-à-Quileuvre*, which stands for *Pont à qui l'euvre*, in Latin *Pons cui aperit, i.e. Pont à qui ouvre*, the bridge which was only opened to passengers on paying a toll (L. Larchey, *Dictionnaire des Nommes*, p. xiii.).

PONTE MOLLE, an Italian corruption of *Pons Milvius*, the Milvian Bridge.

PORTLAND, the name of a townland in Tipperary, is a disguised form of *Portolohane*, originally Ir. *Port-an-tolchain*, "the bank (or landing-place) of the little hill" (Joyce, ii. 225).

PORT ROYAL, so called, not because on one occasion it furnished a royal refuge to Philip Augustus, but because the general name of the district in which the valley lies was *Porrois*, so called from Low Lat. *Porra*, or *Borra*, a hollow overgrown with brambles in which there is stagnant water (Lebœuf). So F. Martin, *Angelique Arnauld*, pp. 1, 2; Tulloch, *Pascal*, p. 79.

PORTWINE, a surname, anciently *Potewyne*, for *Poitevin*, a native of Poitou.

PRECIOUS, a surname, is said to be a corruption of *Priesthouse* (Charnock).

PRÉ-MARIE, in Poitou, which seems to be *Pré de Marie*, was formerly *Pratum maledictum* (*pré maudit*).—L. Larchey, *Dict. des Nommes*.

PRESTER JOHN, that is, Priest or Presbyter John (Lat. *Presbyter Jo-*

hannes), a supposed Christian sovereign and priest reigning somewhere in Central Asia or Africa, famous in mediæval story, was probably meant for Gur-Khan. His name softened into Yur-Khan, M. Oppert thinks, may have been mistaken by the Syrian priests for *Juchanan* or *Johannes* (see *Edinburgh Review*, Jan. 1872, p. 25). It has also been regarded as a corruption of Ungh Khan (Wheeler, *Noted Names of Fiction*, p. 300). Marco Polo identifies this mysterious monarch with Unk-Khan, spelt Unc Can and Uncan in Purchas (*Pilgrimages*, p. 834). Purchas has a long discussion as to the origin of the name. He observes that the Ethiopian Emperor bore the title *Beldigian*, meaning a precious stone, and that "this by corruption of the name by Merchants was pronounced *Priest Gian* or John" (*Pilgrimages*, p. 836). He also quotes Joseph Scaliger's theory that the Ethiopian Emperor was called *Prestegiano*, "which in the Persian tongue signifieth 'Apostolike," inferring thereby that he is a Christian King of the right faith" (*ibid.* p. 834). "That title of *Prestegian*, or Apostolicall, others not understanding called *Priest John*, or Prete Janni," and sometimes even "Precious John" (*ibid.* p. 837). Maimonides mentions him as Preste-Cuan. His effigy constitutes the arms of the see of Chichester (see Baring-Gould, *Curious Myths of the Mid. Ages*, 1st Ser.; *Journal of Ethnolog. Soc.* Jan. 11, 1870; G. Oppert, *Der Presbyter Johannes*).

From this land of Bactrie men go in many days journey to the land of Prester John, that is a great Emperor of Inde.—*Sir J. Maundeville, Travels*, p. 121.

Prester John and *Pretejane*, according to Zaga Zabo, quoted in Selden, *Titles of Honour*, p. 65, is corrupted from *Precious Gian*, the name of that monarch in Ethiopic being *Gian Belul*, *i.e.* Precious John.

PRINZHEIM, in Alsace, was originally *Bruningesheim*.

PROMETHEUS (in Greek the "Provider" or "Fore-thinker," from *promēthēs*, fore-thinking, provident), the fire-maker, is a corruption apparently of the Sanscrit *pramantha*, the spindle or fire-drill that provides man with fire (Tyler, *Early Hist. of Mankind*, p. 254). See also Kelly, *Indo-Europ. Tradition*, p. 41 *seq.*

PROBATIQUE (Fr.), in the expression *La piscine probatique* for the pool of Bethesda (St. John, v. 2), is an adoption, probably from a supposed connexion with *probation*, *probable*, of Vulgate *probatica piscina*, which is merely the Greek *probatiké*, the sheep-gate, from *próbaton*, a sheep. It is called "the *probationary* pool" (!) in Didron's *Christian Iconography*, Eng. trans. p. 368.

PUI DU FOU, a French place-name, is not *le puits du fou*, as one might be tempted to suppose, but "the hill of the beech" (L. Larchey, *Dict. des Nommes*), from *puy*, a slope (*podium*), and old Fr. *fou*, beech, from Lat. *fagus*.

PURCHASE, a surname, is a corruption of *Purkiss*, another form of *Perkins*, a dimin. of *Pierre* (Charnock).

Q.

QUERFURT, the name of the German town so called, as if "cross-ford," is really from *quërn*, a mill (Andresen).

QUILLE-BEUF, } place-names in Nor-
QUITTE-BEUF, } mandy, corresponding to English *Kil-by*, the *byr* (or village) of the *well*, and *Whitby*, *i.e.* white village (Taylor, 186).

QUINTIN, a Christian name in Ireland, is an incorrectly Anglicized form of Ir. *Cu-maighe* (pron. *Cooey*), "dog of the plain" (O'Donovan).

R.

RABBIT, a surname, is perhaps identical with *Rabbod*, the name of a "duke of the Frisians" (Roger of Wendover), a corruption of *Radbod*, "counsel-envoy" (Ferguson, 166).

RABEN, a Germanized form of *Ravenna*, as if connected with *raben*, ravens.

RAIMENT, a surname, is a corruption of *Raymond* (Charnock).

Rainbird, a surname, is a corruption of *Rambert* (Charnock).

Rainbow, a surname, is a corruption of *Ramboux* or *Raimbault* (Charnock).

Rainsford, a surname, is a corruption of *Ravensford* (Camden, *Remaines*, 1637, p. 148).

Ransom, an Eng. place-name, is a corruption of the ancient *Rampisham* (Earle).

Ransom, a surname, "is evidently," says Mr. Ferguson, "the old Norse *ransamr*, piratical" (*Eng. Surnames*, p. 355).

Rastede, the name of a palace in Oldenburg, as if from *rasten*, to rest, was originally *Radestede* (a cultivated place).—Andresen.

Rathdowney, a place-name in Queen's County, meaning "fort of the church" (*domhnach*), is a popular corruption of the old Ir. name *Rath-tamhnaigh*, "fort of the green field" (Joyce, i. 222).

Rawbone, a surname, otherwise *Rabone*, stands for *Rathbone*, or perhaps for Ger. *Hraban*, "Raven" (Ferguson, 169).

Redchair, otherwise *Richchair*, a place-name in Limerick, stands for *Redsheard*, an old Eng. translation of its Ir. name *Bearna-dhearg*, "red gap;" Prov. Eng. *sheard*, a gap (Joyce, i. 420).

Redfoot, a surname, is a corruption of *Radford* (Charnock).

Redpath, a surname, seems to be the English form of old Ger. *Ratperth*, *Ratpert* (*i.e. Rad-bert*, "counsel-bright"). —Ferguson, 166.

Redriff, on the Thames, in London, is a corruption of *Rotherhithe*, apparently the "cattle wharf." So *Queenhive* is found in old writers for Queenhithe. *Lambeth* is for Loamhithe.

Red Sea, Lat. *Mare Rubrum*, Greek *Eruthrà thálassa*, the Septuagint rendering of Heb. *Yam Sûph*, "sea of seaweed (or rushes)."—Brugsch, *Egypt under the Pharaohs*, ii. 339, has no reference to the colour of its waters, but probably meant originally the sea of the Edomites, Himyarites, Erythreans, or Phœnicians, who lived on its shores, all names denoting "red men," that is, the Semites as distinct from the black negroes and yellow Turanians (Renan, *Hist. des Langues Sémitiques*, p. 39; *Bib. Dict.* iii. 1011).

Regisvilla, "Kingston," the Roman name of an ancient Pelasgic settlement on the coast of Etruria, is very probably a corruption of the Etruscan name *Regœ*, the place being so called seemingly from the *clefts* (Greek *rhēgaí*) indicative of its situation (Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 439, ed. 1878).

Renata, an Italianized form of the name *Rénée*, understood as "re-born," "regenerate." It is really the feminine form of *Réné*, which is a shortened form of Fr. *Renier* or *Reignier* (*Raynar* in Domesday Book), Norse *Ragnar*, for *Ragin-here*, "Warrior of judgment" (Yonge, ii. 378). So *Réné* in Italian became *Renato*.

Reynolds (*i.e.* Reginald's son), a surname in Connaught, is an Anglicized form of *Mac Rannal* (O'Donovan).

Rheinwald, a place-name, is a Germanized form of the native *Rin Val*, "Valley of the Rhine" (Gaidoz).

Rhinokolura, } *i.e.* the "promon-
Rhinokorura, } tory of Koruna," Arabic *ánf Kurun*, believed to have been a colony founded by men with "mutilated noses" (Von Bohlen, *Genesis*, i. 320), as if from Greek ῥὶς, ῥινός, the nose, and κόλουρος, docked, truncated. But compare *The Naze*, *ness*, &c.

> Cambyses King of Persia . . . . *cut off the noses* of all the people in Syria, by meanes whereof the place was afterwards called *Rhinocolura*.—*Seneca*, *Works*, translated by Lodge, 1614, p. 567.

Rhydwely, the Welsh name (Spurrell) of Bedford (anciently *Bedan ford*, "Bedca's ford"), as if meaning "ford" (*rhyd*) of the "bed" (*gwely*).

Richborough, near Sandwich, is the modern form of *Ryptacester*, from Lat. *Rutupium castra*.

> Many cities . . . . were walled with stone, and baked bricks or tiles, as *Richborrow* or Ryptacester, in the Isle of Thanet.—*Stow*, *Survay*, 1603, p. 2 (ed. Thoms).

Ringsend, the paradoxical name of a

seaside place near Dublin, was, no doubt, originally the "end of the *rinn*," in Irish a point of land (Joyce, i. 393).

Ringville, the name of a place in Waterford, and *Ringvilla*, in Fermanagh, are corruptions of Ir. *Rinnbhile*, "the point of the ancient tree" (Joyce, i. 393).

Ringwood, a place-name in Hants, a corrupt form of *Regnewood*, said to preserve the name of the ancient tribe of the *Regni* (Taylor, 73).

Rivals, The, the name of three hills near Nevin, in Carnarvonshire, is a corruption of *Yr Eifl*, "The Fork," these hills being so called in Welsh from their peculiar shape (*N. and Q.* 5th S. i. p. 247; Rhys, *Lectures on Welsh Philology*, p. 157).

Robin. Miss Yonge observes that this name, as well as its original *Robert*, is popularly given to many red objects, *e.g.* to the redbreast (Latinized *rubecula*); to the red campion (*Lychnis dioica*), commonly called "robins;" to the *Lychnis flos cuculis*, called "Ragged Robin;" and "Herb Robert" (*Christ. Names*, ii. 368); perhaps from an imagined connexion with Lat. *rubeus*, red. So *Ruprecht*, which is the same name (from O. H. Ger. *Hruad-peraht*, "fame-bright"), was long supposed to be derived from "red," and was transformed into *Redbert* and *Redbeard*.

Robin's Reef, the name of some projecting rocks at the mouth of the Kills off Staten Island, is a corruption of the old name *Robyn's Rift*, *i.e.* Seal Reef, so called from their being the favourite haunt of seals (Bryant and Gay, *Hist. of United States*, vol. i. p. 353).

Rockcliff, the name of a place in the Cleveland district, Yorkshire, is corrupted from *Roudclive* in the Domesday Survey.

Rock-end, the name of a bay in Guernsey, is a corruption of *Rocquaine* (*N. and Q.* 5th S. ii. p. 90).

Rogers, a surname in Tyrone, is the English rendering of the old Irish name *Mac Rory*, Roger being the assumed synonym of Ir. *Ruaidhri* or Rory (O'Donovan).

Rolandseck, on the Rhine, supposed to have its name from the crusader Roland, is said to have been originally *rollendes-ecke*, with reference to the *rolling* waves at the *bend* (*ecke*) of the river (Taylor, 394).

Rollright Stones, or Rollrich Stones, a curious and ancient monument of upright stones disposed in a circle, south of Long Compton in Warwickshire, according to an old tradition noticed by Camden owes its name to Rollo the Dane. In modern times some have seen in these stones a sepulchral memorial, and suggested an origin for their name in the Gaelic *roilig*, a churchyard, or *roithlean an rign*, "the circle of the king" (Burgess, *Historic Warwickshire*). All this however seems very doubtful.

Rook's Trundal, The, the name of a singular "hoop-shaped hill" in Sussex, is "a corruption probably of *Roundall* and *St. Roche*" (*Quarterly Review*, No. 223, p. 56).

Roper, as a surname, is in some instances not derived from him who makes ropes, but a corruption, through the forms *Rooper*, *Rouspee*, *Rospear*, of L. Lat. *Rubra-Spatha* (Fuller, *Worthies*, i. 50), "red-sword," like *Longespée*. However, Lower quotes from Wright:

> There is a very antient family of the *Ropers* in Cumberland, who have lived immemorially near a quarry of *red Spute* there, from whence they first took the surname of *Rubra-Spatha*.—*Essays on Eng. Surnames*, p. 237.

Rosa, in the name of the Swiss mountain *Monte Rosa*, probably has no reference to the rosy tint of the Alpine glow as Wordsworth supposed:

> The Alpine Mount, that takes its name
> From *roseate* hues, far kenned at morn and even.
> *Ecclesiast. Sonnets*, pt. 3, xlvi.

It is rather, like *Roseg*, *Rosenlaui*, *Rossberg*, Scotch *Rosneath*, *Rosduy*, a derivative of Celtic *ros*, a prominent peak or headland (I. Taylor, *Words and Places*, p. 225, 2nd ed.). Compare *Roseland*, a peninsula in Cornwall, containing the ancient parish of Eglos-*Ros*.

How faintly-flush'd, how phantom-fair,
Was *Monte Rosa*, hanging there,
A thousand shadowy-pencill'd valleys,
And snowy dells in a golden air.
Tennyson, The Daisy.

ROSAMOND, a Christian name, It. and Span. *Rosamunda*, has often been understood as meaning "chaste rose" (Lat. *rosa munda*). It is a modification of the old Teutonic name *Hrosmond* or *Hrossmund*, "Famed protection" (*hrôs*, fame), or, according to others, "Horse protection" (*hross*, horse).—Yonge, *Christ. Names*, i. 421, ii. 279.

Rosamond the faire his [Henry II.'s] paramour . . . had this, nothing answerable to her beauty:
Hâc jacet in tumba rosa mundi non *Rosa munda*,
Non redolet, sed olet, quæ redolere solet.
Camden, Remaines, 1637, p. 372.

ROSARIE, a place in Banffshire, represents the Gaelic *Ros-airidh*, "The point of the shealing" (Robertson, p. 495).

ROSE, a Christian name, is generally regarded as identical (like the Greek *Rhoda*) with the flower-name, Lat. *rosa*. It is really a modification of old Eng. *Roese*, Fr. *Rohais*, Latinized as *Roesia*, derived from Teutonic *hrôs*, "fame" (Yonge, *Christian Names*, i. 420).

Rohesia, the daughter of Aubrey de Vere, Chief Justice of England under Henry V. erected a cross in the high-way to put passengers in mind of Christ's passion. This spot "in processe of time by little & little grew to be a Towne, which instead of Rohesiaes Crosse was called Rohesiaes Towne, and now contracted into Roiston."—*J. Weever, Funerall Monuments*, p. 548 (1631).

ROSEBERRY TOPPING, the name of a mountain in Yorkshire, is probably a corruption of its old name *Othenesbergh*, "Odin's Mount" (*O'ins-berry*, *Ose-berry*).

ROSETTA, is an occidental perversion of the oriental *Rashid* or *Reschid*.

ROSSDEUTSCHER, "Horse-German," as a proper name, is a corruption of *Rossteuscher*, a horse-dealer (Andresen).

ROTHLAUF, "Red-course," a German proper name, was originally *Rudolf* (Andresen).

ROSTHERNE, one of the largest meres of Mid. Cheshire, is a complete disguise of its original name *Rood's-tarn*, the tarn of the Holy Rood, or Cross, which probably once existed in the adjoining churchyard.

ROTHSCHILD, "Red-shield," the name of a town in Zealand, is corrupted from Dan. *roeskilde*, "rest well," which itself is said to be from old Norse *Hroarskilde*, "Hroars' well" (Andresen), or "well of King Roe" (*Revue Politique*, 2nd Ser. v. 711).

RÜHMEKORB, } a German surname,
RUHMKORF, } as if from *ruhm*, fame, glory, and *korb*, a basket. The first part of the word, however, is the same as is seen in the names *Rumschuttel*, *Raumschüssel*, *Ramschüssel*, &c., *i.e.* "*raume die schüssel*," "clear the platter" (Andresen).

RULE WATER, in Teviotdale, from Celtic *rhull*, apt to break out, hasty, Cymric *rhu*, a roar (Veitch, *Scottish Border*, p. 53).

RUMBLE, a surname, probably stands for *Rumbold*, O. H. Ger. *Rumbold*, *i.e.* "fame-(*hruom*)-bold."

RUNN, in "The *Runn* of Kutch," India, a tract of plain sometimes submerged, is said to be an Anglicized form of Sansk. *aranya*, a desert or forest (*Sat. Review*, vol. 53, p. 269).

S.

SABBATICUS, the ancient name of a river in Palestine, probably corrupted from a pre-historic name which appears as *Shabatoon* on the Egyptian monuments (Brugsch). On the name came to be founded a legendary belief, mentioned by Josephus (*Wars of the Jews*, vii. v. 1), that this river "on the Sabbath runs fast, and all the week else it standeth still, and runs nought or little" (Maundeville, *Early Travels in Palestine*, p. 191). See also Purchas, *Pilgrimages*, *Asia*, ch. 14, pp. 660, 661; Sir T. Browne, *Pseudodoxia Epidemica*, VII. xviii. 11. Sometimes the story ran that the river ceased flowing in honour of the Sabbath.

The sand of the river Sabbatajon is holy.

In an hour-glass it runs six days of the week; but on the seventh it is immovable—Rabbi Eldad.—*De Quincey, Works*, vol. xiii. p. 287.

Josephus, that learned Jew, tells us of a river in Judea, that runs and moves swiftly all the six dayes of the week, and stands still and rests upon their Sabbath day.—*I. Walton, Compleat Angler*, 1653 (p. 15, Murray's repr.).

O! should I blanch the Iewes religious River,
Which every Sabbath dries his Channell over;
Keeping his Waues from working on that Day
Which God ordain'd a sacred Rest for ay?
J. Sylvester, Du Bartas, p. 52.

Amongst other curious things that are there [at Rome], a sand-glass the sand of which was taken out of the river Sambatyon. The sand runs all the week and stops on the sabbath-day.—*M. Edrehi, Historical Account of the Ten Tribes settled beyond the River Sambatyon*, p. 18.

SAINT ANN'S CHURCH, the name of a ruin near Tallaght, co. Dublin, also called *Kill St. Ann*, and *Killnasantan*, all which names are corruptions of the old Irish *Killmosanctan* or *Killsantan*, the church (*cill*) of Bishop Sanctan. The true Eng. form therefore would be "Santan's church" (Joyce, ii. 22).

SALMON, a surname, seems to be the same as *Samand*, a popular form of *St. Amand*, St. Amandus. It has been Latinized as *De Sancto Alemondo*.

SALT-FORD, a place-name in Somerset, is a corruption of *Sal-ford*, *i.e.* the ford of the willow, A. Sax. *salh*. Consequent on this mistake a correlative *Fresh-ford* has arisen hard by (Sayce, *Principles of Comp. Philology*, p. 362).

SAMOYED, the name given to the tribesmen of Northern Europe, meaning "self-eater," as if to denote cannibals, appears to be a corruption of their proper Russian name "*Samodin*," which means an individual, one who cannot be mistaken for any other (A. E. Nordenskiöld, *Voyage of the Vega*, Eng. trans. 1881).

Most probably the old tradition of man-eaters (*androphagi*) living in the North, which originated with Herodotus, and was afterwards universally adopted in the geographical literature of the Middle Ages, reappears in a Russianised form in the name "Samoyed."—*The Standard*, Dec. 21, 1881.

SAMPLE, a surname, is a corrupt form of *Sampole*, *St. Paul*. See Camden, *Britannia*, p. 544.

SAMPSON'S SEAL, long the name of a house, was discovered to be in ancient documents originally the priory of *Saint Cecile* (Yonge, *Christian Names*, i. 311).

SANDEMAN, a surname, is a corruption of *St. Amand*.

SANDY ACRE, in Derbyshire, is said to be a corruption of *St. Dacre* (S. De Vere).

SAN ORESTE, the name of a mountain in the Roman Campagna, is an alteration of *San Oracte*, itself a corruption of the ancient name *Soracte* misunderstood as *S. Oracte*.

SAPSFORD, a surname, is a corruption of the original local name *Sabridgeworth* (Lower).

SARAH ("princess"), sometimes the modern representative of the Irish name *Saraid* ("excellent").—Miss Yonge, *Christian Names*, i. 48.

SATTELHOF (Ger.), "Saddle-court," is a corruption of old Ger. *Salhof*, Salic court (*Revue Politique*, 2nd S. v. 711).

SAUERLAND, "Sour-land," the name given to the southern part of the old Saxon land, was originally *Suder-land*, South-land (Andresen).

SAYWELL, a surname, is a corruption of *Saville* (Charnock).

SCAREDEVIL, } surnames, are said to
SKARFIELD, } be corruptions of the French *Scardeville* (Lower, *Eng. Surnames*, p. 141).

SCARLETT. The family so called were originally named *Carlat* or *De Carlat*, from a town and castle in Aquitaine (Anselme, *The Norman People*; P. C. Scarlett, *Memoir of Lord Abinger*, pp. 12, 403). Mr. Scarlett is mistaken when he says, "The word and colour *écarlate* is probably derived from the name of the family De Carlat, which bore that colour on their coat armour," viz., a lion rampant *gules*.

SCHAFGANS. This German surname, with such an unmeaning combination, "sheep-goose," was originally *Schaffganz*, "Do-all." Cf. the old name *Schaffenlitzel*, "Do-little" (Andresen).

SCHAFMATTE, "Sheep-meadow," the name of one of the Jura passes, was originally *Schachmatte*, perhaps the place where the traveller was nonplused or *check-mated*, but Andresen thinks the word is connected with *schächer*, robber, as if "plunder-mead."

SCHEINPFLUG, a proper name in German, as if from *schein*, brightness, and *pflug*, plough, is for *Scheunpflug*, *i.e.* "Shun the plough," originally *Scheuchenpflug* (Andresen).

SCHELLENBERG. This, like the other German surnames, *Schellhorn*, *Schellkopf*, are not derived from *schelle*, a bell, but from *schëlch*, the elk or giant-deer (Andresen).

SCHLICHTEGROLL, a German surname, as if "smooth rancour," is properly and originally *Schlichtkrull*, "smooth locks." Compare the synonymous name *Schlichthaar*, *Glatthaar*, "smooth hair" (Andresen).

SCHNEEWIND, "Snow-wind," a German proper name, was originally *Schneidewind*, "Cut-wind," *i.e.* a vagrant, Fr. *Taillevent*, the intermediate form being *Schniewind* (cf. Low Ger. *Schnier* = Ger. *schneider*).—Andresen.

SCHWERSTÄDT, "Heavy town," in Thuringia, is from *sueigari*, a herdsman (Andresen).

SCIENCE, SCIENTIA, CYNTHIA, sometimes found as an old English name, is probably a corruption of the Provençal name *Sancie* or *Sancia*, Sp. *Sancha*, fem. of *Sancho*, *Sanctus* (Yonge, *Hist. Christ. Names*, i. 369).

SCOTLAND BANK, the name of a place near Dorston in Herefordshire.

The following account of the name may be taken for what it is worth :—

> Near Bach Tumulus, which may be connected with that at Newton, is a spot called "*Scotland Bank*," to which the tradition clings that it got its name from a Scot having been hunted to death by dogs here in the Civil War; but, as the Welsh name for thistles would in sound assimilate to the name Scotland, there is probably no real basis for the tradition, except the general fact that the Scots pillaged and overran the country during the troubles at this period.—*Saturday Review*, vol. 43, p. 703.

Ysgall, *ysgallen*, is the Welsh word for a thistle.

SEAFORTH, an Eng. surname, is a perversion of the old name *Seyferth*, *Sigefrid*, Ger. *Siegfried*, "victorious peace" (Yonge, *Christ. Names*, ii. 308).

SEELAND has no connexion with the word *land*, as its old Norse name *Soelundr* shows, but with Icel. *lund*, a wood (Andresen).

SEETHING LANE, anciently *Sidon Lane* (Jesse, *London*, vol. ii. p. 209).

SELTENREICH, "Seldom-rich," a German personal name, was originally only a nickname, *saelden rich*, *i.e.* "rich by luck" (Andresen).

SERENA, a feminine Christian name, is sometimes a Latinization of *Siri*, which is a shortened form of old Eng. *Sired*, Swed. *Sigrid*, Norse *Sigridur*, "conquering impulse" (Yonge, ii. 310).

SERMON LANE, London, popularly supposed to correspond to Paternoster Row, Amen Corner, and other ecclesiastically named streets hard by, is "corruptly called," says Stow, "for *Sheremoniers' lane*, for I find it by that name recorded in the 14th of Edward I. . . . . It may, therefore, be well supposed that lane to take name of *Sheremonyars*, such as cut and rounded the plates to be coined or stamped into sterling pence."—*Survay of London*, 1603, p. 138 (ed. Thoms).

SEXTON, a Munster surname, is an Anglicized form of Ir. *O'Sesnan* (O'Donovan).

SHANAGOLDEN, a place-name in Limerick, is an Anglicized form of Ir. *Sean-gualann*, "old shoulder" (*i.e.* hill).—Joyce, i. 505.

SHANKILL, a common place-name in Ireland, is not, as sometimes understood, for *Shank-hill*, but for Ir. *Seincheall*, "Old church" (Joyce, i. 303), as if Lat. *senex cella*.

SHEEPSCOT RIVER, north of George's Island in the colony of New England, America, is a corruption of its Indian name *Sipsa-couta*, "flocking of birds." (See Bryant and Gay, *Hist. of United States*, vol. i. p. 319.)

SHIP STREET, the name of a street in the town of Brecon, is a corruption of its old name *Shepe stret*, so given in John Speed's plan of Breknoke, 1610.

Similarly, the place-names *Shipley* and *Shipton* stand for Sheep-lea and Sheep-town.

SHOE LANE, off Fleet Street, London, formerly *Shew-well-lane*, anciently *Sholand*.

SHOTOVER, in Oxfordshire, it has often been asserted, is a corruption of *Château Vert* (Taylor, p. 390). This may be doubted, however, as the name is spelt *Shothouere* in a Patent Roll of 11 Edward I. (1282-3).

Yet old Sir Harry Bath was not forgot,
In the remembrance of whose wondrous shot
The forest by (believe it they that will)
Retains the surname of *Shotover* still.
G. Wither, Abuses Whipt and Stript, 1613.

SHUFFLEBOTTOM, a surname, is conjectured to have been originally a local name, "Shaw-field-bottom;" a bottom being a low ground or valley (Lower, *Eng. Surnames*, p. 43).

SIBELL, frequently used in old English as the name of the Queen of Sheba who visited Solomon, as if the same as *Sibella, Sibyl*, from Lat. *sibulla*, a dimin. of *sibus, sabus*, wise, and so a wise woman, a witch; it is really a corruption of *Sheba*.

Þus lay þis tre þare, als I tell,
Vntill þe *sage* quene, dame *sibell*,
Come to ierusalem on a ȝere,
Wisdom of salomon to here.
Legends of the Holy Rood, p. 83, l. 752.

Sybylle sayth, that the fyrst signe or token of loue is the loke or beholdyng.—*Knight of La Tour-Landry*, p. 185 (E.E.T.S.).

The original French MSS. here have "la royne de *Sabba*," and "la royne *Sebille*" (*Id.* p. 219).

On þis-kin wise þis tre þar lai,
Til after lang and moni dai,
Þat *sibele* com sa farr fra kyght,
To salamon and spak him wit.
Cursor Mundi, l. 8956.

She was also frequently called *Saba*, probably understood as meaning *sage* (Sp. *sabio*).

Saba was neuer
More couetous of Wisedome, and faire Vertue
Than this pure Soule shall be.
Shakespeare, Hen. VIII. v. 4 (1623).

Were she as chaste as was Penelope,
As wise as *Saba*.
Marlowe, Doctor Faustus, ii. 1.

Diana for her dainty life . . .
Sage Saba for her soberness.
Peele, Sir Clyomon and Sir Clamydes.

See Dyce, *Remarks on Collier's and Knight's Shakespeare*, p. 144.

SIDWELL, ST., the name of a church in Exeter, is a corruption of *St. Sativola* (martyr, ab. 740), to whom it was dedicated.

SIEBENBURGEN, "Seven-towns," in Transylvania, is probably a corruption of *Cibinburg* (M. Gaidoz).

SIEBENEICH, "Seven-oak," a German place-name, is a corruption of the ancient *Sebeniacum* (M. Gaidoz).

SIEBENLIST, a German proper-name, as if "Seven-trick," was originally *Siebelist*, from *Siebelis*, the gen. of *Siebel* (Andresen).

SIMPER, a surname, a corruption of *St. Pierre*. So *Simberd*, an old form of *St. Barbe* (St. Barbara).

SIMPLE, as an English surname, also *Semple* and *Sample*, are corrupted forms of *St. Paul*, just as *Simper* and *Semper* are from *St. Pierre* (cf. the word *Samphire*), and *Sallow* from *St. Lowe*. See Bardsley, *Our English Surnames*, p. 125.

SINGEWALD, } German surnames
SINGEHOLZ, } which have the appearance of being compounded with *singen*, to sing, are really from *sengen* (Eng. *singe*), and mean "wood-burner." Compare the names *Singeisen* (like *Brenneisen*), *Sengebusch, Sengelaub*, &c. (Andresen).

SION, the name of many townlands in Ireland, has nothing to do with the Scriptural mount, but is an Anglicized form of Ir. *sidheán* (pronounced *sheeawn*), a fairy mount, and was sometimes spelt *Shiane, Shean*, and *Shane* (Joyce, i. 180).

SIR DANAPAL, an old Eng. orthography of *Sardanapalus*.

Rd of Thomas Colwell for his lycense for pryntinge of a ballett intituled shewyng the myserable unhappy fall of a vecyous Kynge called *Syr Danapill*. . . . iiij^{d}.—*Register of the Stationers' Company* (Shaks. Soc. vol. i. p. 112).

SIR ROGER DOWLER, the Anglicized form in the newspapers of the day in which appeared the Hindustani name *Sirāju-d-daula*, "The Lamp (or Sun) of the State," belonging to the *nawwāb* or viceroy of Bengal who took Calcutta in

1756 (D. Forbes, *Hindustani Dictionary*). Similarly, Sir Roger Dowlas, a name which was given by Foote to one of the characters, an East Indian proprietor, in his play of *The Patron*, is a sailor's corruption of this *Surajah Dowlah*. Compare *Zachary Macaulay*, which has been noted as a sailor's travesty of *Zumalacarregui*.

Six Hill, in Leicestershire, otherwise *Seg's Hill* (Evans, *Leicestershire Glossary*, p. 46, E.D.S.).

Slowman, a surname, is a corruption of *Solomon* (*Ed. Rev.* 101, p. 353).

Smack Cover, an American place-name, is said to have been originally *Chemin Couvert* (S. De Vere, *English of the New World*).

Smithfield, in London, is a corruption of *Smethe-field*, that is, "smooth-field;" *smethe* being the old Eng. form of *smooth*, and akin to *smith*. Fitzstephen, in his account of London (temp. Hen. II.), says, "There is, without one of the gates, immediately in the suburb, a certain *smooth field* in name and in reality" (quidam *planus campus* re et nomine). His subsequent remarks show he is speaking of Smithfield. See Stow, *Survay*, ed. Thoms, p. 211; Morley's *Bartholomew Fair*, p. 7, ed. Warne.

Snailbatch, a place-name in Shropshire, is equated by I. Taylor with Ger. *schnell-bach* (*Words and Places*, p. 481); compare A. Sax. *snel*, quick, and *becc*, brook (Somner), Swed. *bäck*, Icel. *bekkr*, a rivulet.

Snowfield, or *Snafil*, the English name for the highest mountain in the Isle of Man, is said to be a corruption of its Manx name *Sniaul*, which means "cloud-capt," from *niaul*, a cloud (Ir. and Gael. *neul*). See Manx Soc. Dict. s.vv. *Bodjal*, *Niaul*, and *Sniaul*.

Snow Hill, London, is a corruption of its ancient name *Snor Hill*.

> From the west side of this conduit is the high way, there called *Snor hill*; it stretcheth out by Oldborne bridge over the oft-named water of Turmill brook, and so up to Oldborne hill.—*Stow, Survay*, 1603, p. 144 (ed. Thoms).

Snows, The, a spot on the Ottawa, was originally *les Chénaux*, "the channels," just as "the Swashings" has been evolved out of *les Joachims* (*Q. Review*, vol. 116, p. 27).

Solomon, in Denmark, sometimes represents the native name *Solmund*, *i.e.* "Sun's protection" (Yonge, *History of Christian Names*, i. 118).

Somerset, in *St. Mary Somerset*, the name of one of the old city churches in London, now destroyed, was originally *Summer's hithe*, a wharf adjoining being so called.

> Timber hithe or Timber street . . is in the parish of St. Mary *Somershithe*, as I read in the 56th of Henry III.—*Stow, Survay*, 1603, p. 135 (ed. Thoms).
>
> *Sommer's Key* . . took that name of one Sommer dwelling there.—*Id.* p. 78.

Soon-hope, a glen on the Tweed, is for *Swine-hope*, like the Scandinavian *swine-thorpe* in England, *hope* being Celtic for a valley. *Janet's Brae*, which it adjoins, is said to be a corruption of *Dane's Brae* (Veitch, *History and Poetry of the Scottish Border*, p. 30).

Sowchick, Hakluyt's reading of *Suktsey* or *Sukchú*, the capital of Sukchur (vid. Yule's *Marco Polo*, vol. i. p. 196).

Sowtail is the form popularly assumed by *Sauterelle*, the improved name given by enactment of the Kansas Legislature to the Grasshopper Falls (*The Standard*, Feb. 23, 1882).

Spancelhill, a village in co. Clare, is a translation of Mod. Ir. *Cnoc-urchaill*, "Hill of the Spancel." That word, however, is a popular corruption of old Ir. *Cnoc-fuarchoilli*, "Hill of the cold wood" (Joyce, ii. 247).

Spark, as a surname, is a corruption (through the forms *Sparh'k*, *Sparhawk*) of *Sparrowhawk* (Bardsley, *Romance of London Directory*, p. 137). Compare *Snooks* for *Senoaks*, *Seven-oaks*.

Squirrel, the name of a stream at Sandgate, Newcastle, is a corruption of its ancient name the *Swerle*, *i.e.* a gliding water (Brockett). On the contrary part, *swirrel* is the Cleveland word for a *squirrel* (Atkinson).

St. Agnes, one of the Scilly Isles, is a corruption of its Norse name *Hagenes* (Taylor, 391).

Stags, The, the name given to tall

isolated rocks along the coast of Ireland, *e.g.* off Ireland's Eye, is a corruption of *stacks* (Joyce, ii. 59). Compare Shetland *stack*, an insulated rock of a columnar shape (Edmondston's *Glossary*; Jamieson), which word is to be connected, not (as generally assumed) with Dan. *stak*, Icel. *stakkr*, a stack, but probably with Icel. *stakr*, single, odd, *e.g.* *stak-steinar*, single-stones, stepping stones.

St. Alban's Head is the name generally given to *St. Aldhelm's Head* in Dorsetshire, although St. Alban had no connexion with it (Farrar, *Origin of Language*, p. 59).

Standish, a place-name in Gloucestershire, is a corruption of its old form *Stanhus*, "Stone-house" (Earle).

Star of the Sea, a favourite designation of the Virgin Mary among the Roman Catholics (so Jerome, Isidore, and Bernard), perhaps from a confusion of *Maria* with the Latin *mare*, the sea. The Heb. form *Miryam* ("their contumacy"), Greek *Mariam*, was frequently understood as *mar-yam*, "bitterness" (or "myrrh") of the "sea" (*yâm*). (See Pearson, *Expos. of the Creed*, Art. III.)

Sternberg, and other German family-names beginning with *stern* (a star), as *Sternbeck*, *Sternkopf*, were originally compounded with *ster*, a ram (Andresen).

Stillorgan, an unmusical place-name in co. Dublin, is a corruption of Ir. *Tigh-Lorcain*, "Lorcan's church" (Joyce, i. 61).

Stimula, an old Latin corruption of the Greek *Semele* (Mommsen, *Hist. of Rome*, i. 235).

St. Just, Charles V.'s convent of *Yuste*, founded on the river of that name, has sometimes improperly been written so (*e.g.* by Robertson), as if dedicated to St. Just (Yonge, *Hist. of Christian Names*, i. 398).

St. Leonard Milk, the name of one of the old London churches, "so termed of one William *Melker*, an especial builder thereof."—Stow, *Survay*, 1603, p. 80 (ed. Thoms).

St. Magloire, a Celtic saint of the 6th century, was perhaps really a McClure, as his cousin, St. Maclou, who gave his name to St. Malo, was a McLeod (Taylor, 342).

St. Margaret's Hope, on the coast of Fife, is from Celtic *hope*, a valley, Icel. *hop*, a haven (Veitch, *History and Poetry of Scottish Border*, p. 27).

St. Michael at the Querne, one of the old London churches, originally "St. Michael ad Bladum, or *at the Corn* (corruptly at the Querne) so called, because in place thereof, was sometime a Corn-Market."—Howell, *Londinopolis*, p. 316 (from Stow, *Survay*, p. 128, ed. Thoms).

Stone, a surname in Sligo, is a metamorphosis of the old Irish name O'Mulclohy, from a confusion of the latter part, *-clohy*, with *cloch*, a stone (O'Donovan).

St. Pulchre, an old corruption of *Sepulchre*, *i.e.* St. Sepulchre church in the Bailey.

> And namely in this month of May,
> The time I doo remember very well,
> For it was just upon the sixteenth day,
> And eyght a clock had rong *S. Pulchres bell.*
> *F. Thynn, Debate between Pride and Lowliness* (ab. 1563), p. 7 (Shaks. Soc.).

> To the wardens of *St. Pulcres* for the loan of certain frames for pageants 5s. [33 Henry 8].—*The Losely Manuscripts*, p. 71.

> The xxij day of Januarij was raynyd [arraigned] . . . Rogars parsun or veker of *sant Pulkers* and dyvers odur.—*Machyn's Diary*, 1554-5, p. 80.

> The xv day of Desember was cared by the Clarkes of London from *Seypulkurs* . . . the lord Justes Browne.—*Id.* 1562, p. 297.

> Never did musick please him well,
> Except it were *St. 'Pulcher's* bell.
> *Groans from Newgate*, 1663.

> They, as each torrent drives with rapid force,
> From Smithfield to *St. Pulcre's* shape their course.
> *Swift, the City Shower.*

Stradling, a surname, is said to be a corruption of *Easterling*, commonly pronounced *Starling*, originally a merchant who came out of the east part of Germany (Camden, *Remaines*, 1637, p. 150).

Streichhahn, "Strike-cock," a German surname, is from *Streichhan*, which is for *Streichan*, a painter (Andresen).

Strokestown, in Roscommon, is an incorrect rendering of the Irish name

Bel-atha-na-mbuille, "Ford of the strikes (or blows)," *bel*, a ford, being mistaken for *baile*, a town (Joyce, i. 36).

STUBBEN-KAMMER, the German name for the two chalk cliffs on the Rügen, which sink perpendicularly into the sea, is a corruption of the Slavonic *Stupnykamen*, *i.e.* the Stair-rock. Compare the rocky "stairs" (Heb. *madrêgâh*) of *The Song of Songs*, ii. 14, Delitzsch, *in loc.*

ST. UBES, a sailors' corruption of *Setubal*. Compare ST. PULCHRE and ST. ORESTE.

SUCCOTH-BENOTH, apparently "Tents of daughters," an object of Babylonish worship (2 Kings xvii. 30), is supposed to be a Hebrew corruption of *Zirat-banit* (or *Zir-banit*), "the creating lady," the name of the Chaldæan goddess, wife of Merodach; *zirat*, "lady," being perhaps confounded with *zarat*, "tents" (Rawlinson, *Speaker's Comm. in loco*; *Bib. Dict.* iii. 1388; G. Smith, *Chald. Account of Genesis*, p. 58).

SUGAR, a surname in Ireland, is a corruption of the old Kerry name *Sugrue* or *O'Shugherough* (*N. and Q.* 4th S. ii. 231).

SUMMERFIELD, a surname, is a corruption of *Somerville*.

SUMMER ISLANDS. The *Somers' Islands*, or Bermudas, so named formerly in consequence of Sir George Somers, one of the deputy-governers of Virginia, having been shipwrecked there (Taylor, p. 29), are called "the *Summer Islands*" by Bishop Berkley, apparently with a latent reference to their warm climate, which is, he says, "of one equal tenour almost throughout the whole year, like the latter end of a fine May" (*A Proposal for the better supply of Churches in our Foreign Plantations*, 1725). Compare MAILAND, p. 542, and GWLAD YR HAF, p. 534.

SURAT, the name of a well-known port in India. Its original name is said to have been *Sūraj* (Sk. *Sūrya*), "City of the Sun," which was changed by a Muhammadan ruler into *Sūrat*, the name of a chapter in the Kurān, as more significant of Muslim domination (Monier Williams, *Contemp. Rev.* April, 1878, p. 32).

SWEET NOSE, a name for a certain promontory in the Polar Sea on English charts, is a corruption of the Russian name *Sviatoi Noss*, *i.e.* "Holy Point" (Dixon, *Free Russia*, vol. i. p. 2). It is called *Swetinoz* in Hakluyt's *Voiages*, vol. i. p. 279 (fol.).

The great Arctic explorer, Nordenskjöld, observes that many promontories of Northern Russia, which are impassable on account of violent storms and ice, have received the name of *Svjatoi Nos*, the Holy Cape.

SWEETSIR, a surname, is a corruption of *Switzer*, Ger. *Schweitzer* (Charnock).

SYBIL HEAD, in Kerry, N. West of Dingle, is an Anglicized form of Ir. *Shibbeal* (-Head), *i.e.* "Isabel's Head," so called in legendary belief from a lady, Isabel Ferriter, having lost her life in a cave under this promontory where she had taken refuge (Joyce, ii. 167).

SYCHAR, the name given by the Jews to "a city of Samaria, which is called [*i.e.* nicknamed] *Sychar*" (*St. John*, iv. 5), that is, "city of *lies*," Heb. *Sheker*, with allusion to the false claims and idolatrous worship of the Samaritans, is a corruption of its older name, Heb. *Shechem* (Greek *Sychem* or *Sichem*), "a portion," viz. that given to Joseph by Jacob. See Hengstenberg, *Comm. on St. John*, i. 214, Eng. trans.; Trench, *Studies in the Gospels*, p. 87; Smith, *Bib. Dict.* iii. 1395.

T.

TALK-O'-THE-HILL, a village on a height in the parish of Audeley, Staffordshire, popularly supposed to have got its name from a conference or council of war held there either by Charles I., or, according to others, by Charles Edward in 1745; formerly called *Thalk on the Hill* (*Hist. of House of Stanley*, 1793, p. 8). The name of the height was no doubt originally in Celtic *Tulach*; compare Gaelic *tulach*, a hill, Irish *tulach* (*tulaigh*, *tealach*), whence the Ir. place-names *Tullig*, *Tallow* (Joyce, i. 376); Welsh *twlch*, a tump or knoll. The addition *on-the-hill* was made when the meaning of the old British word was forgotten. Similarly

Pendle-Hill (Lancashire) = Welsh *pen* (hill) + Norse *holl* (hill) + *hill; Brindon Hill* (Somerset) = Welsh *bryn* (hill) + *dun* (hill) + hill; *Mongibello* (Etna) = It. *monte* (mount) + Arab. *gebel* (mount). —Garnett, *Essays*, p. 70; I. Taylor, p. 212.

Talk-o'-the-Hill is also the name of a village on an eminence near Newcastle-under-Lyme. See *Notes and Queries*, 6th S. iv. 521; v. 297.

TALL-BOY, a surname, is the Norman *Talboys* (in Domesday Book), Fr. *Taillebois*, "Cut-wood."

TANKARD, a surname, is a corruption of old Ger. *Tanchard, Dankward, i.e.* "thank(ful) ward(en)."

TARBOX. It has been conjectured with much plausibility that this curious surname, as well as that of *Tarbuck*, was originally the same as *Starbuck*, which has been identified with Icel. *stór-bokki*, a "big buck," lordling, mighty overbearing man (Ferguson); cf. *stœri bokkar*, bigger men. Icel. *bokki* is used exactly like colloquial English, "old buck," for a good fellow.

TARTARS, a mis-spelling of *Tatars*, intended to denote the Tartarian or hellish origin of these terrible hordes when they first ravaged Europe. Spenser and others use Tartary for hell (Lat. *tartarus*).—Trench, *Eng. Past and Present*, Lect. v. So a modern poet makes a young Pole characterize the Russians as

> the worse than demon hordes,
> Who to the damned would bring fresh curse,
> And enter Hell to make it worse.
> *A. Austin, Leszko the Bastard.*

Matt. Paris speaks of them as "the detestable people of Satan, coming forth like demons let loose from *Tartarus* (hell), so that they were well called *Tartars*, as if *Tartareans*" (= Inferni). —*Hist. Major*, A.D. 1240 (Taylor, 397).

St. Louis, on hearing of their devastations, is said to have exclaimed:— "Vel nos ipsos quos vocamus *Tartaros* ad suas *Tartareas* sedes unde exierunt retrudemus, vel ipsi nos omnes ad cœlum advehant" (Gibbon).

The *Tatars* perhaps derived their name from the Chinese *ta-ta*, a barbarian, imitative of unintelligible speech, like *bar-bar-us*, one who can only articulate *bar-bar-bar, Hot-en-tot*, &c.

The stream of writers make it called Tartaria from the river Tartar: But Europe and Asia will by wofull experience justifie the etymologie, if deduced from *Tartarus*, Hell. For when the spring-tides of this nation overflowed the banks, hell might seem to have broken loose, and to have sent so many devils abroad.—*Thos. Fuller, Historie of the Holy Warre*, p. 268 (1647).

To the High and Mightie Prince of Darknesse, Dousell dell Lucifer, King of Acheron, Styx, and Phlegeton, Duke of *Tartary*.—*Nash, Pierce Penilesse*, 1592, p. 13 (Shaks. Soc.).

TEETH, a surname, is said to be a corruption of old Eng. *atte Heath* (Charnock).

TELEPH, a Scandinavian Christian name, is an assimilation to the Greek *Telephus* of *Tellev*, which is a shortened form of *Tholleiv*, from *Thorleif*, "Thor's relic" (Yonge, *Christ. Names*, ii. 262).

TELFAIR, TELFORD, } surnames, are corruptions of *Telfer*, Fr. *Taille-fer*, "Cut-iron" (Charnock). See Ludlow, *Epics of M. Ages*, ii. 143.

TELLTOWN, the modern name of the old Irish *Talten* (vid. Fergusson, *Rude Stone Monuments*, 220). Joyce spells it *Teltown*, and says it was named *Taillten* by King Lewy in honour of his foster-mother Taillte (p. 194).

TEMPS, JOHN DU, the name commonly given to a veteran who is said to have died in France in 1128 upwards of 300 years old, is a natural perversion of his real name *John d'Etampes* or *d'Estampes* (*The Conciliator of Manasseh Ben Israel*, ii. 106, ed. Lindo).

Johannes de Temporibus, John of the Times (so called for the sundrie times or ages he liued) was Shield-Knaue vnto the Emperour Charles the Great.—*J. Weever, Funerall Monuments*, p. 595, 1631.

TENPENNY, a Connaught surname, is an Anglicized form of Irish *O'Tiompain* (O'Donovan).

TERENCE, TERRY (from Lat. *Terentius*), is sometimes used in Ireland as a supposed equivalent of *Turlough* (Yonge, *Hist. of Christ. Names*, i. 324).

TERMAGANT, (1) a supposed Saracenic deity generally paired with Mahound or Mahomet, (2) a ranting character in the old English drama, now used for (3) a scolding virago, is a corruption of old Fr. *Tervagant*, It. *Trivigante*, which

is perhaps for *Tri-vagante* or *Ter-vagante*, intended for Diana, *Trivia*, or Hecate, "wandering under three names" (see Nares, and Wheeler, *Noted Names of Fiction*). It was confused perhaps with It. *termigisto*, "a great boaster, quareller, killer, . . . the child of the earthquake and of the thunder" (Florio), apparently another form of *trismegisto*, "thrice greatest." The Icelandic word is *Terrogant* (Spenser, *F. Q.* VI. vii. 47; *Hamlet*, iii. 2).

Kar guerpissez Mahom, guerpissez *Tervagant*. *Vie de St. Auban*, l. 819.
[Then renounce Mahomet, renounce Tervagant.]

Blaspheming *Trivigant* and Mahomet
And all the Gods ador'd in Turks profession.
Harington, Orlando Furioso, xii. 44.

He sayde, Child, by *Termagaunt*,
But if thou prike out of myn haunt,
Anon I slee thy stede with mace.
Chaucer, C. Tales, 13742.

Nor fright the reader with the pagan vaunt
Of mighty Mahound and great *Termagaunt*.
Hall, Satires, I. i. l. 4.

TERRYLAND, a place-name in Galway, is a corruption of Ir. *Tir-oiléin*, "district of the island" (Joyce, i. 58).

THADDEUS, meaning "praise" in the Aramean, is in some instances merely a modern transformation of the Erse *Tadhg* (Teague, or Thady), "a poet" (Miss Yonge, *History of Christian Names*, vol. i. p. 5).

THANKFUL, a surname, is said to be a corruption of *Tankerville* (Charnock).

THĔMIS (Greek), right, law, also the goddess of justice, seems to be an adaptation, under the influence of *tithēmi*, to set or lay down, of Egyptian *Thmei*, the goddess of truth and justice. Hence also perhaps Heb. *Thummim* (see Wilkinson, *Ancient Egyptians*, vol. i. p. 296, ed. Birch).

THONG CASTLE, near Sittingbourne, owes its name to the Norse word *tunga*, a tongue of land (Taylor, 393).

THOROUGHGOOD, a surname, is an expansion of *Thurgood*, originally a Danish name, corresponding to Icel. *Thor-gautr*.

THREADNEEDLE STREET, London, is a corruption of the older name *Threeneedle Street*.

At a tavern door there is a passage through out of Cornehill into *Threeneedle* street.—*Stow, Survay*, 1603, p. 73 (ed. Thoms).

Then is the free school pertaining to the late dissolved hospital of St. Anthony, . . . and so up to *Three needle street*.—*Id.* p. 68.

Three-needle was easily and naturally corrupted into *Threed-needle*, *threed* being the old form of *thread*, as if a twist of three filaments, like Sp. *Trença*, "a Breed of three Threads, from *tres*, three"; "*Trenea*, a cord of three strands" (Stevens, 1706); and *tress*, orig. a threefold or triple plait, from Greek *tricha*, triple. See THREED, p. 389, and compare the following:—

They haue as strange a Fence or Hedge for their Gardens and possessions, namely, a *threed* of Cotton. . . . So much safer is their *threed* wouen with this imagination, then all our stone-wals.—*S. Purchas, Pilgrimages, America*, p. 1015.

TIDY, a surname, as well as *Tidemann*, is said to be from Netherlandish *Thiad*, Icel. *Thjodh*, people (Yonge, ii. 338). Compare Frisian *Tide*, for Theodric.

TIPPLE, TIPPET, TWOPOTTS, surnames, are corruptions of *Tibbald*, the popular form of *Theobald*. Mr. M. A. Lower says, "I know a place called *Tipple's Green*, which in old writings is called "Theobald's Green" (*Essays on Eng. Surnames*, p. 97).

TOMBS. This funereal surname is for *Tomes*, *i.e.* Toms or Tom's (sc. son), just as Timbs is for Tims, *i.e.* Timothy's son (Bardsley).

TOM KEDGWICK, a name popularly given to a river in New Brunswick, is a corruption of *Petamkediac*, itself a contraction of the native name *Quah-Tah-Wah-Am-Quah-Duavic* (Taylor, 391).

TORRE DEL PULCI (Tower of Fleas), a watch-tower in Sicily, standing on the site of what was once a temple *del Polluce*, of Pollux (Southey, *Common Place Book*, iv. p. 612).

TOSTINGS' WELL, the popular name of a spring in the western suburbs of the town of Leicester, which might seem to be a relic of the Saxon *Tostig*, is a corruption of its older name *St. Austin's Well* into *'t Austin's Well*, like

Tooley, Tantlin's, Tellin's, for *St. Olaf, St. Antholin's, St. Helen's*. It was called *St. Augustine's Well* from its vicinity to an Augustine monastery (*Choice Notes, Folk Lore*, p. 205).

TOUR SANS VENIN, the tower which no poisonous animal can approach, owes its name and legend to a corruption of *San Verena* or *Saint Vrain* into *san veneno, sans venin* (M. Müller, *Lectures*, 2nd S. p. 368).

TOUSSAINT, "All Saints' (Day)," used as a Fr. Christian name, is said to be in some instances a corruption of *Tostain*, the name of a knight who fought at Hastings, which is another form of Thurstan, Scand. *Thorstein*, "Thor's stone," whence also Tunstan and Tunstall (Yonge, *Christian Names*, ii. 206). Compare Norweg. *Steinthor, Steindor*.

Another corruption of *Thorstone* is, no doubt, *Throwstone*, who was sheriff of London (d. 1519).—Stow, *Survay*, p. 117.

TOWERMORE, an Irish place-name (Cork), is an Anglicized form of Ir. *Teamhair mor*, "the greater elevation" (Joyce, i. 284).

TOOGOOD, a surname, is a corruption of the Walloon family-name *Thungut* (S. Smiles, *The Huguenots*, p. 320, 1880).

TRAILFLAT, in Dumfriesshire, a corruption of the older name *Traverflat*, from the Celtic *treabhar*, a naked side (Skene, *Celtic Scotland*, p. 215).

TREACLE FIELD, the name of a field near the Old Passage on the Severn, is a homely corruption of *Thecla('s) Field*, there being a very ancient chapel dedicated to St. Thecla, now in ruins, on an island adjoining (*The Guardian*, May 28, 1879, p. 752).

TRICALA, "thrice beautiful," a town in Thessaly, is a corruption of its ancient name *Tricca*. The change by which it has arrived at its present form is a good example of a process which is found more or less in most languages, but nowhere so conspicuously as in modern Greek;—this is, the modification of an old name in such a way as to give it a distinct meaning in the spoken tongue. Thus *Scupi* is altered into *Scopia*, "the look-out place;" *Naxos* into *Axia*, "the worthy;" *Peparethos* into *Piperi*, "pepper;" *Astypalœa* into *Astropalœa*, "old as the stars;" *Crissa* into *Chryso*, "the golden." The Italians when occupying parts of Greece similarly changed *Monte Hymetto* into *Monte Matto*, "the mad mountain;" and *Evripo* or *Egripo*, the later form of *Euripus*, into *Negroponte*, "the black bridge," a name which was subsequently applied to the whole of Eubœa (Tozer, *Highlands of Turkey*, vol. ii. p. 148).

TRIPE COURT, London, was originally *Strype's Court* (Taylor, 399).

TRISTRAM, originally the name of a celebrated hero of mediæval romance, anciently spelt *Tristrem, Tristan, Trystan*, formed from the Cymric name *Trwst* (Welsh *trwst, trystau*, noise, din, thunder, *trystan*, a blusterer), understood as a herald or proclaimer (Yonge, *Christ. Names*, ii. 145).

The name was generally associated with Fr. *trist*, Lat. *tristis*, sad, and supposed to refer to the melancholy circumstances of the hero's birth. It was probably in allusion to this that Don Quixote accepted the sobriquet of "the Knight of the Rueful Countenance" (*Id.*). Compare also Welsh *trwstan*, unlucky. Sterne calls the name "Melancholy dissyllable of sound!" (*Tristram Shandy*, vol. i. ch. xix.).

> Ah, my little sonne, thou hast murthered thy mother. . . . And because I shall die of the birth of thee, I charge thee, gentlewoman, that thou beseech my lord king Meliodas, that when my son shall be christened let him be named *Tristram*, that is as much to say as *sorrowfull birth*.—*Malory, Historie of K. Arthur*, 1634, vol. ii. p. 3 (ed. Wright).

Tristram, or sad face, became identified with the notion of sorrow; so that the child of St. Louis, born while his father was in captivity on the Nile, and his mother in danger at Damietta, was named Jean *Tristan*.—*Yonge, Christ. Names*, ii. 145.

Tristrem in old romances is uniformly represented as the patron of the chase, and the first who reduced hunting to a science. "Sir Tristrem," or "an old Tristrem," passed into a common proverbial appellation for an expert huntsman (Sir W. Scott, *Sir Tristrem*, p. 273). This was due, perhaps, to an imagined connexion with *trist*, an

old term of the chase for a station in hunting.

> On hunting oft he yede,
> To swiche alawe he drewe,
> Al thus;
> More he couthe of veneri,
> Than couthe Manerious.
> *Sir Tristrem*, fytte i. st. xxvii.

The booke of venery of hawking and hunting is called the booke of Sir Tristram.—*Malory, Hist. of K. Arthur*, ii. 6 (ed. Wright).

TROJA, the Greek name of an Egyptian town, is a corrupted form of *Turah*, ancient Egyptian *Tu-roau*, "the mountain of the great quarry" (Brugsch, *Egypt under the Pharaohs*, i. p. 74).

Strabo and Diodorus account for the name by feigning that the town was built by the Trojan captives of Menelaus who came to Egypt after the siege of Troy!

TROUBLEFIELD, a surname, is a corruption of *Turberville* (Camden, *Remaines*, 1637, p. 148).

TROYNOVANT, *Troynova*, or *New Troy*, a name frequently given to London in the old chroniclers and poets, supposed to have been so called because founded by a mythical king Brute from old Troy, is a corruption of *Trinovant*, or *Trinobant*, named from the Trinobantes, one of the native British tribes.

Whenne Brute had thus destroyed the Geaunts . . . he commyng by ye Ryuer of Thamys, for pleasur that he had in that Ryuer, with also the Commodities therunto adioynynge, beganne there to buylde a Cytie in the remembraunce of the Cytie of Troye lately subuerted; and named it *Troynouant:* whiche is as moche to saye as *newe Troye*, which name enduryd tylle the commynge of Lud.—*Fabyan, Chronicle*, cap. iiii. p. 11 (ed. Ellis).

Cæsar nameth the city of Trinobantes, which hath a resemblance with *Troynova*, or *Trinobantum*.—*Stow, Survay*, 1603, p. 2 (ed. Thoms).

As Jeffreye of Monmoth, the Welche historian, reporteth, Brute . . . builded a citie neare unto a river now called Thames, and named it *Troynovant*, or *Trenovant*.—*Id.* ed. 1598, p. 1.

> What famous off-spring of downe raced Troy,
> King Brute the Conqueror of Giants fell,
> Built London first these Mansion Towers of ioy,
> As all the spacious world may witnesse well,
> Euen he it was, whose glory more to vaunt,
> From burned Troy, sur-named this *Troynouant*.
> *R. Johnson, Londons Description*, 1607.

> *Cæsar.* You must forgive the towns which did revolt,
> Nor seek revenge on *Trinobants*. . . .
> . . . . So let these decrees
> Be straight proclaim'd through *Troynovant* whose tower
> Shall be more fairly built at my charge.
> *J. Fisher, Fuimus Troes*, act v. sc. 6 (1633).

> Even to the beauteous verge of *Troy-novant*,
> That decks this Thamesis on either side.
> *Peele, Descensus Astrææ*, p. 543 (ed. Dyce).

> Gresham, the heir of golden Gresham's land,
> That beautified *New Troy* with Royal Change
> Badge of his honour and magnificence.
> *Peele, Polyhymnia*, p. 570 (ed. Dyce).

> With such an one was Thamis beautifide;
> That was to weet the famous *Troynovant*,
> In which her kingdomes throne is chiefly resiant.
> *Spenser, Faerie Queene*, IV. 11, xxviii.

> These bawdes which doe inhabite *Troynovant*,
> And iet it vp & downe i' th' streetes, aflaunt,
> In the best fashion, thus vpholde their state.
> *R. C. The Times' Whistle*, p. 86, l. 2727 (E.E.T.S.).

> Like Minos, or just judging Rhadamant,
> He walkes the darkesome streets of *Troynouant*.
> *Taylor the Water-Poet*, p. 491.

> Doubt not ye the Gods have answer'd
> Catieuchlanian *Trinobant*.
> *Tennyson, Boädicea.*

In order to fit in with this theory as to their legendary progenitor the *British* were sometimes degraded into the *Brutish*.

> The mightie *Brute*, firste prince of all this lande
> Possessed the same and ruled it well in one . . .
> But how much *Brutish* blod hath sithence bē spilt
> To ioyne againe the sondred vnitie!
> *T. Nortone, Gorboduc*, 1561, p. 109 (Shaks. Soc. ed.).

> Out of this realme to rase the *Brutish* Line.
> *Id.* p. 123.

TROY TOWN, the name of a hamlet in Dorsetshire between Dorchester and Blandford, suggestive of Brute and his Trojan colony, appears to be a half-translation, half-perversion, of Welsh *caer-troi*, a tortuous city (or wall), a labyrinth, from *troi*, to turn; cf. *troad* and *troiad*, a turning, *tro*, a turn.

Such mazes or labyrinths were constructed by the old inhabitants of Britain with banks of turf, of which remains have been found in different parts of the kingdom. They are common in Wales, where they are called *Caertroi*, that is, *turning towns*.—*Murray's Handbook of Dorset*, &c. p. 110.

Truefit, a surname, seems to be identical with Danish *Truvid*, from *Thorvid*, "Thor's wood" (Yonge, *Christ. Names*, ii. 206).

Trueman, a surname, is said to be a corruption of the Cornish *Tremaine* (Charnock).

Tullyland, a place-name in Cork, is a corruption of Ir. *Tulaigh-Eileain*, "Helena's Hill" (Joyce, i. 58).

Türkheim. The German town so named has no connexion with the Turks, but rather with *Thüringern*, its old name being *Thuringoheim* (Andresen).

Turnbull St., in London, is a frequent old corruption of Turnmill St., originally named from the "*Turnmill* or *Tremill* brook, for that divers mills were erected upon it" (Stow, *Survay*, 1603, p. 6, ed. Thoms). Other old forms of the name are *Trylmyl St.*, *Trunball St.*, *Turnball St.*, *Trillmelle St.* It is a by-word in the old drama as a resort of profligates (Timbs, *London and Westminster*, i. 266 *seq.*; Stanley, *Memoirs of Westminster Abbey*, p. 6).

Our *Turnbull Street* poor bawds to these are base.
Taylor the Water-Poet, A Bawd.

Turnball, the Bankside, or the Minories.
Davenport, New Trick to Cheat the Devil.

Besides new-years capons, the lordship Of *Turnbull*.
Randolph, Works, p. 247 (ed. Hazlitt).

Turner, a surname, is in some instances a corruption of the foreign name *Tolner* (*Ed. Rev.* vol. 101, p. 382).

Twaddle, an Irish surname common in the co. Clare, is a corruption of *Dowdale* (*N. and Q.* 4th S. ii. 231).

Twopenny. The surname so called is said to be a corruption of the Flemish name *Tupigny*.

U.

Ugly Pier, The, a place in Guernsey, is a corruption of *La Hougue-à-la-Perre* (*N. and Q.* 5th S. ii. p. 90).

Unter Sachsenhausen, "Beneath the Saxon sturgeon," the name of a street in Cologne, was originally *Unter Sechzehn Häusern*, "Beneath the sixteen houses." For the expression compare *Unter Seidemacher*, &c., Lat. *inter sicarios* (Andresen).

V.

Vallais, a corruption of *Wallis*, the old name of a canton in Switzerland, identical with *Welsh*, *Wälsch*, "foreign," so called from being inhabited chiefly by Italian foreigners (Tozer, *Highlands of Turkey*, vol. ii. p. 170).

Varlingacestir, "Camp of the Warlings," was an Anglo-Saxon corruption of the Roman *Verolamium* through the form *Varlama-cestir* (Beda).

Vielfrass, a "glutton," used by the German missionaries to Greenland for a pigeon, as if the voracious bird, is a corruption of the Norwegian *fiällfrass*, "inhabitant of the rocks" (Ristelhuber, in *Revue Polit. et Littéraire*, 2nd S. v. 711).

Viellmann's Lust, "many men's delight," the name of a German tea-garden, or lust-garten, was originally (it is said) *Philomeles Lust* (Förstemann in Taylor, 399).

Vinipôpel, an old corruption in German of *Philippopel*, Philippopolis.

Vision, Monastère de la, is the name given by the traveller Poncet to the monastery of *Bisan* in Abyssinia (see Bruce, ed. Panckouke, i. 509; ii. 160).

Volaterræ, a Latinized form of the name of the Etruscan town *Velathri*, assimilating it to *terra* (Dennis, *Cities and Cemeteries of Etruria*, vol. ii. p. 139).

Vulgar, a surname, is a corruption of *Wulgar* or *Wulfgar* (Charnock).

W.

Warmlow, a place in Worcestershire, was anciently *Wœrmundes hlœw*, the hill of one Wœrmund (Taylor, 313).

Waterford, in Ireland (anciently *Vadrefiord*), is a corruption of the

old term of the chas[illegible]n, "Beneath the six-
hunting. [illegible]r, the expression com-
On hunting of[illegible] *acher*, &c., Lat. *inter*
To swiche alay[illegible]).
Al th[illegible]
More he couthe
Than couthe M[illegible]
Sir Tristrem, V.

blacksmith or [illegible]
mythology (akin apparently to Icel. *vél*, craft, wile, and so an artificer). Cf. Icel. *Völundar-hús* (Wayland's house), a labyrinth. See Scott, *Kenilworth*, ch. xiii.

WEARY-ALL HILL, at Glastonbury, seems to be a popular racking of the more ancient name *Werall* or *Werrall*, which is probably the same word as the Wirhael of Chester.

Thre hawthornes also, that groweth in *werall*,
Do burge and bere grene leaues at Christmas.
Lyfe of Ioseph of Armathia, l. 386 (1520, ed. Pynson).

Collinson says that Weary-all Hill was so called in legendary belief from St. Joseph and his companions sitting down there weary with their journey; he also mentions Weriel Park as belonging to Glastonbury Abbey (*Hist. of Somerset*, ii. 265, in Brand, *Pop. Antiq.* iii. 378).

& when she was taken with guile,
he flled from that perill
west into *Worrall* (Cot. MS. *Wyrhale*).
Percy Folio MS. vol. ii. p. 454, l. 1074.

WEISENAU, near Mayence, as if from *weise*, a meadow, is said to be corrupted from Lat. *vicus novus* (Andresen).

WELFARE, a surname, is apparently a corruption of *Wolfer*, A. Sax. *Vulfere*, Icel. *Ulfar* (Yonge, *Christian Names*, ii. 269).

WHITBREAD, a surname, is said to be a corruption of the old Eng. name *Whitberht* (Ferguson, 90).

WIESENFELD.
WIESENSTEIG.
WIESENTHAU.
} These places have no connexion with *wiese*, a meadow, but got their names from the *wisent*, or buffalo, which roamed in the old German forests (Andresen).

WILBERFORCE, the surname, is said to be corrupted from *Wilburg foss*.

WILBRAHAM, a surname, is an assimilation to Abraham of the original local name *Wilburgham* (Lower).

[illegible], a surname, is said to be a [illegible] *Wilgoss* or *Wilgis* (Char-

[illegible]NAU, the name of a valley [illegible] apparently descriptive of [illegible] and "beautiful" scenery, [illegible]e properly and locally pro- [illegible]*Viltschnau*, being derived from *wiltschen*, to flow, and *au*, water (*Monthly Packet*, N. Ser. vii. 495).

WILLAMISE, a surname at Oxford, is a corruption of the Huguenot family-name *Villebois* (S. Smiles, *The Huguenots*, p. 323, 1880).

WILLOUGHBY. This very English-looking name for a place south of Calcutta, recorded in old maps and gazettes, is a corruption of the native name *Ulubaria*, so given in Hunter's *Imperial Gazetteer of India* (*Sat. Review*, vol. 53, p. 184).

WINE ST., in Bristol, was originally *Wynche Street*, so called from the collistrigium or instrument of torture which formerly stood there (*Calendar of Alhallowen, Brystowe*, p. 64).

WINIFRED, or *Winifrid*, a Christian name, is an Anglicized form of *Gwenfrewi*, "white stream," the name of a Welsh saint, assimilated to A. Sax. *Winfrith*, "friend of peace" (Yonge, *Christian Names*, ii. 134).

WINKEL (corner, nook), in *Lange Winkel*, the name of a place on the Rhine, is a corruption of *Weinzell*, the *Vini cella* of the Romans (H. G. Fearnside, *Beauties of the Rhine*, p. 184).

WINTERTHUR, the name of a small town in Switzerland, as if "Winter-door," is a Germanized form of the Celtic *Vitodurum* (Förstemann).

WOHLFAHRT, "Welfare," as a German proper-name, is a corruption of *Wolfhart* (Andresen).

WOMENSWOLD, the popular pronunciation of the place-name *Wilmingswold*. So *Simpson* of *Selmeston* (Sussex); *Wedgefield* of *Wednesfield*; *Nursling* of *Nutshalling* (see *N. and Q.* 5th S. ii. 94, 330).

WOODHOUSE, a family-name of East Anglia, is a corruption of the old Eng. word *woodwose*, or *wodewose* (= pilosus). —Wycliffe, *Isaiah* xxxiv. 14 (*hominc*

sylvestres, Vulg.); cf. Is. xiii. 21, Jer. l. 39.

"*Wodewese* (*woodwose*), silvanus, satirus."—*Prompt. Parvulorum*, c. 1440, from A. Sax. *wode*, wood, and *wesan*, to be; "a man of the woods."

WOOLFORD, WOOLEN, } surnames, are supposed to be corruptions of the A. Sax. names *Wulfweard* and *Wulfhun* (Ferguson, 140).

WOOL LAVINGTON, in Sussex, is *Wulfláfing-tún*, Wulflaf's property, as distinguished from *Bar Lavington*, *i.e. Beórlafing-tún*, Beorlaf's property (Kemble, in *Philolog. Soc. Proc.* iv. p. 4).

WOOLSTONE, a surname, is an instance of a wolf masquerading in sheep's clothing, being a disguised form of A.Sax. *Vulfstein*, "Wolf-stone," better known as St. Wulstan (Yonge, *Christ. Names*, ii. 269). Compare Icel. name *Stein-ólfr*, Norweg. *Steinulf*.

WOOLWICH, on the Thames, is a corruption of the ancient name *Hulviz* (in Domesday), *i.e.* "hill reach," of Norse origin (Taylor, 164).

WORMWOOD, a surname, is said to be a corruption of *Ormond* (Camden, *Remaines*, 1637, p. 122).

WORMWOOD GATE, also called the "*Earl's Gate*," and "*Ormond's Gate*," Dublin, is a corruption of *Gormond Gate* (Gilbert, *History of Dublin*, vol. i. p. 344).

WRATH, CAPE, on N. coast of Scotland, so called as if beaten by wrathful storms, was originally Cape *Hvarf*, a Norse name indicating a point where the land trends in a new direction (Taylor, 390). Cf. A. Sax. *hwearf*, a turning, a bank or shore, our "wharf."

WRENSIDE, in the Lake District, derives its name, not from the bird, but from Hrani, an Icelandic Viking, whence also Rainsbarrow (Taylor, 174).

WRYNOSE, a place-name on the borders of Westmoreland and Cumberland, is a corruption of the older name *Warine Hause* (*N. and Q.* 4th S. i. 555).

Z.

ZERNEBOCK, the Teutonic corruption of *Zernibog*, "the Black God," the evil principle of the ancient Sclavonians, which was supposed to be compounded of man and goat (*bock*).—C. W. King, *Handbook of Engraved Gems*, p. 140.

[illegible]S DISJECTED BY COALESCENCE OF THE ARTICLE WITH THE SUBSTANTIVE.

A.

A.—a.b—Dan. *In popular speech the article frequently coalesces so closely with its substantive, especially when it begins with a vowel, that the two virtually become one word, and it sometimes happens, when the article is omitted, that a word is wrongly supposed to begin with a vowel, as in the case of* a nadder, a nauger, *for* an adder, an auger. *It is equally doubtful whether, on the other hand,* a napron, a noncle, a nunkle, a nuncle, will not be found to have *an apron, an uncle, an uncle, an* [illegible] *a nonnie, a nony, a nonnery, a nunnery, a nunnation, a nuncupative will.*

Many of these popular errors are now [illegible]

observable in French and other languages.

In old texts and MSS. these phenomena are of frequent occurrence. [illegible]ie, Palsgrave (1530) has: "hec [illegible] unsula, *a nyle*: hec acra, *a nakyre*: hic remus, *a nore*: hec ancora, *a nankyre*." In Wright's *Vocabularies* we find: "He can romy as *a nasse*;" "he can lowe as *a nowe*" (p. 151); "hoc pollicum, *a nyncke*, hic oculus, *a nie*" (p. 206); "hec auris, *a nere*; hoc os-[illegible] [illegible] [illegible] [

A *napys* mow men sayne he makes.
The Boke of Curtasye (in *Way, Prompt. Parv.* p. 346).

[*i.e.* an ape's mouth.]

To here of Wisdome thi *neres* be halfe defe,
Like *a Nasse* that lysteth upon an Harpe.
Hermes Bird (*Ashmole, Theatrum Chemicum*, p. 222).

The 15th century MS. (Ashmole, 48) has *A narrowe, A narchar, A nowar*, for An archer, arrow, hour.

"He set *a napyll* upon a yron yarde" (hence the name of *Naples!*).—Thoms, *Early Prose Romances*, ii. 49. On the other hand, *egromancy* (for negromancy) occurs *Id.* p. 52.

A nother way.—*Maundevile, Voiage*, p. 126 (ed. Halliwell).

He sente to hem *a noither* seruaunt.—*Wycliffe*, Mark xii. 4.

Bake hem in *a novyn.*—*MS.* in *Way, Prompt. Parv.*

Whenne thys werre ys at *A nende.*
Sege of Rone, Egerton MS. (*Percy Folio MS.* iii. p. xliv.).

"What 'ave you got there?" asked Mac. "A *nerring!*" said Benny.—*Froggy's Little Brother*, p. 62.

It was the boast of an Oxford guide that he "could do the alls, collidges, and principal hedifices in *a nour* and *a naff*" (*Adventures of Mr. Verdant Green*, pt. i. ch. v.).

Coalitions of this description are not uncommon in the Manx dialect of the Keltic. Beside the borrowed words *naim*, an uncle, for *yn eam*, old Eng. *an eam*; *naunt*, an aunt; *neeinfan*, an infant, we find *nastee*, a gift, for *yn astee*; *neean*, the young of birds, for *yn eean*; *Nerin*, Ireland, for *yn Erin*; *Niar*, the East, for *yn ar*; *noash*, a custom, for *yn oash*; *noi*, against, for *yn oai*, the front; *nest*, the moon, for *yn eayst*; and, on the other hand, *yn edd*, a nest (as if *an est*), for *yn nedd* (Gaelic *nead*); *yn eear*, the West, for *yn neear*; but *niurin*, hell, for *yn iurin*.

Compare in Italian *aspo* and *naspo*, *abisso* and *nabisso*, *astro* and *nastro*, *inferno* and *ninferno*, *astrico* and *lastrico*; Catalon. *ansa* and *nansa*; old Span. *leste*, for *l'este*, the East (Minsheu); Wall. *égrimancien*, from *nécromancien* (Diez).

The name of the village of *Nezero* in Northern Greece is derived from *ezero*, the Bulgarian word for a lake, near which it is situated, together with the prefix *n*, which is the termination of the accusative case of the Greek article attached to the noun. Similar instances are found in *Nisvoro*, the modern form of the ancient *Isboros*, *Negropont*, from *Egripo*, the corruption of *Euripus*, the full form having been *εἰς τὸν Ἔξερον*, *εἰς τὸν Ἴσβερον*, &c.; *Stanco*, *εἰς τὴν Κῶ*, *Stalimene*, *εἰς τὴν Λῆμνον*, the modern names of Lemnos and Cos.

Again, in plural names, the *s* of the article becomes prefixed, as in *Satinas*, formerly the ordinary name for Athens, *i.e. εἰς τὰς Ἀθήνας*, while here again the full form may be seen in *στοὺς στύλους*, the peasant's name for the remains of the Temple at Bassæ, in Arcadia, *i.e.* The Pillars (Tozer, *Researches in the Highlands of Turkey*, vol. ii. p. 42).

It is owing to a similar cause, probably, that in modern Etruria many ancient place-names beginning with a vowel now are written with an initial *n*—*e.g. Norchia*, anciently *Orchia*, *Horchia*, and *Orcle*, so *Nannius* for *Annius*, *Nanna* for *Anna* (Dennis, *Cities and Cemeteries of Etruria*, vol. i. p. 204, ed. 1878).

§ The "natural vowel" *ŭ*, as in "*thĕ* book," pronounced very quick (Glossic *dhu*), may be *e*, *a*, or *u* in print (Dr. J. A. H. Murray, *Grammar of W. Somerset*, E.D.S.); and so any short vowel at the beginning of a word might come to be mistaken for the indefinite article *ă* (*e.g.* old Eng. *ydropsy* for *a dropsy*, *isciatica* for *a sciatica*), or to be merged in the definite article *thĕ* which preceded it (*e.g.* old Eng. *the esample*, *thesample*, *the sample*).

Thus old Scotch *bism*, *bysyme* occur in G. Douglas for *abysm*, Fr. *abysme*.

The Duchess of Norfolk, writing to Pepys in 1681, speaks of "ten or *a leven* peses" of Scotch plaid (*Pepys' Correspondence*).

"Your papa ain't *a 'Piscopal*," says a New England speaker in Mrs. Stowe's *Poganuc People*, "he don't have *a 'lumination* in his meeting-house." Compare old Fr. *li vesque* for *li evesques*, It. *vescovo*, from *episcopus*.

Barouns and Burgeis · and Bonde-men also
I sauȝ in þat *Semble* · as ȝe schul heren heraftur.
Vision of P. Plowman, A. Prol. l. 97.

A *semblee* of Peple.—*Maundevile, Voiage and Travaile*, p. 3 (ed. Halliwell).

Ruspiceris [*i.e. aruspices*] are þoo þat loken to horis or tymis.—*Apology for Lollards*, p. 95.

The Sun and the Mune was in *the clips* betwixt nin and ten in the morning and was darkish abut three quarters of *a nour*.—*Register of St. Andrew's, Newcastle*, Sept. 13, 1699 (*Burns, Parish Registers*, p. 192).

To the same cause perhaps is due the loss of an initial vowel in many mod. Greek words, *e.g.* τὸ στρίδι, the oyster, for *οἰστρίδιον*; τὸ φίδι, the snake, for *ὀφίδιον*; τὸ λάδι, the oil, for *ἐλάδιον*; ἡ γίδα, the goat, for *αἰγίδιον*; ξίδι, vinegar, for *ὀξύδιον*; σπίτι, house, for *ὀσπίτιον*, Lat. *hospitium* (compare old Eng. *spital* for *hospital*). Compare Italian *nemico, pitaffio, ragno, vangelo, vena*, oats (Florio), for *inemico, epitaffio, aragno, evangelo, avena*.

§ The agglutination of the definite article, *the, le*, with its substantive, was so complete in old English and old French that the two were generally written and printed as one word. For example, in a letter of "Edward par la grace de dieu Roi Dengleterre Seigneur Dirlaunde et Ducs Daquitaine" to "le Priour de *Labbaye* de Westmoster," directed against vagabond monks, and dated "le xxiij jour de May *lan* de nostre regne tierz," we find *lestat* (= *l'état*) and *leyde* (= *la aide*).—Quoted in Stanley, *Memoirs of Westminster Abbey*, p. 537.

The title of a book published about 1508 is—

Les présentes Heures à *lusage* de Rouan . . . auec . . . les figures de *lapocalipse*, . . . et aultres hystoires faictes à *lantique* (in *Nisard, Hist. des Livres Populaires*, ii. 290).

In the Oregon jargon spoken along the Columbia River, *lamestin*, medicine, is from Fr. *la médicine*; *lalan*, tongue, for *la langue*; *litan*, teeth, for *les dents*; *lakles*, for *la grasse*; *lawie* for *la vieille* (Wilson, *Prehistoric Man*, vol. ii. pp. 587, 588).

Caxton has *thincarnacion* (*Polychronicon*, 1482, p. 1); *thapostles* (*Id.*); *thende, thabbay* (*Godfrey of Boloyne*, last page); *thangel, thadvent*, "*thabyte* of a monk," *thentent, therthe, thepyphanye, thistorie, thonour, thospytal*, &c.

Talde laȝhe, th' old law, occurs in Orminn, about 1200, vol. ii. p. 280; "towd hen." the old hen, was a popular name for the eagle of the lectern in Chester Cathedral.

Nowe let the women also praye after *thexample* of the men.—*N. Udall, Trans. Paraph. of Erasmus*, 1549.

"You would have vs uppon *thipp*, would you?" [*i.e.* the hip].—Sir Thomas More, *MS. Harl.* 7368, fol. 8. Tusser (1580) has *thencrease* for *the encrease, thend* for *the end*.

Chaucer speaks of "Daniel in *thorrible* cave" (*Man of Laws Tale*, l. 4893, ed. Wright), which recalls the song of "*a norrible* tale," popular some twenty years ago.

The Cumberland folk say "*Twether* an' *twasps* hes spoilt o' *trasps*" [the weather and the wasps have spoiled all the rasps].—Dickinson, *Glossary*, p. vi.

The natives of the Teme Valley, Herefordshire, commonly pronounce *the* as *thun*. Thus "thun Orchard," "thun Ash," "thun Oak," "thun Hole," farms which have since become "the Norchard," "the Nash," "the Noke," and "the Knoll" farms (*N. and Q.* 5th S. ii. 197).

So "Atten ale."—*Vision concerning Piers the Plowman*, Pass I. l. 43, Text C. (in some MSS. *atte nale*, and *at the nale* occurs in Chaucer, *Cant. Tales*, 6931), is to be analyzed into *at, ten* (or *then*), the dative of the article, and *ale* (= alehouse). So *at the nende* is for *at then end*; and compare surnames like *Attenborough; atte noke, atte norchard*, are also found for *at then oke, at then orcharde*.

A similar corruption is *the tone, the tother*, from *that one, that other*, where *t* is the sign of the neuter gender, as in *tha-t, i-t* (cf. Lat. *d* in *i-d, quo-d, illu-d*).—Skeat, *Notes to Piers the Plowman*, p. 8, and p. 118.

§ The initial letter changes in Celtic words, it has been pointed out by Lord Strangford (*Letters and Papers*, p. 182), were merely phonetic originally, and now have been raised to a grammatical value by the art of writing, which fixed them. That acute philologist remarks: "An Irish 'eclipse' is merely this: suppose modern Greek unwritten, and taken down for the first time as Irish was once taken down, *τὸν τόπον, τὴν πόλιν, tondópo, timbóli*, or *todópo, tibóli*, if you choose, for no Greek conceives the

alternatives to be other than the same thing. Literary fashion may separate them, when first written, as *to ndopo, ti mboli;* and grammarians, improving on it, and seeking to show the original letter and the pronunciation at once, may write *to d-topo* and *ti b-poli;* thus people would ultimately cease to recognize the *d* and *b* as part of the article. This is a pure, genuine Irish eclipse. So, in Welsh, you may call *pen*, a head, *fy mhen*, my head, grammatical permutation; but it is really merely phonetic in origin, *min* or *mim mhen* for *min pen* (meina penna); which *min*, I believe, is actually found."

Lord Strangford remarks that in Albanian *imiri, tmirit, tąmiraną*, &c., are inflectional forms of the word *mir*, good, and that these initial changes cannot possibly be other than "the stiffened dead remains of a prefixed article, once a separate word" (*Letters and Papers*, p. 145).

§ A curious instance of two words, when pronounced, running together and leading to a misunderstanding, occurred a few years ago in the House of Commons. A member, in supporting the Royal Titles Bill, spoke of "this legitimate and reasonable proposal." The Speaker, catching the words as "legitimate *an' dreasonable*," and thinking, with Soto in the play (*Women Pleased*, iv. 1)—

> There's a strange parlous *T* before the *reason*,
> A very tall *T*, which makes the word high-*treason*,—

promptly called the honourable member to order for using the word "treasonable." The member explained, amidst loud cheers, that the word he used was "reasonable." In fact, he was unconsciously a victim to agglutination. The following miscellaneous instances of the influence of popular pronunciation upon words in this way may be noted:—

"The werlde es *thy nowene*" (*Morte Arthure*, l. 1806), *i.e.* The world is thine own.

"Wel bruc þu *þin euening*" (*King Horn*, l. 206), a miswriting for *þi neuening*, "Enjoy well thy naming" (as if in Mod. Eng. "thine aming").

We even find in Wycliffe, "Prestis *seien nyȝe masse*" (*Unprinted Works*, E.E.T.S. p. 336), "Priests say high mass," where the *n* of the previous word has got attached to *hyȝe*.

In an inventory of 1519 occurs "fuschan *in appules*" for "fustian *o' Naples*" (Peacock, *Church Furniture*, p. 200).

The colloquial French phrase, *être en age*, to be in a great perspiration, stands for *être en nage*, as if "to be in a swim" (Larchey, Scheler).

In the Creole patois, similarly, *zanneau* is for *des anneaux; zébe* for *des herbes; zoreie* for *des oreilles; divin*, wine, for *du vin* (J. J. Thomas, *Creole Grammar*).

Tawdry, originally gaudy like the goods sold at *St. Awdry's* fair, has appropriated the *t* of *Saint*, as in the old church- and street-names, *Tabb's* (St. Ebb's), *Tann's*, (St. Ann's), *Tantolin's* (St. Antholin's), *Tooley* (St. Olave).

So *to* before the infinitive is in old English often agglutinated.

> He ne myghte out of his herte throwe
> This mereueillous desyr, his wyf *tassaye*,
> Needlees, god wot, he thoughte hir for *taffraye*.
> *Chaucer, Clerkes Tale*, l. 450.

In *Vision of P. Plowman*, A. ix. 20, one MS. has *a tom* for *at hom*, at home.

In the same poem we read of

> A Castel of Kuynde I-mad · of *foure skynnes* þinges.
> Pass. X. l. 2 (*MS. H.* 2).

i.e. foures kynnes, of four kinds of things.

The surname Nolt was originally *atten-holt*, At the wood, like Atwood, Atwell, Attenborough; Nash for *atten-ash*, Nalder for *atten-alder;* so Tash from "at th'Ash," Thynne from "at th'Inne" (Bardsley, *Romance of the London Directory*, p. 45).

The plain of Nasor (1 Maccabees xi. 67) is a mistake for *Asor* (= Hazor), due to the final *n* of the preceding word in the Greek (LXX.) version, "τὸ πεδίον Νασώρ," having become attached to it (*Bib. Dict.* ii. 466). Similarly Eusebius has ἐστιν Ὀορὰθ for ἐστι Νουράθ, "it is Naarath" (*Id.* p. 453).

Lough Corrib, in Ireland, would be more correctly *Loch Orrib*, but the two words got glued together, and, when parted, one carried away a portion of the other (Joyce, i. 158).

To trickle. Prof. Skeat holds, was once *to strickle*, O. Eng. *strikelen* (from O. E. *striken*, to flow), but the word being almost always used in the collocation "tears strickle," "teres strikelen," the initial *s* was merged in the preceding word and finally lost.

ABACOT, a word given in almost every Eng. dictionary, from Phillips downwards, with the meaning, "a cap of estate in the form of two crowns worn by the kings of England," and so in Spelman, *Glossarium*, 1664, and Baker, *Chronicle*, 1641, who apparently took it from Holinshed (ed. A. Fleming), 1587. Dr. J. A. H. Murray has shown that this *abacot* is a corruption (probably under the influence of Lat. *abacus*, Fr. *abaque*) of an older form *abococket* (in Hall, 1550), which again is merely *a bococket*, run together into one word, or rather *a bycocket* or *bycoket* (Fabyan, *Chron.* 1494, p. 654). Old Eng. *bycocket* is from old Fr. *bicoquet*, *biquoquet*, a military cap, a diminutive of old Fr. *bicoque*. Compare Sp. *bicoquin*, a cap with two points (*The Athenæum*, Feb. 4, 1882, p. 157). These latter words are perhaps akin to *cock*, a projection; then *abacot* would be just "a bi-cocked" (hat).

ABÉE (Fr.), the aperture through which the water flows that puts a mill in motion, has originated in *la bée*, the opening (from *béer*, to be open), being mistaken for *l'abée* (Scheler). Compare Prov. Fr. (Berry) "mettre *à la coi*" (in shelter) for *à l'acoie*, or *à l'écoi* (Littré, *Hist. de la Langue Française*, i. 127).

ABROSTINO (It.), a sort of wild grape, is for *labrostino*, from Lat. *labruscum* (Diez), the *l* being dropped as if belonging to the article.

ADDER stands for *a nadder* (Scot. *a nether*), misunderstood as *an adder*, old Eng. *naddere*, *neddere*, A. Sax. *nædre*, Icel. *naðr*, Goth. *nadrs*, probably derived from Lat. *natrix* (swimmer), a water-snake, whence also Ir. *nathair*, a snake, Welsh *nadr* (see W. Stokes, *Irish Glosses*, p. 46). Benfey connects the word with Sansk. root *snâ*, to bathe, which is, indeed, common to Lat. *nare*, to swim, and *natrix*.

Neddyr, or eddyr. Serpens. — *Prompt. Parv.*

Robert of Gloucester says of Ireland:

Nedres ny oþer wormes ne mow þer be noȝt.—*Chronicle*, p. 43.

AGOSTA, or *aragosta*, a name in the Adriatic for the *langouste*, or cray-fish (*Palinurus vulgaris*), the initial *l* being mistaken for the article. See LONG-OYSTER, p. 222.

ALBATROS, formerly spelt *algatros*, Sp. *alcatraz*, a sea-bird, originally the pelican, in the sense of a "water-carrier," stands for Arab. *al-qâdûs*, "the-watervessel," from (Arab.) *al*, the, + (Greek) *kádos*, a water-vessel (Devic).

ALCOVE, Fr. *alcove*, Sp. *alcoba*, Portg. *alcova*, from Arab. *al-qobba*, "the-closet." Etymologically, therefore, if we say "the alcove," the expression is tautological; just as "an *alkali*" (Arab. *al-qali*) is equivalent to "an the-kali," and "the Alcoran" (Arab. *al-qorân*, "the reading") is "the the-Coran."

Similar formations involving the Arabic article are ALCHEMY, from Arab. *al-kimiâ*; ALCOHOL, from Arab. *al-kohl*; ALEMBIC, from Arab. *al-anbik*; ALGEBRA, from Arab. *al-jabr*; ALMANACK, apparently from Arab. *al-manakh*.

The Arabic article *al* is latent in Sp. *achaque*, illness; *acibar*, aloe-tree; *azofar*, brass; *azogue*, quicksilver; *azucena*, lily. It appears more plainly in Sp. *alacran*, scorpion; *alarde*, a review; *albornoz*, mantle; *alboroto*, riot; *alcabala*, *alcaide*, &c.

ALLIGATOR contains a coalescent article, formerly spelt *alagartoe*, standing for Sp. *el lagarto*, "the lizard."

ALUMELLE (Fr.), old Fr. *alemelle*, owe their initial *a* to the article, and should properly be *la lumelle*, *la lemelle* (misunderstood as *l'alemelle*), from Lat. *lamella*, *i.e. laminula*, a dimin. of *lamina* (Scheler). See OMELET below.

AMMUNITION, an Eng. form of old Fr. *amunition*, which seems to be due to a popular misunderstanding of *la munition* as *l'amunition* (Skeat, *Etym. Dict.* p. 777).

AMPROIE (Prov. Fr. Wallon), a lamprey, is from Fr. *lamproie* (understood as *l'amproie*), Sp. and Portg. *lamprea*, It. *lampreda*, Lat. *lampetra* (Littré).

Ancespade, an old name for the petty officer called a *lance-corporal*, is another form of *lancespade* (also used), misunderstood as *l'ancespade*, Fr. *lancepessade* (Cotgrave), It. *lancia spezzata* (from *spezzare*, to break), "a *Lancespezzado*, a demie-lance, a light-horseman."—Florio.

Angouste, an old French word for a locust or grass-hopper (Cotgrave), is properly *langouste*. Compare Agosta.

Locust, Langouste, haneton, *angouste*.—*Sherwood, Eng.-French Dict.* 1660.

Antille, a Wallon word for a freckle or red spot, is from Fr. *lentille* (Lat. *lenticula*), evidently mistaken as *l'entille*.

Anveyerg, the name of a parish in Monaghan, is Ir. *An-bheith-dhearg, i.e.* "The-red-birch" (Joyce, i. 23).

Apricot, Fr. *abricot*, Portg. *albricoque*, contain the Arab. article *al*, being from Arab. *al-barqûq, i.e. al*, the, + Lat. *præcoqua*, early ripe (fruit).

Apron is a corrupt form, originating in *a napron* being mistaken for *an apron*, exactly as if we used *an apkin* for *a napkin*. *Napron* or *naprun* is the form found in prov. and old English, from old Fr. *naperon* (or *napperon*), a large cloth, derived from old Fr. *nape*, a cloth (Mod. Fr. *nappe*), which word is a corruption of Lat. *mappa*.

Barmclothe or *naprun*, Limas.—*Prompt. Parv.*

[He] put before his lap *a napron* white.
Spenser, F. Queene, V. v. 20.

Nappern, an apron.—*Lancashire Glossary*, E. D. S. p. 196.

Billmen in almaine rivets, and *apernes* of mail in great numbers.—*Stow, Survay*, 1603, p. 39 (ed. Thoms).

For a similar mistake compare :—

Charevastre, An Ash Cloth, *Nash-cloth*, or Buckcloth.—*Cotgrave*.

Argot, the French word for slang, cant, was probably at first *un nargot*, denoting (1) a thief or robber, (2) thieves' language. Compare *narquois*, apparently for *narguois* [connected with *narguer*, to mock or sneer, *nargues*, a term of contempt, "Tush! pish!" (Cotgrave), from Lat. *naricare*, to turn up the nose (*nares*) at, to sneer], defined by Cotgrave as "An impostor, Counterfeit Rogue, . . . also the gibbridge or barbarous language used among them."

Arigot, which Cotgrave gives as an old Fr. word for the musical instrument called a recorder, is evidently the same word as *larigau* (for *laringau*, from *larynx*, the throat), "The head of the windpipe or throat, . . . the instrument of receiving and letting out breath; also a Flute or Pipe is called so by the clowns in some parts of France" (*Id.*).

Atomy, used in old and prov. English for a skeleton, stands for *anatomy*, which was formerly used in that sense (Greek *anatŏmē*, a "cutting up" or dissection), mistaken as *an atomy*. Compare the following :—

The Egyptians had a custome . . . in the middest of their feasts to have brought before them *Anatomie* of a dead body dried.—*Sir R. Barckley, Felicitie of Man*, 1631, p. 30.

Dol. Goodman death, goodman bones!
Host. Thou *atomy*, thou!
Dol. Come you thin thing; come, you rascal.
2 *Hen. IV.* v. 4, 33 (Globe ed.).

[The 1st folio, 1623, has *anatomy*, Booth's reprint.]

Our Jwhonny's just turn'd till a parfet *atomy*.
Anderson, Cumb. Ballads, p. 98 [Wright].

I hear she's grown a mere *otomy*.—*Swift, Polite Conversation*, i. [Davies].

Compare Oxfordshire *natomy*, a very thin person, "'Er little un's nuth'n but a *natomy*."—E. D. Soc. *Orig. Glossaries*, C. p. 91.

Also *notomy*, or *nottamy*, a skeleton (in the Cleveland dialect *a notomize*), from *anatomy*, understood as *a natomy*.

As thin as a *notomize*.—*Whitby Glossary*.

Notomia, i.e. *Anatomia*.—*Steevens, Span. Dict.* 1706.

'*Nottamy*, a very thin person.—*Williams and Jones, Somerset Glossary*.

Costard (*Love's Labour's Lost*, iii. 1) appears to have, in a similar way, understood *enigma* as *an egma*.

Atril (Sp.), a reading-desk or lectern, apparently *el atril*, being a mistake for *el latril* or *el letril*, "the lectern," old Fr. *letrin* (Diez).

Aubours, the French name for the laburnum tree or Cytisus, *l'aubours* having apparently originated in Lat. *laburnum*, just as It. *abrostino* in Lat. *labruscum*.

Auger, a boring tool, stands for *a nauger*, mistaken for *an auger*, old Eng. *nauger* and *navegor*, A. Sax. *nafegár*,

i.e. "nave-gorer," that which pierces the nave of a wheel, O. H. Ger. *napagér*. Compare Dut. *avegaar* for *navegaar* (Skeat, Wedgwood). The Lancashire word is *noágur* (E. D. Soc. *Glossary*).

They bore the trunk with a *nawger*.—*Howell, Fam. Letters*, ii. 54.

From this word in O. H. German comes Fr. *navrer*, Norm. Fr. *naverer*, *nafra*, to wound or pierce, It. *naverare*.

Aught, old Eng. *awiht*, A. Sax. *áwiht*, is an agglutination of the article *a* (A. Sax. *á*, *án*) and *wiht* (A. Sax. *wiht*, a creature or thing), and so = "a whit."

Avel (old Fr.), anything precious, stands for *lavel*, mistaken for *l'avel*, which is identical with It. *lapillo*, a gem or precious stone, Lat. *lapillus*.

Similarly, It. *avello*, a stone coffin, Modenese *lavello*, Milanese *navell*, are from Low Lat. *lavellum*, Lat. *labellum*, a vessel (Diez).

Azure. In all the European forms of this word (Fr. *azur*, Sp. *azul*, It. *azurro*) an initial *l*, which we still preserve in (*lapis*) *lazuli*, has been lost through having been mistaken for the article, as if the word were *l'azur*, instead of, as properly, *lazur*. Compare Low Lat. *lazulum*, *lazur*, Low Greek *lazoúrion* (Lewis, *Astronomy of the Ancients*, p. 215), from Arab. *lazwerd* or *lâjward*, Pers. *lajûverd* (Devic, Skeat), so called because found in the mines of *Lâjwurd* (Yule, *Ser Marco Polo*, i. 153).

Asure, Asura.—*Prompt. Parvulorum.*

Lazur, the *Lazall*, or Azure stone.—*Cotgrave.*

B.

Bacio (It.), a site exposed to the North (*a bacio*, northward), stands for *obacio* for *opacio*, a shady spot (Lat. *opacus*), whence also Dauphinese *lubac* for *l'ubac* (Diez).

Badia, an Italian word for an abbey, as in the proverb, "Casa mia, casa mia, per piccina che tu sia, tu mi sembri una *badia*" ("My home, my home, humble though thou be, to me thou seemest an abbey"), *i.e. una badia* for *un' abbadia*.

Bars, the French name of the fish which we call in English *basse*, Ger. *bars*, *barsche*, is apparently formed from the Greek name *labrax*, *i.e.* the "rapacious" (cf. its names *lupus*, Fr. *loup*), which was supposed to be *la brax*.

Billament, for *habillement*, understood as *a billement*.

But then shee put of her head geere ffine;
Shee hadd *billaments* worth a 100li.
Percy Folio MS. vol. ii. p. 330, l. 65.

Dorlot, a jewell . . . aglet, button, *billement*, &c., wherewith a woman sets out her apparell.—*Cotgrave.*

Bittacle, a sea-term for a "Frame of Timber in the Steerage of a Ship, where the Compass stands" (Bailey), whence by corruption *binnacle*, stands for *habitacle* (*'abitacle*, *a bitacle*), a little lodge or habitation for the steersman, Fr. *habitacle*. Compare Billament.

In the toure I went, into the *habytacle*
Of dame Musyke, where she was syngynge
The ballades swete in her fayre tabernacle.
S. Hawes, Pastime of Pleasure, cap. xx. p. 97 (Percy Soc.).

Similarly, *Lawaine*, a Scottish word for the eve of All-Hallows in *The Lady of the Lake*, is merely a corruption of *Halloween* (*'alloween*), probably understood as *a loween*.

Blé (Fr.), wheat, old Fr. *bled*, Prov. *blat*, has lost an initial *a*, seemingly from the Low Lat. *ablata*, with the article *l'ablata*, being mistaken for *la blata* (It. *biada*, old Fr. *blée*). See Scheler, s.v. Low Lat. *ablata*, *ablatum*, properly means that "carried away" from the field, produce.

Boutique (Fr.), as well as It. *bottega*, Sp. *botica*, has lost an initial *a* (for *aboutique*, Lat. *apotheca*) from its probably having been merged in the article. Compare Eng. *potecary* for *apothecary*.

C.

Cashew. *A cashew-nut* would properly be *acashew-nut*, Fr. *acajou*, *noix d'acajou*, a foreign word; Ger. *acajunusz*.

Cate, a cake, or other food, provision, stands for old Eng. *acate*, victual, pro-

vision, originally *achate*, something bought, a marketing, a purchase (Chaucer, *Prologue Cant. Tales*, l. 571), old Fr. *acat*, *achat*, purchase, from Low Lat. *accaptare* (to take to one's self), purchase. Hence Mod. Fr. *acheter*.

Bread, wine, *acates*, fowl, feather, fish or fin.
Ben Jonson, Sad Shepherd, i. 2.

CESS, a rate or tax, so spelt, perhaps, under the influence of Lat. *census*, Fr. *cencer*, to tax, is for *sess*, a shortened form of *assess* (as if *a sess*), which appears to have originated in Ireland.

Compare SESSMENT below.

Eudox. But what is that which ye call *Cesse?* It is a woorde sure not used amongest us heere, therefore (I pray you) expounde the same.
Iren. Cesse is none other but that which your selfe called imposition.—*Spenser, View of State of Ireland*, p. 643 (Globe ed.).

CAYSHUN, a word used in Holderness, E. Yorkshire, for need, necessity, a mutilated form of *occasion*, probably mistaken for *a casion*.

He's neeah *cayshun* to waak.

Old Eng. *chesun*, or cawse, Causa (*Prompt. Parv.*), for *achesun*, old Fr. *acheison*, Low Lat. *acheso*, a corrupt form of *occasio*, occasion.

Compare It. *cagione* for *occagione*, Lat. *occasionem*, *un occagione* being mistaken for *uno 'cagione*; It. *limosina* for *elimosina*, Lat. *eleëmosuna* (old Fr. *almosne*, "alms"); *lena* for *alena* = Fr. *haleine* (from Lat. *anhelare*); *labarda* for *alabarda* = Fr. *hallebarde*; *ruca* (whence *rucchetta*, our "rocket") = Lat. *eruca*.

CLYPSE, a frequent form in old authors of *eclipse*, apparently misunderstood as *a clipse*.

There fell a great rayne and *a clyps*.—*Lord Berners, Froissart*, cap. cxxx.
Hic clipsis, the *clyppes* of the sunne.—*Wright's Vocabularies*, p. 272.
And þat is cause of þis *clips* · þat closeth now þe sonne.
Vision of P. Plowman, B. xviii. 135.
Clyppyce of þe sonne or money (al. *clypse*), Eclipsis.—*Prompt. Parv.*
Hyt is but the *clyppus* of the sune, I herd a clerk say.
Anturs of Arthur, st. viii. l. 3.

The N. W. Lincolnshire folk still speak of *a clips* of the sun (Peacock).

D.

DAB, a dexterous fellow, probably from *adept* (as if *a dep'*), see p. 91. Compare "a *'cute* fellow" for *acute*, *pert* for *apert*, *lone* for *alone* (*i.e. all-one*, Ger. *allein*); and see LIVE (p. 219) for *alive*. See also T. Row in Walker's *Selections from Gentleman's Magazine*, ii. 142.

DACIOUS, a provincial word for audacious (*e.g.* Peacock, *Glossary of N.W. Lincolnshire*), probably originated in such phrases as "audacious fellow" being misunderstood as "*a dacious* fellow."

DAFFODIL, the narcissus, perhaps owes the excrescent *d* to the article and stands for *th'affodil*, north Eng. *t'affodil*, Kent *de affodil* (or *d'affodil?*), from old Fr. *asphodile*, "*th' affodill*" (Cotgrave); Lat. *asphodelus*. *Daffadilly* (Spenser) is an assimilation to *lily*; *Daffadowndilly*, when applied to the shrub *Daphne Mezereon*, is due to a supposed connexion of the word with the nymph *Daphne*, just as Fr. *afrodille*, Low Lat. *aphrodillus*, was confused with *Aphrodite*. (See Skeat, *Etym. Dict.* p. 787.)

DRAKE stands for old Eng. *endrake* (compare Icel. *andriki*, Swed. *anddrake*, Dan. *andrik*), of which the first syllable has been lost, perhaps from its being mistaken for the article, as if *an drake*. The *n* of *an* was retained in the oldest English before a noun beginning with a consonant, *e.g.* "an preost" (Layamon). *End-rake* or *ened-rake* denotes etymologically the "duck (*ened*) king," = Lat. *anat(um)-rex*.

Somewhat similarly *vie*, a wager or challenge in gambling, old Eng. *a-vie*, is for Fr. *envi* = It. *invito*, an inviting (Lat. *invitare*), equivalent to *'vite* for an *invite*.

E.

EAR, a provincial word for the kidney (Suffolk, Northumberland, Scotland), from *neer* (Craven), O. Eng. *neare*, Ger. *nieren*, Dan. *nyre*, O. Norse *nyra*, Swed. *njure*.

Neare of a beest, roignon.—*Palsgrave*, 1530.

The *near-end* of a loin of veal, in Lincolnshire, is the part next the *nears* or kidneys (Peacock).

EL-ISKENDEREEYEH, the modern name of Alexandria, Greek Ἀλεξάνδρεια, the initial syllable being mistaken for the article, as if *al Escandria*. Similarly *el Azaríyeh*, the modern name of Bethany, stands for *Lazariyeh*, "Lazarus' village;" and *Hadjar Lasbah* (near the Dead Sea) for *el Asbah*. Compare LUXOR.

ELIXIR contains an implicit article, being Arab. *el iksir*, "the philosopher's stone" (Skeat).

EMBER-DAYS, perhaps for *Tember-days* (*temper-days*), mistaken for *Th'ember-days*. See p. 109.

In a similar way *theorbo*, the name of an old musical instrument, has been mistaken for *the orboe*, and appears so in an advertisement, 1720, quoted in Southey's *Common-Place Book*, ii. 333.

EMONY and *enemy* are popular corruptions of the flower-name *anemone*, the first syllable evidently being mistaken for the article *an*. "Our gardeners call them *Emonies*."—R. Turner, *Bot.* p. 18. See ENEMY, p. 111. Compare ATOMY above. *A nasturtium* is sometimes converted by the ignorant into *an asturtion* (Leary, *Every Day Errors*, p. 44), and even *a stortioner*.

Sperage, *sparage* (Cotgrave), *sparagus* (Evelyn), have by a similar mistake lost an initial *a*, being popular forms of *asparagus*.

EST, a Scottish form of *nest*, evidently *a nest*, mistaken for *an est* (Jamieson), "a *bird-est*" (Hogg), like West Country *ettle* for a *nettle* (Wright). See EYAS below, and compare Manx *edd*, a nest, *yn edd*, the nest, beside Ir. *nead*, Corn. *neid*, Welsh *nyth*.

On the other hand, Scot. *nesscock*, a boil, seems to be for *an esscock* or *erscock* (Jamieson).

ETTLE, a West Country word for *a nettle* (Wright), also used in Northamptonshire (Sternberg). Similarly *an ear*, an East Country word for a kidney (Wright), stands for *a near*, old Eng. *nere*, or *neere*, a kidney (Icel. *nýra*), whence *kydneer*, *kidnere*, now spelt *kidney*. The Cumberland folk have *ear*, kidney, and *an est* for *a nest* (Ferguson).

A Wiltshire charm against the sting of a nettle is "Out *'ettle*, in dock; Dock zhall ha' a new smock; *'Ettle* zhall ha' narrun."—Britton, *Beauties of Wiltshire*, 1825.

EYAS, a young hawk (Shakespeare, Spenser), is a mistake for *a nyas* or *nias*, that is, a "nestling" (Nares, Halliwell), from Fr. *niais*, a neastling (Cotgrave), and that from Lat. *nidus*, a nest, through a form *nidaceus*, *nidax* (cf. It. *nidiace*). Compare EYE, a brood (of pheasants), probably from Fr. *nid*, a nest, p. 114 above. Indeed *nye* is given as an Essex word for a pheasant's nest (Jephson, *Archæolog. Soc. Trans.* 1863, vol. ii.). Cf. prov. Eng. *naye*, an egg, for old Eng. *an ey*.

Couata, a couie . . . a nest-full, a lairie, an *eyase*.—*Florio*.

Nidiace falcone, a Hawke taken yoong out of his nest, a *Eyase*-faulcon.—*Id.*

Niaso, an *Eyase*-hawk.—*Id.*

F.

FRAY, a conflict, stands for old Eng. *affray* (from old Fr. *esfrei*, tumult, *effraier*, to make afraid, Low Lat. *exfridare*, to put out (*ex*) of peace (*friðu*), disquiet, make a disturbance (Skeat, *Etym. Dict.* 776), mistaken for *a fray*.

Sendes aftyre phylosophers, and his *affraye* telles. *Morte Arthure*, l. 3226.

G.

GELL (*g* hard), a Scotch word for a leech, Welsh *gel*, seems to be akin to Swed. *igel*, a leech; cf. A. Sax. *igil*, the pricking hedgehog, *egl*, that which pricks or pierces, a thistle, &c.

GHERKIN stands for an older form *agherkin*, from Dut. *agurkje*, *agurkken*, and that from Arab. *al* + Pers. *khiyár* (*cucumber*) + *ken* (dimin. suffix).—Skeat.

GOBILLE, in modern French *la gobille*, is from the old Fr. *la agobille*, a form which is still preserved in the Wallon *agobille*, *agobye*.

Griotte (Fr.), a sour or tart cherry, has lost an initial *a*, the older form *l'agriotte* (Cotgrave) being mistaken as *la griotte*. *Agriotte* or *agriote* (Eng. *egriot*) is said to come from Greek *ἄγριος*, wild (Littré, Scheler), but perhaps the original form was *aigriote*, from *aigre*, sour; O. de Serres (in Littré) has "les *agriotes* ou cerizes *aigres*."

Guglia, the Italian word for a needle, is formed from *aguglia*, the initial vowel having been merged and lost in the article, Lat. *aculeus*.

E.g. Villani, in his *Istoria*, lib. ix. speaks of Sir John Hawkwood, the great general of the 14th century, who had been originally a tailor, as "John *della guglie*" (*i.e.* John of the needle), properly "John *dell' aguglie*"; for whom see Acutus, p. 515.

Gypsy, for *gypsian* or *gyptian*, from *Egyptian*, probably understood as *a gyptian*.

(Sp.) Gitano, a counterfeit rogue called a *gypson* or Egyptian.—*Minsheu*.

Like a *Gipsen* or a Juggeler.
Spenser, Mother Hubberds Tale.

He saw a *gypcian* ful sore
Smythe a iuu.
Cursor Mundi (Göttingen MS.), l. 5656.

H.

Heaps, a Cumberland word for turnips (E. D. Soc. *Orig. Glossaries*, C. p. 109), probably originated in prov. Eng. *a neap*, a turnip (Lat. *napus*), being misunderstood as *an 'eap* or *an heap*. Hence also *turnip* (for *ternepe*, Lat. *terræ napus*), which is not of great antiquity in English, as Turner, writing in 1548, says of the *napus*, "I haue hearde sume cal it in Englishe a *turnepe*."—*Names of Herbes*, p. 55 (E. D. S. ed.). Compare Neaving, below.

I.

Iard (or *yar*), a Wallon word for a farthing or money, is from Fr. *liard*, understood as *l'iard*. Similarly, *ieve* (or *yaife*), a hare, from Fr. *lièvre*, understood as *l'ièvre* (Sigart).

Ingremance, an old Fr. word for the black art or necromancy, is from the old Fr. *nigremance* (Gk. *nekromanteia*), the *n* initial having perhaps been attributed to the article *un*.

Inkle, a kind of tape or shoemaker's thread, stands for *lingle* or *lingel*, the initial *l* being lost through being mistaken for the French article, as if *l'ingle*. Compare *lyngell* (Palsgrave), old Fr. *ligneul*, *lignel*, a dimin. of *ligne*, a thread or line, Lat. *linea* (Wedgwood, Skeat). Dryden has *incle* (*Plays*, vol. iv, p. 314). "As thick as *inkle*-weavers" is an old proverbial expression. *Lingel* in the first of the following passages Nares notes is *yugal* in the early editions, which he says is nonsense. It is evidently a misprint for *yngal*.

Every man shall have a special care of his own soal,
And in his pocket carry his two confessors,
His *lingel*, and his nawl.
Beaumont and Fletcher, Women Pleased, iv. 1 (ed. Darley).

The Cobler of Canterburie, armed with his Aull, his *Lingell*, and his Last.—*Cobler of Canterburie*, 1608 (*Tarlton's Jests*, p. 107).

Inkles, caddisses, cambrics, lawns.—*Shakespeare, Winter's Tale*, iv. 4, 203.

We're as thick as a pair o' owd reawsty *inkle-weyvers*.—*Lancashire Glossary*, E. D. S. p. 166.

K.

Keton, a word meaning a soldier's cassock, quoted by Jamieson (*Scotch Dict.* s.v.) from Cox's *Ireland*, is evidently the same word as *aketon*, understood as *a keton*; *haketon* (Chaucer), *hacqueton* (Spenser), Fr. *hoqueton*, a wadded coat worn under armour.

L.

Lammer, a Scottish word for *amber*, is merely Fr. *l'ambre*.

Black luggie, *lammer* bead,
Rowan-tree and red thread,
Put the witches to their speed.
Henderson, Folk-lore of N. Counties, p. 188.

Itm̃ x bedes of *lambrer*.—*Inventory*, 1440 (*Peacock, Church Furniture*, p. 195).

Robert Fergusson in his *Hame Content* speaks of

Bonny Tweed
As clear as ony *lammer* bead."

LAMPONE, } the raspberry, stands for
LAMPIONE, } *il ampone*. Compare Piedmont. *ampola*, Comasque *ampôi*, from Swiss *ombeer* (Diez).

LAMPOURDAN, a district of which the chief town was called in Latin *Emporiæ* (markets) and in French *Ampouries*, was formerly named *l'Ampourdan*, but is now *le Lampourdan* (Génin, *Récréat. Philolog.* i. 103).

LANDIER (Fr.), an andiron, stands for *l'andier*, from old Fr. *andier*, old Eng. *aundyre*, Low Lat. *anderia*.

LANDIT (Fr.), a fair, stands for *l'endit*, from Lat. *indictum* (*forum*), a market opened by proclamation.

LAPÔTE, a Creole word for a door (Trinidad), is from Fr. *la porte*, regarded as one word (J. J. Thomas). Similarly *nomme*, a man, is for *un homme*, and *mounonque*, an uncle, for *mon oncle*.

LA POUILLE, the French form of *Apulia*, for *l'Apule*.

LARCH, Sp. *alerce*, It. *larice*, Lat. *laricem*, Greek *larix*, apparently from Arab. *al-arz* or *el-arz*, "the-cedar," Heb. *erez*, cedar.

LARIGOT (Fr.), a pipe, for *l'arigot* or *l'harigot* (perhaps from Lat. *arinca*), according to Scheler; but see ARIGOT.

LARUM, a noisy summons or call to arms, is from *alarum*, another form of *alarm* (Fr. *alarme*, It. *all' arme!* to to arms!), perhaps understood as *a larum*.

Then shall we hear their *larum*.
Shakespeare, Coriol. i. 4, 9.

LA SOLFA (It.), the gamut, where *la* is understood as the article, is properly the three last syllables of Guido's notation, *ut*, *re*, *mi*, *fa*, *sol*, *la*, taken in reversed order (Diez). Those syllables were arbitrarily selected by Guido from this verse of a Latin hymn to St. John:—

Ut queant laxis *re*sonare fibris
*Mi*ra gestorum *fa*muli tuorum
*Sol*ve polluti *la*bii reatum,
Sancte Joannes.

LASTRA (It.), a stone-slab or flag, Sp. *lastre*, has been formed, by prefixing the article, from old Fr. *astre*, *aistre*, a hearthstone (Mod. Fr. *âtre*), Low Lat. *astrum*, old and prov. Eng. *aistre*, *estre*, a hearth (Diez). But see Garnett, *Philolog. Essays*, p. 30.

LAVOLTA, the name of an old dance, apparently something like the modern waltz, is Fr. *la volta*, from It. *volta*, a turning round [Lat. *voluta*, from *volvere*]; "a kind of turning french dance called a *Volta*."—Florio. Compare *waltz*, from Ger. *walzen*, to revolve. However, it is often used for a dance which, like the mazurka, introduces *vaults* or bounds (see Nares). Compare *Lenvoy* (Chaucer) for *l'envoy*.

And draw the dolphins to thy lovely eyes,
To dance *lavoltas* in the purple streams.
Green, Friar Bacon and Friar Bungay, 1594 (p. 165, ed. Dyce).

Force the plump lipt god
Skip light *lavoltaes* in your full sapt vaines.
Marston, Antonio and Mellida, 2nd pt. v. 4.

Yet is there one, the most delightful kind,
A loftie iumping, or a leaping round.
[Margin, *Lavoltaes.*]
Sir J. Davies, Orchestra, 1622, st. 70.

Dance a *lavolta*, and be rude and saucy.
Massinger, Parliament of Love, i. (p. 168, ed. Cunningham).

And teach *lavoltas* high and swift corantos.
Shakespeare, Hen. V. iii. 5, 33.

LEEWAN, the raised part of a khan for persons to sit on (Farrar, *Life of Christ*, i. 4), is for *el-eewán*.

LEMBIC or *limbeck* (see Nares), a frequent old form of *alembic* (Fr. and Sp. *alambique*, from Arab. *al-anbik*, "the-still"), understood as *a lembic*. But compare Portg. *lambique*, It. *lambicco*.

Imperfect creatures with helms of *limbecks* on their heads.—*B. Jonson, Mercury Vindicated* (*Works*, p. 596).

Memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A *limbeck* only.
Macbeth, i. 7, 67.

LEMFEG, a Wiltshire word for a fig, is for "Elleme fig" (E. D. Soc. *Reprints*, B. 19).

LENDEMAIN (Fr.), formed by coalescence of the article from *le endemain*, an extended form of *demain*.

LENGUE (Mod. Provençal) is for

l'engue (= Fr. *l'aine*), Sp. *engle*, from Lat. *inguen* (Scheler).

LERO (It.), vetches, stands for *l'ervo*, from Lat. *ervum* (Diez).

LÉVIER (Fr.), a sink, always now spoken of in Paris as *le lévier* or *un lévier*, was formerly in old French *l'évier* or *esvier*, from old Fr. *ève*, water, Lat. *aqua* (Agnel, *Influence de Lang. Pop.* p. 99; Génin, i. 103). See under SHORE, p. 354.

LIARD, "a brazen coyne worth three deniers" (Cotgrave), is the South Fr. *li hardi*, Sp. *ardite*, from Basque *ardita*, which is from *ardia*, a sheep, like *pecunia* from *pecus* (Diez).

LIERRE (Fr.), ivy, for *l'hierre* (Ronsard), from Lat. *hedera*.

LI-ÇIEN, a dog in the Creole patois of the Mauritius, is from Fr. *le chien* (*Athenæum*, Dec. 31, 1870, p. 889).

LINGOT, formerly used for a bar or lump of metal, is Fr. *lingot*, which is itself merely the Eng. *ingot* with the prefixed article, *l'ingot* (Skeat). Others have thought it meant a "tongue" of metal, from Lat. *lingua* (compare "a wedge of gold."—*Joshua*, vii. 21; Heb. "tongue"), but incorrectly.

> Plaque, a flat *Lingot* a barre of metall.—*Cotgrave.*
>
> Bille . . . a *lingot*, wedge, or gad of metall.—*Id.*
>
> *Lingot*, An *ingot*, lumpe, or masse of mettall.—*Id.*
>
> Other matter hath bin used for money, as . . . . iron *lingets* quenched with vinegar.—*Camden, Remaines*, 1637, p. 179.

LISLE, the place-name, was originally *L'isle*, being built on an island (Taylor, p. 355). So *Algiers* for *al gezira*, the island (now joined to the mainland).

LITTRESS, a technical term in the manufacture of playing cards for two sheets of paper pasted together, is doubtless from the synonymous French word *l'étresse*, mistaken for *létresse*. Many of the words used in this craft are of French origin (*Philolog. Soc. Trans.* 1867, p. 66).

LOBA (Sp. and Portg.), a surplice, stands for Fr. *l'aube*, a white garment (Lat. *alba*), pretty much as if we spoke of "a nalb."

LODOLA, LODOLETTA (It.), the lark, O. Sp. *aloeta*, Prov. *alauza*, Fr. *alouette*, Lat. *alauda*. The Italian *la 'lodola* has merged the initial vowel in the article.

> La festiva
> *Lodoletta*, che trae verso l'aurora.
> *Aleardi, Arnalda di Roca.*

LONE, LONELY, LONESOME, are mutilated forms of *alone*, *alonely*, *alonesome*, *i.e. all one*, wholly by one's self, without company. *Alonely person* was understood as *a lonely person*, and *alone* was retained as the proper predicative form, just as in a similar case we say "*a live coal*," but *the eel is alive*, *i.e. on lif*, in life.

LONGE (Fr.), the rope of a halter, *la longe*, is a misunderstanding of old Fr. *l'alonge*, denoting (1) a lengthening out, (2) an extended cord, &c.

LOOVER, or *louver*, an opening in the roof of old houses to let out smoke, old Eng. *lover*, is from old Fr. *louvert*, a loop-hole or opening, which is for *l'ouvert* or *l'overt*, an "overt" or open spot (Haldemann, Skeat). So the *lufferboards* of a belfry are merely the *louver*, *l'ouvert*, or opening boards to transmit the sound.

LOQUET (LE), according to M. Agnel, is for *l'oquet*, *i.e. le hoquet* (*Influence de Lang. Populaire*, p. 100).

LORIOT, the French name of the yellow-hammer, stands for *l'oriot*, old Fr. *oriot* (Cotgrave), the "golden bird," from Fr. *or*, whence also Eng. *oriole*. Compare its Low Lat. name *auri-galgulus*, whence It. *ri-gogolo*, *rigoletto*.

LORIOT, in the French idiom *compère loriot*, a sty on the eyelid, has puzzled philologists. It is doubtless, as M. Sigart points out, identical with Wallon *loriau*, of the same meaning, which was originally *l'oriau*, Liège *oriou*, which he connects with Sp. *orzuelo* (Fr. *orgeol*, *orgeolet*), from Lat. *hordeolus*, (1) a grain of barley, (2) the grain-like pustule on the eyelid (*Dict. du Wallon de Mons*). So Wallon *loqué* and *licotte*, the hiccup, for *l'hoquet* and *l'hicotte* (Liège *hikett*), Wallon *lamplumu*, an apple charlotte, for *l'amplumus*, Flemish *appelmoes*.

LOWANCE, a Cleveland word meaning a portion, esp. a stipulated quantity of

drink, for *allowance*. So also in N.W. Lincolnshire (Peacock). See POTECARY.

LUETTE (Fr.), the uvula, formed by agglutination of the article, from *uette*, *i.e. uvette*, which (like our *uvula*) is a dimin. of Lat. *uva*, a grape.

LUGLIO (It.), July, seems to have the article prefixed to Lat. *Julius*. But *Lulianus* is, I believe, the Talmudic name of the Emperor Julian. Compare *Lillebonne*, from *Julia Bona*.

LURCH, in the phrase "to leave one in the *lurch*," contains an implicit article. It is a metaphor from the gaming table, when one party gains every point before the other makes one (Wedgwood). *Lurch* is an old word for a game, or a state of the game, Bavarian *lurz*, the loss of a double game of cards (Garnett), Fr. *lourche*, which stands for *l'ourche*. Cotgrave gives "*ourche*, the game at tables called lurch," and so Skinner. This is, no doubt, from Lat. *orca*, a dice-box, and not, as Prof. Skeat thinks, from Lat. *urceus*, a pitcher. Phrases of the same meaning borrowed from card-playing are It. *lasciare uno in asso*, and Ger. *einen im stiche* [= ace] *lassen*. See Diez, s.v. *Asso*.

[A cheat] when the gamesters doubt his play,
Conveys his false dice safe away,
And leaves the true ones in the *lurch*,
T'endure the torture of the search.
Sam. Butler, Genuine Remains, ii. 262 (ed. Clarke).

LUTE, Fr. *luth*, old Fr. *lut*, It. *liuto*, Sp. *laud*, have an involved article, as we see by comparing Portg. *alaude*, which comes from Arab. *al-ûd*, "the 'ood."

A representation of the instrument still called the '*ood* is given in Thomson's *The Land and the Book*, p. 686.

Harpe, pype, and mery songe,
Bothe *lewte* and sawtre.
Romance of Octavian, l. 198 (Percy Soc.).

LUTIN (Fr.), a night goblin, old Fr. *luiton*, which seems to be an alteration of *nuiton*, the Wallon form, from *nuit*. Perhaps *un nuiton* was popularly mistaken for *un uiton*, when *l'uiton* would naturally follow. So old Fr. *nabirinthe* (as if *un abirinthe*) may be the result of a misunderstanding of *labyrinthe*, as if *l'abyrinthe*. Compare Fr. *nombril* for *lombril*, *i.e. l'ombril*, and *niveau*, *nivel* for *livel* (Lat. *libella*); It. *lanfa* and *nanfa*.

LUXOR, on the site of ancient Thebes, stands for *el Eksor*, "the palaces."

M.

MACA, Portuguese word for a hammock, It. *amáca*, Sp. *hamaca*, Fr. *hamac*.

MATITA (Sp.), bloodstone, for *amatita*, Fr. *hématite*, Lat. *hæmatites*, Greek *haimatetes*. Similarly, Sp. *moroydes* (Minsheu), for *amoroydes*, hæmorrhoids.

MEGRIM, Fr. *migraine*, a headache, originally a complaint of one side of the head, is in old English more correctly written *emygrane*, or *emigrane*, being the Low Lat. *emigraneus*, Lat. *hemicranium*, Greek *hēmikranion* (half-head).

Emygrane was probably mistaken for *a mygrane*, and *themygrane* resolved into *the mygrane*.

Mygreyme, sekenesse, *Emigranea*.—*Prompt. Parv.*

It is now a popular word for a whim, caprice, crotchet, or absurd notion.

It was a pity she should take such *megrims* into her head.—*G. Eliot, Adam Bede*, chap. 18.

MERCEMENT, for *amercement* or fine.

Vp man for hus mysdedes · þe *mercement* he taxeþ.
Langland, Vision of Piers the Plowman, Pass II. l. 159 (text C.).

I soppose they wyl distreyn for the *mersymentes*.—*Paston Letters* (ed. Gairdner, i. 109).

(Skeat, *Notes to P. the Plowman, loc. cit.*)

MINE (Fr.), a measure of capacity, has lost an initial *e*, which was perhaps merged in the article; compare old Fr. *emine*, from Lat. *hemina*, Greek *ἡμίνα*. So Sp. *guileña* for Lat. *aquilina*.

MOPHRODITE, in N. W. Lincolnshire for *hermaphrodite*, which was no doubt taken for *a maphrodite*.

MUCK, in the phrase "to run a muck," originally "to run *amock*," is from Malay *amuco*. See p. 247.

N.

NABSY, a Northampton word for *an abscess* (Wright), which by a twofold blunder was turned into *a nabscess*, and that, being mistaken for a plural, into a supposed singular form, *a nabsy*. Similarly, the wife of a Middlesex labourer once informed me that her husband was suffering from *a haps* (singular of *abscess!*) under his arm. Cf. AXEY, p. 15.

NACKENDOLE, a Lancashire word for a weight of eight pounds, stands for *an aghendole*, old Eng. *eygtyndele*, mesure (*Prompt. Parv.*), the eighth part of a coom or half quarter, Dutch *achtendeel*.

She should yearely have one *aghen-dole* of meale.—*Pott, Discoverie of Witches*, p. 23 [in E. D. Soc. *Lancashire Glossary*, p. 154, where the origin is quite mistaken].

NADS. Tusser uses *a nads* for *an adze*.

An ax and *a nads* to make troffe for thy hogs.

Fiue Hundred Pointes, E. D. Soc. ed. p. 36.

NAGLET, for *an aglet*, the tag of a lace, *aygulet* (Spenser), Fr. *aguillette*, and *aiguillette*.

Thou mayest buy as much love for *a naglet* in the middle of Scotland, as thou shalt winne by thy complaints.—*Dux Grammaticus*, 1633.

Compare "*my nagget* cupp" (*The Unton Inventories*, p. 32) for "mine agate cup."

NALE, in old authors is used for an ale-house, especially in the expression "at the *nale*" (Chaucer, *C. Tales*, 6931), or "atte *nale*." The original form was *atten ale* for *at then ale*, where *then* is the dative of *the*. *At the nende* is similarly found for *at then end* (Skeat, *Notes to P. Plowman*, p. 8).

And rather then they wyll not be as fine,
As who is finest, yea, as smooth and slicke,
And after sit uppermost at the wine,
Or *nale*, to make hard shift they wyll not sticke.

F. Thynn, Debate between Pride and Lowliness (ab. 1568), p. 53 (Shaks. Soc.).

NANBERRY, a N. W. Lincolnshire word for *an anberry* (which see, p. 7), a wen, A. Sax. *ampre*.

NANG-NAIL, a Cleveland word for a corn on the foot, for *an angnail*, which is the Cumberland word, *i.e.* an *agnaile*, which formerly denoted a "little corne upon a toe" (vid. Cotgrave, s.v. *Corret*). In N. W. Lincolnshire *nangnail* is an agnail and a corn (Peacock). In Lancashire it appears as *a nagnail* (*Glossary*, Nodal and Milner, E.D.S.), with an imagined reference probably to *nag*, to torment or irritate.

NARROW-WRIGGLE, see p. 252.

NASPO (It.), a reel, for *un aspo* (Sp. *aspa*). So *nastro*, a star (Florio), for *un astro* (Lat. *astrum*); *ninferno* for *inferno*; *nabisso* for *un abisso*.

NATERELLE, the same as nape (*Prompt. Parvulorum*), has arisen from *an haterelle*.

Occipicium, þe *haterelle* of þe hede.—*Medulla*.

An *haterelle*, cervix, cervicula, vertex.—*Cath. Ang.*

Old Fr. *haterel*, *hasterel*, the nape of the neck.

NATTER-JACK, a prov. Eng. name for a kind of toad, is probably for *an atter-jack*, from A. Sax. *atter*, poison.

NAUL, the name of a village near Balbriggan, co. Dublin, is the Irish *an aill* (*'n aill*), "the rock" (Joyce, i. 24).

NAUNT, an aunt (Beaumont and Fletcher, *Pilgrim*, iv. 1; Dryden, *Plays*, vol. iv. p. 304), originated in *mine aunt* being mistaken for *my naunt*. Lancashire *noan*, an aunt (E. D. Soc.). So *nuncle* (*Lear*, iii. 2) for *mine uncle*, Worcestershire *my nunkle* (Kennett); *neam* or *neme*, uncle, for old Eng. *mine eam*; *ningle*, a favourite, for *mine ingle*; "my sweet *ningle*" (Dekker). Compare Wallon *mon mononk*, my uncle (*i.e. mon mon-oncle*), *el nonk*, the uncle, and Fr. *tante*, aunt, either for *ta ante* (*tua amita*), (Littré), or for *ma-t-ante*, mine aunt (Scheler). Compare also *ma mie* for *m'amie*; and *mamour*, *mourette*, in Le Roux, *Dict. Comique*. *Nowne* is also found arising from *mine own*, "Be his *nowne* white sonne."—*Roister Doister*, i. 1 (Shaks. Soc.). The Scottish say "his *nain*, *nawn*, or *nyawn*" (Jamieson); Mid-Yorks. "thou *nown* bairn" (Robinson, E.D.S.).

NAVAN, in Ireland, stands for *nEamhuin*, *i.e. an Eamhuin*, "the neck-

brooch," fabled to have its name from the golden brooch of the Princess Macha (Joyce, i. 85).

NAVIRON, a Wallon form of Fr. *un aviron*, an oar (old Eng. MSS. *a nore*). The word was perhaps assimilated to another word *naviron*, meaning a float (Scheler).

NAWL, a frequent form of awl (A. Sax. *æl*) in old English (Beaumont and Fletcher), *nal* (Wycliffe, Ex. xxi. 6), *nall* (Tusser), from a misunderstanding of *an awl* as *a nawl*.

Canst thou . . . bore his chaftes through with a *naule*?—*Bible*, 1551, Job xli. 1.

Lance de S. Crespin, A shoomakers *nawle*. —*Cotgrave*.

Poincte, a bodkin or *nawle*.—*Id*.

Beware also to spurne againe a *nall*.
Good Counsail of Chaucer.

Hole bridle and saddle, whit lether and *nall*.
Tusser, Fiue Hundred Pointes, 1580 (E. D. Soc. ed. p. 36).

NAYWORD, a provincial word for a by-word or proverb, seems to stand for *an aye-word*, a word or expression always or perpetually used (*Gentleman's Magazine*, July, 1777). The same writer quotes as sometimes found *a narrow* for *an arrow*; *a nogler*, a commercial traveller, probably originally *a nagler* for *an hagler*; *a nailbourn*, a torrent sometimes dry (Kent), for *an ailbourn* or *eylebourn*.

Nayword, a bye-word, a laughing-stock.—*Forby, Vocabulary of East Anglia*.

In any case have a *nay-word*, that you may know one another's mind.—*Merry Wives of Windsor*, ii. 2.

It is doubtless a corrupted form, *a nayword* for *an ayword*, the latter occurring in *Twelfth Night*, ii. 3: "gull him into an *ayword*" (fol.). *Ayword* is probably from *ay*, always, A. Sax. *á*, also customary, common; cf. *é*, common law.

NEAVING, yeast or barm (Worlidge, *Dict. Rusticum*, 1681), is a corruption of *an heaving* (Skeat). Compare HEAPS.

NEB-TIDE, an old form of *an ebb-tide*, quoted in Nares (ed. Halliwell and Wright), where it is confused with *neap-tide*, with which it has no connexion, although Bosworth gives *ép-flód*, as well as *nép-flod*, on the authority of Lye.

Bold ocean foames with spight, his *neb-tides* roare.
Historie of Albino and Bellama.

NEDDANS, a parish in Tipperary, is Ir. *na feadáin*, "the brooks" (Joyce, i. 24).

NEDDY, a fool, for *an eddy*. See p. 253, where the quotation referred to is:

Non immerito secundum vestratum usurpationem qui *stultum vocant Edwinum*, reputarer Eadwinus.—*J. C. Robertson, Hist. of T. Becket*, vol. i.

How comes it (Youth) to pass, that you
Who all the Deities subdue,
And at thy Pleasure canst make *Neddies*
Of every God, and every Goddess,
Nay even me dost so inflame.
Cotton, Burlesque upon Burlesque, p. 245.

NENAGH, in Tipperary, is the Irish *'n Aenach* (*an Aenach*), "the fair" (Joyce, i. 197). Similarly, the Irish place-name *Nurney* is for *an Urnaidhe*, "the oratory" (*Id*. p. 309); *Nooan* for *'n-uamhainn*, "the cave" (*Id*. p. 426).

NEDIRCOP, a spider (Wright), an old corruption of *an addircop* (Palsgrave), or *attyrcoppe* (*Prompt. Parv*.), A. Sax. *atter-coppa*, "poison-cup."

NEMONY. Skinner gives *a nemony* as apparently the common form of *anemone* in his day, Greek *anemónē*, the wind-flower (*Etymologicon*, 1671). *Anemone* is sometimes popularly resolved into *an enemy*, see p. 111.

Neminies, the wind-flower. —*Lancashire Glossary*, E. D. Soc.

NERANE, a prov. Eng. word for a spider, stands for *an arain* (Northampt.) or *aran* (Yorks.), old Eng. *arayne*, *aranye*, from Lat. *araneus* (*Philolog. Soc. Trans*. 1859, p. 220).

Nerane, aranea.—*MS. Vocab*. [in Way].
Erane.—*Cath. Ang*.
Eranye, or spyder, or spynnare, Aranea.—*Prompt. Parv*.

Compare "*a nykle*" (*Medulla MS*.) for *an ikyl*, an ic-icle (*Prompt. Parv*. p. 259).

NESS, the name of the Scottish loch, is Gaelic *na* (the article) + *ais*, waterfall, just as Loch *Nell*, near Oban, is *na* + *Eala*, swan. Compare Νηδὰ in Crete for (ἔις) τὰν' Ιδὰ; *Stamboul* for σταν πόλιν, *i.e.* εἰς τὴν πόλιν (Blackie, *Horæ Helle-*

nicæ, p. 135; Strangford, *Letters and Papers*, p. 149).

Newry, in co. Down, stands for Irish *'n Iubhar, i.e. an Iubhar*, "the yew-tree," the name commemorating a yew planted there by St. Patrick (Joyce, i. 494). From the same word comes *Newrath*, in Leinster, formerly spelt *Newragh*, and, without the article, *Uragh*.

Newt, formed by agglutination of the article from *an ewt*, old Eng. *ewte*, for *euete* or *evete*, A. Sax. *efeta*, an *eft* (Skeat), which has been equated with Sansk. *apâda* (footless), a reptile, from *a*, privative, and *pâd*, a foot (Kühn, Wedgwood). The Sussex word is *effet*.

Newte or *ewte*, wyrme, Lacertus.—*Prompt. Parv.*

Nickname, that is, *an eke-name* (or agnomen), misunderstood as *a neke-name*. See above, p. 255.

Nidget, part of a plough in Kent (Wright), the same word as *idget* in Sussex, a horse-hoe, called also *a nidget* or *edget* (Parish).

Nidiot, a common word for *an idiot* in old and provincial English.

"He's such a *nidiot* as I nivver seed afore" (Lincolnshire, Peacock).

A verye nodypoll *nydyote* myght be a shamed to say it.—*Sir Thomas More, Works*, p. 709 (1557).

Compare Niddywit, p. 256.

Nigaud, A fop, *nidget*, ideot.—*Cotgrave*.

Nier, the name of a river in Waterford, is properly *N'ier*, "the grey" [river], where *n* is merely the article (Joyce, *Irish Names of Places*, ii. 279).

Niespe (old Fr.), an Aspen tree (Cotgrave), a borrowed word, evidently a misunderstanding for *une espe*, old Eng. *espe*, *asp*.

Ninch, a place in co. Meath, is Ir. *an inch*, "the island." Similarly *Naan*, an island in Lough Erne, is for Ir. *an ain*, "the ring;" *Nart*, in Monaghan, for Ir. *an fheart*, "the grave;" *Nuenna*, a river in Kilkenny, for Ir. *an uaithne*, "the green river" (Joyce, i. 24).

Nombril (Fr.) is formed by agglutination of the article (for *un ombril*, due perhaps to *l'ombril*) from old Fr. *ombril* (for *omblil*), from a Lat. *umbiliculus*, *umbilicus*; whence also Cat. *Llombrigol* (Scheler). Similarly *nomble* (as if *un omble*) came to be substituted for *lomble* (from Lat. *lumbulus*), understood as *l'omble*; and *niveau*, old Fr. *nivel* (understood as *un iveau* or *ivel*), for *livel* (as if *l'ivel*), from Lat. *libella*.

Nonce, in the phrase "for the nonce," old Eng. "for the *nones*," for the occasion, was originally "*for then anes*," for the once, where *then* is the dative of *the*, and *anes*, an adverbial form used as a noun (Skeat).

This was a thrifty tale for the *nones!*
Chaucer, Prolog. to Shipmans Tale, 1165.

"*For the nones*" occurs instead of *for þan œnes* or *for þam œnes*, for that alone, for the purpose, in *Old Eng. Homilies*, 2nd Ser. p. 87.

For the *nonys*, Idcirco, ex proposito.—*Prompt. Parv.* p. 173.

He delayeth the matter for the *nonys*, de industriâ.—*Horman*.

Compare the surnames *Nokes* for *atten-oaks* (*Simme atte noke.*—*Piers Plowman*, A. v. 115); *Nash* for *atten-ash*; *Nalder* for *atten-alder*; *Norchard* for *atten-orchard*, &c. (Bardsley, *Our Eng. Surnames*, p. 86; Skeat, *Notes to P. Plowman*, p. 118).

Nope, an old name for the bullfinch used by Drayton (Wright), is a corrupt form for *an ope*, otherwise spelt *aupe*, *olp*, or *alpe* (*Prompt. Parv.*). See Hoop, p. 176.

Fraylezillo, a bird with blacke feathers on the head, like linget, called of some *an Owpe*.—*Minsheu, Span. Dict.* 1623.

Chochepierre, a kinde of *Nowpe* or Bullfinch.—*Cotgrave*.

Nares quotes from Merrett, "Rubicilla, a bull-finch, a *hoop*, and bull spink, *a nope*." In Lancashire the word appears as *maulp* or *mawp* (*Glossary*, E.D.S. 190).

Noration, a provincial word for a report or rumour, *norating*, chattering (Wright), is evidently a misapprehension of *an oration* as *a noration*. In Cleveland it means a row or uproar (Atkinson).

Out of *noration* has been evolved in the broken German-English of America the verb to *norate*.

Und eher I *norate* furder, I dink it only fair,
Ve shouldt oonderstand each oder, prezackly, chunk and square.
Breitmann Ballads, p. 145 (ed. 1871).

In Sussex both *oration* and *noration* are in use, with the meaning of an unnecessary fuss; and *to norate* is to talk officiously and fussily about other people's business (Parish). Compare with this the Mid-Yorkshire use of *pis'le* (*i.e. epistle*), for a tirade or rigmarole. "She went naggering on with a long *pis'le* that it would have tired a horse to stand and listen to" (Robinson, E.D.S.); and Lancashire *nominy*, a long tiresome speech (E. D. Soc.), which seems to stand for *a nomily* or *an homily*.

NORMOUS, a Lincolnshire form of *enormous* (Peacock).

NORWOOD, a Leicestershire word for a nickname or by-word (Wright), was most probably originally *an-o'erword*, in the sense of *over-*, or additional-, *name*, an *eke-name* (see NICKNAME). Compare the Scotch *ourword*, *owerword*, a word or expression frequently repeated, the burden of a song.

And aye the *o'erword* o' the spring
Was Irvine's bairns are bonie a'.
Burns, Works, p. 153 (Globe ed.).

Similarly *nayword*, a bye-word (*Twelfth Night*, ii. 3), is *an ayword* in the old copies (Dyce, *Observations*, p. 75).

NOSILLE, an old word for a blackbird (Wright), evidently stands for *an oosel* or *ousel*.

NOVER, a Sussex word for high land above a precipitous bank, is for *an over*, Mid. Eng. *ouer*, a bank, A. Sax. *ofer* (Skeat, *Notes to P. Plowman*, p. 393).

NUGGET, a lump of metal, is the modern form of *niggot* (North's *Plutarch*), which is probably a corruption of *a ningot*, standing for *an ingot* (A. Sax. *in* + *goten*, "poured into" a mould.—Skeat). Curiously enough the same word has suffered from agglutination in French, where *lingot* should properly be *l'ingot*, borrowed from the English.

NUMBLES, the inward parts of a deer, formerly considered a delicacy, Fr. *nombles*, generally used in the plural, but originally in the singular also, viz. *nomble*, a portion cut from between the thighs of the deer (Roquefort), and *numbile*, *numble* (Ducange). The word being derived from Lat. *umbilicus*, the navel, must originally have been *umble*, the initial *n* being afterwards transferred to it from the article, *an umble*. *Umbles* is the ordinary form in later English. See HUMBLE-PIE *supra*, p. 183.

NUMPOST, a provincial corruption (Wright) of *an imposthume*, for *an-impost*.

NURA, } (Irish), last year, stand
NURIDH, } for *an ura*, *an uiridh*, which are the Erse forms, the latter part equated with Lat. *hora*, Greek ὥρα, Sansk. *vâra* (Pictet, *Orig. Indo-Europ.* ii. 606).

NURSROW, a Staffordshire word for the shrew-mouse, is properly *an ersrow*, *erd-shrew*, or *earth-shrew*. Compare HARDSHREW, p. 163.

NUSSE, "fisshe."—*Prompt. Parvulorum.* This word has apparently originated from *an huss*,—huss being an O. Eng. word for the dogfish. "*Husse*, a fysshe, *rousette*."—Palsgrave. Compare "*Huske*, fyshe, *Squamus*."—*Prompt. Parv.*

O.

OIDHCHE (Ir.), *night*, stands for *noidhche*, and Ir. *uimhir*, number, for *nuimhir*, the initial *n* having been lost by confusion with *n* of the article *an* (Graves). The same is the case with Ir. *eascu*, an eel, old Ir. *naiscu*, and Ir. *eas*, a weasel, old Ir. *ness* (Joyce, i. 26). Compare old Ir. *gilla naneach* (for *nan each*), "servant of th' horses" (Stokes, *Irish Glosses*, p. 112); Ir. *'noir*, from the east, for *an oir*; *'niar*, from the west, for *an iar*, and Manx *neear*, for *yn eear*, "the west." So in Manx *yn oie* for *yn noie*, "the night"; *noash* for *yn oash*, "the custom."

OMELETTE (Fr.), our "omelet," owes its initial vowel to the *a* of old Fr. *amelette*, which that word has stolen from the article *la*. *Amelette* (for *alemette*, *alamette*) was originally *la lemette* or *la lamette*, a thin flat cake, the same as *lemelle*, *lamelle* (Lat. *laminula*), a

diminutive of *lame* (Lat. *lamina*). *La lamette* by a mistake became *l'alemette* (Littré, Skeat), and then *l'amelette*.

Orange. Etymologically we should say, instead of "an orange," a *norange* or *narenge*. See above, p. 264.

Orbacca (It.), a laurel berry, for *lorbacca*, from Lat. *lauri bacca*. So Cotgrave has *aureole* and *laureole*, a small laurel.

Ordure, from Fr. *ordure*, old Fr. *ord*, filthy, foul, ugly, It. *ordura* and *ordo*, filthy. Skeat, Scheler, and Diez incorrectly deduce these words from Lat. *horridus*, as if that which excites horror, and so is disgusting, repulsive. There is little doubt, however, that *ordure* was originally *lordure*, which was afterwards understood as *l'ordure*. Compare old It. *lordura*, *lordezza*, ordure, filthiness, *lordare*, to foul or sully, *lordo* (not *ordo*), foul, filthy (Florio), and these are from Lat. *luridus*, discoloured, livid, darkened, and so sullied, dirty (so Wedgwood); in later Latin used in the sense of foul, rotten. Hence also Fr. *lourd* (Prov. *lort*), unhandsome, sottish, clownish (Scheler), *lourdaud*, a lout or boor, also *lordault* (Cotgrave); It. *lordone*, a filthy sloven. Compare Swed. *lort*, dirt, dung; *lorta*, to dirty; *lortig*, dirty.

Orma (It.), "a rule or direction, . . . a custome, vse, fashion" (Florio), is a mutilated form of Lat. *norma*.

Orse (Fr.), a sea-term, is a misunderstanding, as *l'orse*, of an original *lorse*, = Netherland. *lurts*, left, according to Scheler.

Otter might seem at first sight to have originated from Fr. *loutre* (mistaken for *l'outre*), which is from Lat. *lutra*, Greek *ἔνυδρις*, the water-animal, the otter, Sp. *nutria* (Stevens, 1706). It is, however, an independent word, A. Sax. *oter* (Dut. *otter*, Icel. *otr*, Swed. *utter*), corresponding to Greek *húdra*, a water-snake or hydra (Skeat), with which Pictet equates Sansk. and Zend *udra*, the water-animal. Compare also its names, Welsh *dufrgi*, *i.e. dufr-ci*, "water-dog" (Stokes), and Irish *dobharcu*, "water-dog" (O'Reilly).

Ottone (It.), brass, stands for *lottone*, *lattone* (Florio), the initial *l* being mistaken for the article; Sp. *laton*, Fr. *laiton*, Eng. *latten*.

Ouch or *ouche*, an old word for a gem, or the socket in which it is set (*A. V.* Ex. xxviii.), is a misunderstanding, *an ouch* for *a nouch*, from old Fr. *nouche*, *nosche*, a buckle, O. H. Ger. *nusca*, Low Lat. *nusca* (Eastwood and Wright, *Bible Word-Book*, s.v.; Skeat), sometimes found in the forms, L. Lat. *musca*, Fr. *mouche*, as if a fly-shaped ornament (Atkinson, *Vie de St. Auban*, p. 65).

Nowche, monile.—*Prompt. Parv.*

An *ouche* of gold.
Chaucer, *C. Tales*, 6325.

Ful of *nowches* gret and smale.
Id. 8258.

Adornd with gemmes and *owches* wondrous fayre. *Spenser*, *F. Q.* I. x. 31.

À robe d'or batüe e *nusches* de aesmal.
Vie de St. Auban, l. 20.

He gave her an *ouche* couched with pearlys and precious stonys.—*Horman.*

Ouche for a bonnet, *afficquet*.—*Palsgrave.*

So Fr. *oche*, the nick, nock, or notch, of an arrow (Cotgrave), also *loche* (Palsgrave), seems to be formed from Eng. *notch* (q. d. *un noche*, *un 'oche*).—Vid. Way, *Prompt. Parv.* s.v. *Nokke*.

Oughaval, the name of several parishes in Ireland, has lost an initial *n*, and should be *Noughaval* (Ir. *Nuachongbhail*, "new habitation"). The *n* was detached in consequence of being mistaken for the article *'n*, *an*, "the." Compare Breton *Ormandi* for Normandy (Joyce, i. 25-26).

Ought, often used popularly for *a nought* or cypher in arithmetic, *e.g.* "carry ought."

Ounce, the beast so called, a kind of lynx, Fr. *once*, Sp. *onza*, Portg. *onça*. We took the word from the French, where *once* stands for old Fr. *lonce* (Cotgrave), mistaken for *l'once*, It. *lonza* (also *onza*), which seems to be from Lat. *lynx*, Greek λύγξ (Diez); but Skeat compares Pers. *yúz*, a panther.

Outhorne, in the *Percy Folio MS.*, for a *nouthorn* or *neat's horn* (*nowt* cattle).

There was many *an outhorne* in Carlile was blowne,
& the bells backward did ringe.
vol. iii. p. 89, l. 345.

P.

PAPER in the last analysis is found to contain a latent article agglutinated to a substantive. It is the same word as Fr. *papier*, Lat. *papyrus*, Greek *pápuros*, the Egyptian rush that yields paper. Compare Welsh *pabir*, rushes. All these words are from the ancient Egyptian *pa apu* (or *pu apu*), "the *apu*," or paper-reed (*Cyperus antiquorum*), mentioned in Isaiah xix. 7 (Wilkinson, *Ancient Egyptians*, vol. ii. pp. 120, 179, ed. Birch). Similarly, the city *Pithom* (Ex. i. 11) is probably for *pi-Thoum*, "the Thoum" (Gesenius); *pyramid*, Greek *pyramis*, for *pi-ram*, "the high" (Birch, in Bunsen's *Egypt*, vol. v.); *pirômis* (Herodotus, ii. 142) for *pi-romi*, "the man;" *Pi-beseth* (Ezek. xxx. 17), "the (city) Bast."

PARRITOR, a Lincolnshire form of *apparitor*, a bishop's officer; Lancashire *paritor*, a verger, and so Shakespeare, *Love's L. Lost*. iii. 1, 188.

PASSIONS, and *Patience*, scientific Lat. *Patientia*, names for a species of dock, are perhaps from the Italian name under which it was introduced from the south, *lapazio* (in Florio *lampazzo* and *lapato*), Lat. *lapathum*, mistaken for *la passio*, the passion of Christ (Prior, *Pop. Names of Brit. Plants*). Lancashire *payshun-dock* (E. D. Soc. *Glossary*, 210).

Gathering . . *payshun-dock* and "green-sauce" to put in their broth.—*Waugh, Lanc. Sketches*, p. 50.

PEAL, the loud continuous sounding of bells, guns, &c., is a corrupt form of *appeal*, old Eng. *apele*, *apel*, evidently misunderstood as *a pele*; old Fr. *appel*, *apel*, an appeal, from *appeller*, Lat. *appellare*, to call or summon.

A-pele of belle ryngynge (al. *apele* of bellis). Classicum.—*Prompt. Parv.*

POCALYPS, a common form in old documents of *apocalypse*, doubtless understood as *a pocalypse*, like *pistle* for *epistle*, as if *a pistle*.

With the *Pocalyps* of Jon
The Powlus *Pystolus* everychon.
Sir Degrevant, l. 1438 (*Thornton Romances*, p. 237).

POLLETTE, an old form of *epaulette*, understood as *a paulette*.

"POSTYME, sekenesse. *Apostema*."—*Prompt. Parvulorum*.

POTECARY, a very common form of *apothecary* in old writers (*e.g.* Latimer), and so *pistle* for *epistle* (*Vision of P. Plowman*, A. x. 106), and *postle* for *apostle*, popularly understood no doubt by the ignorant as "a pothecary," "a pistle," "a postle." Compare *prentice* for *apprentice*; *penthouse* for *appentis*; old Eng. *collet* for *acolyte*; *complice* for *accomplice*; *sumcyon* for *assumption* (Brand, *Pop. Antiq.* ii. 4); *a polige* for *apology* (*Register of Stationers*, Shaks. Soc. i. 47); *brygement* for *abridgement* (*Id.* p. 112); *surance* for *assurance* (*Tit. Andronicus*, v. 2); *say*, trial (Jonson), for *assay*; *postume* for *apostume*.

PRÊLE (Fr.), the plant horse-tail, formerly spelt *la presle*, is an incorrect form of old Fr. *l'asprelle* (mistaken for *la presle*), It. *asprella*, dimin. of Lat. *asper*, rough, so called from its rough stalk (Scheler).

PRENTICE, an old corruption of *apprentice*, one put to learn or "apprehend" a trade, no doubt understood as *a prentice*.

Apparayleden him as a *prentis* · þe Peple for to serue.
Vision of P. Plowman, A. ii. 190.

Q.

QUERRY, A, an old form of *equerry*, the initial vowel being probably confounded with the indefinite article. "Querries [of *Ecuries*, Fr. Stables] the Grooms of the King's Stables;" "A gentleman of the Querry [*Ecuyer* F.] a Gentleman whose office is to hold the King's Stirrup when he mounts on Horseback."—Bailey. Compare *spinet*, formerly *espinette* (Pepys), old Fr. *espinette*.

(It.) *Maestro di stálla*, a maister of the *quierie*, a gentleman of the horse.
Stalla, any kind of stable or *quierie* for horses.—*Florio*.
As skilfull *quirry* that commands the stable.
Sylvester, Du Bartas, p. 145 (1621).

R.

RABYTE, an old Eng. word for a war horse, is said to be for *Arabite*, an *Arab* horse. See REBESK below.

Sir Guy bestrode a *Rabyte*
That was mickle and nought light,
That Sir Beves in Paynim londe
Hadde wounnen with his honde.
Sir Bevis of Hamptown.

RACCOON has lost an initial *a*, which was doubtless mistaken for the article, as was probable in the case of a foreign word, the earlier form being *arahacoune* (Haldeman, *On American Dictionaries*). In a glossary of N. American Indian words, about 1610, it is given as *arathkone* (Skeat, *Etym. Dict.* p. 798). Similarly American *'possum* is *opossum*, perhaps understood as *a possum;* and *caiman* from Caribbean *acayuman*, a crocodile (Scheler).

An Eagle from Russia; *a Posown* from Hispaniola.—*Broadsheet temp. Q. Anne* [*Morley, Bartholomew Fair*, ch. xx.].

RACK, an old popular form of *arrack* (Nares), formerly spelt *arack* (Arab. *araq*). Compare Sp. *raque*, arrack; Mod. Greek τὸ ῥακὶ (brandy), for τὸ ἀῤῥάκι.

The 9 Decr. [1616] we . . . . sold them two quoines of Rice with some few Hennes, & *racke*.—*Journal of Master Nathaniel Courthop* (*Sussex Archæolog. Coll.* xxvii. p. 187).

RAIMENT, in Spenser *rayment*, stands for *arraiment*, old Eng. *araiment*, *arayment*, which was probably mistaken for *a raiment*. So old Eng. *ray* for *array;* and *'parel* (*Lear*) for *apparel; rainment* (Fox) for *arraignment; sumcyon* for *assumption; bitterment* for *arbitrement*.

Arayment, Paramentum.—*Prompt. Parv.*

They put themselues in battell *ray* & went to meet them.—*North, Plutarch*, 1595, p. 229.

And all the damzels of that towne in *ray*
Come dauncing forth, and joyous carrols song.
Spenser, Faerie Queene, V. xi. 34.

RAME, Italian word for copper or brass. The initial vowel, seen in Wallach. *arame*, Fr. *airain*, Sp. *arambre*, Lat. *æramina* (Festus), has probably been swallowed up by the article.

RANNY, a Norfolk word for the shrew-mouse, stands for *aranny* or *eranny*, old Eng. *ereyne* (Capgrave), Lat. *araneus*, whence also It. *ragno*.

REBESK, an old art term for *arabesque*, ornamentation of the Arabic type (in Skinner, 1671).

Arabesque, *Rebesk* worke.—*Cotgrave.*

Compare :—

My god-phere was *a Rabian* or a Jew.
B. Jonson, Tale of a Tub, iv. 2.

REKLAS is given by Dickinson as a Cumberland word for the *auricula*. Probably *reklas* is a corruption of *auriculas*, *rekla* being for *auricula* understood as *a 'ricula*.

REST-HARROW. The name of the weed so called is for *arrest-harrow*, other names for it being *remora aratri* (delay plough), L. Lat. *aresta bovis*, Fr. *areste bœuf* (Gerarde, *Herball*).

RIGOGOLO, It. for a rook, daw, or chough (Florio), according to Diez is from a Latin *aurigalgulus*, *galgulus*, whence Sp. *galgulo*, a goldfinch.

S.

SAMPLE, an old corruption of old Eng. *asaumple* (*Ancren Riwle*), another form of *esaumple*, old Fr. *essemple*, from Lat. *exemplum* (see Skeat).

SAY, a trial, test, or examination, is a frequent form in old authors (Nares) of *assay* (old Fr. *essai*), understood perhaps as *a say*. Shirley has *a say-master* for *assay-master*.

To take
A say of venison, or stale fowl, by your nose,
Which is a solecism at another's table.
Massinger, The Unnatural Combat, iii. 1.

SCALLION, for *ascalonian* (sc. onion), old Fr. *escalogne*, Lat. *ascalonia*, named from the city of Ascalon. Of the same origin is Fr. *échalote*, old Fr. *eschalote*, Eng. "a shallot."

Of onions the Greeks haue deuised sundry kinds, to wit, the Sardian, Samothracian, Alsiden, Setanian, Schista, and *Ascalonia* [*i.* little onions or *Scalions*] taking that name of *Ascalon* a city in Jury.—*Holland, Pliny*, 1634, tom. ii. p. 20.

SESSMENT, a rate or *assessment*, N. W. Lincolnshire (Peacock).

SIZE stands for old Eng. *assize* or *assise* (probably mistaken for *a size*), an

assessed portion, a regulation or standard quantity, then any measure or dimension, Fr. *assise*, a settlement, It. *assisa*, from Lat. *assessus*. In the *Romance of Sir Tryamour* two persons are said to be "at oon *assyse*," *i.e.* of the one size (Wright). So *size*, an allowance of provisions (*Lear*), whence *sizar* at the University; and vulgar Eng. *the sizes* for *the assizes*. Compare old Eng. *say*, a trial, for *assay*; and *seth* (Fabyan) for *asseth*, assets.

An old version of Vegecius speaks of two kinds of darts, "one of the more *assise* [= greater size], the other of the lesse" (in Way, *Prompt. Parv.* p. 343). *Size*, glue, is substantially the same word, It. *sisa*, for *assisa*, an assizing, settling, or fixing (of colours, &c.), that which makes them lie close (Lat. *assidere*). See Skeat, s.v.

Where Life still liues, where God his *Sises* holds [Marg. *Assises.*]
Enuiron'd round with Seraphins.
J. Sylvester, Du Bartas, p. 42.

Solan-goose contains a latent article, *solan* (formerly also *solan-d*) respresenting Icel. *súla-n*, *i.e.* "the-gannet," *súla* (gannet) + *n* (the), the article being suffixed as is usual in the Scandinavian languages; *e.g.* Icel. *tunga-n*, "the tongue." Compare Shetland *sooleen*, "the sun," from Dan. *sol-en*, the-sun, (*-en* = the).—Skeat. So Swed. *träd*, tree, is a corruption of *trä-et*, "the-wood."

As numerous as *Soland* geese
I' th' islands of the Orcades.
S. Butler, Genuine Remains, ii. 107, l. 92 (ed. Clarke).

Sparagus, *sperage*, and *sparrow-grass*, stand for Lat. *asparagus*, the initial *a* being dropt, perhaps from being mistaken for the indef. article.

Spree, a prov. Eng. word for a frolic or jollification, is no doubt from Welsh *asbri*, a trick, mischief, understood as *a sbri* (*Philolog. Soc. Trans.* 1855, p. 239).

Starling, or *Sterling*, an old name for a coin (see p. 371), stands for *Esterling* or *Easterling*, originally a term applied to the Eastphalian traders, who were famed for the purity of their coin.

Storshon = a (*n*)('*a*)*sturtium!*—East Anglia, B. 20, E. D. Soc.

Sylum, the Lincolnshire form of *asylum* (Peacock), regarded as *a sylum*. Similarly Mr. Tulliver, in *The Mill on the Floss*, says, "I'll have nothing to do wi' *a 'cademy*."

They'll ha' to send him to th' *'sylum*.—*Lancashire Glossary*, p. 205 (E. D. S.).

T.

Tabis (Fr.), a kind of silk, our "tabby," It., Sp. and Portg. *tabi*, are from Arab. *attābī*, the initial syllable having been dropt, probably because mistaken for the article *al*, which becomes *at* before *t*. *'Attābī* was originally the name of the quarter of Bagdad where the stuff was manufactured (Devic).

Tain (Fr.), tinfoil, an incorrect form of *l'étain*, understood as *le tain*.

Tansy, a plant-name, old Fr. *tanasie*, stand for *atansy*, old Fr. *athanasie*, It. *atanasia* (from Lat. and Greek *athanasia*, immortality, so called perhaps from its durable flowers, like Fr. *immortelles*; compare *amaranth*, from Greek *amarántos*, unfading). The initial *a* was perhaps dropt from being confused with the article, as if *a tansy*, *la thanasie*.

Tassan, Tummery, Turagh, } Irish place-names, owe their initial *t* to the article *an*, after which it is inserted before a vowel, and stand respectively for Irish *an-t-assan*, "the-waterfall," *an-t-iomaire*, "the-ridge," *an-t-iubhrach*, "the-yew-land" (Joyce, i. 29).

Taylot, a Gloucestershire word for a hay-loft, is no doubt merely *th' hayloft* or *thayloft*. So a writer in *The Gentleman's Magazine*, August, 1777, who also quotes *tovel* as a Derbyshire word for a hovel, *i.e. th' hovel*, *t' hovel*; *tierne cross* (Somner) for *the iron cross*.

I . . . determined to sleep in the *tallat* awhile, that place being cool and airy, and refreshing with the smell of sweet hay.—*Blackmore, Lorna Doone*, ch. xxxi.

Teggia, a dialectic Italian word for a hut, Grisons *tegia* (*thea*), a chalet, from Lat. *attegia* (Diez), the initial

vowel having been absorbed by the article.

THAXTED, a place-name in England, is probably *The Axstead*, and *Thistleworth, The Istle-worth*, says I. Taylor, *Words and Places*, p. 384.

THEBES, in Egypt, Greek *Thêbai*, Copt. *Thaba*, Memphitic *Thapé*, are from Egyptian *Tápé, i.e. t* (fem. article) + *ápé*, head, and so means "the capital" (Rawlinson's *Herodotus*, ii. 4).

THE VIZES, the popular form of the name of the town *Devizes* in Wiltshire. "Ner *the Wizes*" is said to have been the direction of a letter that passed through the Post Office, meaning "Near Devizes" (W. Tegg, *Posts and Telegraphs*). Camden has "*the Vies*" (see Nares, s.v.), evidently a corruption of *De Vies*. Compare the following, where *the gre* is a mistake for *degree* :—

Loke also þou skorne no mon,
In what þe *gre* þou se hym gon.
The Babees Book, p. 15, l. 66.

While the proud *Vies* your trophies boast
And unrevenged walks Waller's ghost.
Hudibras, Pt. I. ii. 498.

Devizes is said to be a corruption of Low Lat. *Divisæ* (I. Taylor, *Words and Places*, p. 267).

TIRE, an ornament for the head, is for *atire* or *attire*, old Eng. "*a-tyre*, or *tyre* of women."—*Prompt. Parv.* See TIRE, p. 394. Compare *ray* for *array*, and *parel* for *apparel*.

I ha' but dight ye yet in the out-dress,
And *'parel* of Earine.
B. Jonson, Sad Shepherd, ii. 1.

TONE, } *the tone* and *the tother*,
TOTHER, } frequent in old and prov. English for "the one" and "the other," stand for old Eng. *thet one, thet other*, where *thet* is Mod. Eng. *that*, the final *t* being the sign of the neuter gender (Skeat). A corresponding mistake in Latin would be *i daliud, illu daliud* for *id aliud, illud aliud*. Compare NALE.

The tan and *the tother* are often found in Scotch law papers.

þat on is Seint Peter and *þat oðer* Seint Andreu.—*Old Eng. Homilies*, 2nd Ser. p. 175.

He schal hate oon, and loue *the tothir*.—*Wycliffe, Luke* xvi. 13.

Wan I by meit for money I selle þe money þat *þe toþer* man bieþ, as I bye þing þat *þe toþer* selliþ.—*Apology for Lollards*, p. 9 (Camden Soc.).

In entent of chaunging to gidre *þe toon* for *þe toþer*.—*Id.* p. 53.

Had not the Angell thither directed the Shepheards; had not the Star thither pointed the Magi, neither *tone* nor *tothir* would ever there have sought Him.—*Andrewes, Sermons*, fol. p. 110.

TOPAZ, Fr. *topase*, Lat. *topazus, topazion*, Greek τόπαζος, τοπάζιον. The origin of this word has not been traced. I think it probable that the Greek word originated in a coalescence of the article with the substantive, and stands for τὸ πάζιον, which was the more likely to occur as the latter was a foreign word, borrowed from the Hebrew, viz. *pâz* (פָּז), pure gold, also translated a "precious stone" in the Septuagint. The *topaz* has frequently been called the "golden stone" on account of its colour, and is identical with the chrysolite, Greek χρυσόλιθος, "golden stone," Rev. xxi. 20 (see *Bib. Dict.* s. vv. *Topaz*, iii. 1563, and *Beryl*, Appendix, xxx.; Delitzsch, *Song of Songs*, p. 104). The Septuagint actually renders Heb. *pâz* in Ps. cxix. 127 (*A. V.* "fine gold"), by τοπάζιον, topaz (*Prayer Book*, v. "precious stone"), where Schleusner proposed to resolve the word into τὸ πάζιον. For the agglutination of the article, compare *tapanta*, used by Petronius for "universe," which is merely Greek τὰ πάντα; and *olibanum*, the frankincense of commerce, which appears to be Greek ὁ λίβανος (*Bible Educator*, i. 374; *Bib. Dict.* i. 633); *tautology* from Greek ταυτολογία, *i.e.* τὸ-αὐτό-λογία, "the-same-(thing)-saying." For the meaning compare besides *chrysolite*, Welsh *eurfaen* (*i.e. eur-maen*), "gold-stone," and the following :—

The gold color in the Topaze gaue it the name Chrysolith.—*Holland, Plinies Nat. Hist.* ii. 630.

The golden stone is the yellow topaz.—*Bacon, Natural History.*

To blasoune therin vertuys stanis, gold Is
More precious than oucht that ma be set.
In it bot *stonne goldy*, as *thopasis*.
Scotch Poem on Heraldry, l. 73 [*Book of Precedence*, E.E.T.S. p. 96.]

Pliny mentions a report of King Juba that this stone was first brought from an island called Topazas in the Red

Sea, which is probably a fiction with a view to bring it into connexion with Greek τοπάζειν, to aim at or guess.

The which is oftentimes so mistie that sailers haue much ado to find it, whereupon it tooke that name: for in the Troglodytes language (saith he) *Topazin* is as much to say, as to search or seek for a thing.—*Holland, Plinies Nat. Hist.* ii. 618.

So *thurlepole*, quoted in Nares (ed. Halliwell and Wright) as one of the "great fishes of the sea," from *Castell of Health*, 1595, evidently stands for *th' hurlpole* or *th' whirlpool*, the old name of a species of whale. See further under WHIRLPOOL, p. 434, where *thurle polle* is quoted from Russell's *Boke of Nurture*.

It may be further noted that τόπαζος is a rare word in Greek, and that other names for precious stones in that language are of Semitic origin, having no doubt been introduced by Phœnician merchants, *e. g.* ἴασπις, jasper, Heb. *yâshpheh*; σάπφειρος, sapphire, Heb. *sappîr*. Compare Pusey, *On Daniel*, p. 646 (3rd. ed.).

TUILM, a Gaelic name for the elm (Shaw), is no doubt for *an-t-uilm*, the elm, where the *t* belongs to the article. Compare Ir. *uilm*, *ailm*, elm, = Lat. *ulmus* (Pictet, i. 221).

TYBURN, west of London, was originally *Teybourne* (Stow) or *Th'Eybourne*, *i.e.* "the Eye bourn," named from the little river *Eye* or *Aye*, which also has given its name to *Hay Hill*, formerly *Aye Hill*; *Ebury*, the "bury" on the Eye, the old name for Pimlico, surviving in *Ebury Street*; and perhaps *Hyde Park* for *Heye Park*. (See Stanley, *Memoirs of Westminster Abbey*, pp. 8, 195.)

U.

UMPIRE, old Eng. *an oumper* or *owmpere*, an incorrect form of *a nowmpere*, or *nompeyre*, from old Fr. *nompair*, odd (Cotgrave), Lat. *non par*, not equal; as if we wrote *onpareil* for *nonpareil*. An umpire is properly an odd man, or third party, chosen to arbitrate between two litigants, and who standing apart from either side (cf. Lat. *sequester*, from *secus*) will indifferently minister justice. The correct form would be *numpire*. Compare for the loss of *n*, "*an vmbre* hale."—*Cursor Mundi*, l. 419 (Fairfax MS.), for "*a numbre* hale" (Cotton MS.).

An *ovmper*, impar.—*Cath. Anglicum.*

Nowmpere or *owmpere*, Arbiter, sequester. —*Prompt. Parv.*

Chese a mayde to be *nompere* to put the quarrell at ende.—*Test. of Love*, i. 319 [Tyrwhitt].

Robyn þe ropere · arose bi þe southe
And nempned hym for a *noumpere* · þat no debate nere,
For to trye þis chaffare · bitwixen hem þre.
Vision of P. Plowman, B. v. 338 (ed. Skeat).

Sylvester says that spirits—

'Twixt God and man retain a middle kinde:
And (*Vmpires*) mortall to th' immortall ioyne.
Du Bartas, p. 177 (1621).

With this meaning of the word as a third party called in to arbitrate when two disagree, compare the synonymous usages, Scot. *odman* or *odisman*, one having a casting vote (Jamieson); *overman* or *oversman* (Veitch, *Poetry of Scot. Border*, p. 307); *thirdsman* (Scott, *St. Ronan's Well*); Cumberland *thirdman*, an umpire (Dickinson); Sp. *tercero* (from *tertius*), a thirdman, a mediator, *terciar*, to mediate (Stevens); Fr. *entiercer*, to sequester or put into a third hand (Cotgrave), Low Lat. *intertiare* (Spelman, Du Cange).

USCIGNUOLO (It.), the nightingale, for *luscignuolo* (Lat. *luscinia*), understood as *il uscignuolo*.

V.

VAILS, profits accruing to servants, is from old Eng. *avail*, profit, no doubt misunderstood as *a vail*, and afterwards used in the plural.

You know your places well;
When better fall, for your *avails* they fell.
Shakespeare, All's Well that Ends Well, iii. 1, 22.

VALANCHE (Smollett), and *vollenge*, occasional forms of *avalanche* (Davies, *Supp. Eng. Glossary*), apparently understood as *a valanche*.

VAMBRACE, VANCOURIER, VANGUARD, } English forms of Fr. *avant-bras*, armour for the arm (Cotgrave),

avant-coureur, and *avant-garde*, the initial *a* being in each case probably mistaken for the indefinite article. Compare Vamp, p. 420, for *avampé*.

Venture has originated in a misunderstanding of the old word *aventure* as *a venture*, Fr. *aventure*, from Low Lat. *adventura*, a thing about to come or happen, and so an uncertainty. The original and proper form of the phrase *at a venture* was *at aventure*. See Eastwood and Wright, *Bible Word-book*, s.v.

But *at aventure* the instrument I toke,
And blewe so loude that all the toure I shoke.
S. Hawes, Pastime of Pleasure, cap. xxvi. p. 115 (Percy Soc.).

The enemies *at auenture* runne against theyr engines.—*Hall, Chron.* 1550, Hen. V. p. 16 *b*.

He was some hielding Fellow, that had stolne The Horse he rode-on: and vpon my life Speake *at aduenture*.
Shakespeare, 2 Hen. IV. i. 1 (l. 59), 1623.

[The Globe ed. here has "spoke *at a venture*."]

A certain man drew a bow *at a venture*.—*A. V. 1 Kings* xxii. 34.

Compare *a vantage* for *a(d)vantage*:—

Therefore to them which are young, Salomon shews what *a vantage* they have above the aged.—*H. Smith, Sermons*, 1657, p. 216.

Vangeliste, a frequent old Eng. form of *evangelist*, understood probably as *a vangelist*. Wycliffe has *vangelie* (1 Tim. i. 11) for *evangel* or gospel. So old Eng. *lowance* for *allowance*; *rithmetique* (B. Jonson) for *arithmetic*; *ringo* (Howell) for *eringo*.

Sayn Mathew the *wangeliste*.
Eng. Metrical Homilies, p. 34 (ed. Small).

Vow stands for the ordinary old Eng. *avow* or *avowe* (*Prompt. Parv.*), frequently in texts misprinted *a vow*, a derivative of old Eng. *avowen*, old Fr. *avouer*, from Lat. *advotare*. "This *avow*."—*Chaucer, C. Tales*, 2416; "[He] perfourmed his *auowe*."—*Legenda Aurea*, p. 47 (Way).

A-wowyn, or to make *a-wowe*, Voveo.—*Prompt. Parv.*

I make myne *avowe* verreilly to Cryste.
Morte Arthure, l. 308.

Compare *beatilles*, an old culinary word for the giblets of fowl (Bailey, Wright), representing Fr. *abatis*. So *tender*, a small vessel attendant on another, is properly *attender*, evidently mistaken for *a tender*.

Vowtre, frequently found in old writings for *avowtry*, adultery, old Fr. *avoutrie*. See Advowtry, p. 3.

þat man how [=ought] to curse for crime of *vowtre*.—*Apology for Lollards*, p. 21 (Camden Soc.).

On sleþ an oþer bi . . . vowtrand or doing *a vowtri*.—*Id.* p. 87.

W.

Whittle, an old word for a knife (Shakespeare), whence *whittle*, to cut away, is a corruption of old Eng. *thwitel* (from A. Sax. *þwitan*, to cut), perhaps mistaken for *th' witel*, "the wittle." Lancashire *thwittle*, a knife (E. D. Soc.). Compare *riding* for *thriding*, *i.e.* thirding, the third part of a county.

WORDS CORRUPTED THROUGH MISTAKES ABOUT NUMBER.

Substantives ending in *-s*, *-se*, or *-ce*, which consequently either in sound or form simulate the appearance of plurals, are often popularly mistaken as such, and constructed with verbs in the plural. I have observed a class of Sunday School children in repeating their collect almost unanimous in thinking it due to grammar to say "forgiving us those things whereof our *conscience are* afraid."

Randle Holme, on the other hand, has "*Innocence* Day" (*Academy*, p. 131, 1688) for *Innocents' Day*. The claimant in the Tichborne trial, when questioned incidentally about "the *Marseillaise*" replied that he did not know "them."

Even the most correct speakers will not hesitate to say, "Where *riches are*, some *alms are* due." In some instances popular errors of this kind have so far reacted on the form of the word that new singulars have been evolved to correspond to the imaginary plural. Hence such words as *a pea*, *a cherry*, for *a pease*, *a cherries*, *sherry* for *sherris*, &c.

Instances of the contrary mistake, plurals being turned into singulars, are not wanting. Implements consisting of two inseparable parts, though plural in form, are generally treated as singulars, *e.g. a bellows*, *a pincers*, *a scissors*, *a tongs*.

In Middlesex, *a habs* or *haps*, used popularly by the common folk for a painful sore or gathering, is evidently an imaginary singular of the plural-sounding word *abscess* (Cockneycè *habscess*). At different times I have heard the sentences, "My daughter has a *habs* in her jaw;" "My husband has a bad *haps* under his arm."

So *rice* (old Fr. *ris*) was once taken for a plural:

Nym *rys*, and lese *hem*, and wasch *hem* clene.—*Warner, Antiq. Culin.* p. 39.

Li zozo, a bird, in the Creole patois of Mauritius, is from Fr. *les oiseaux* sounding to the ear as *le soiseau* (*Athenæum*, Dec. 31, 1870, p. 889). In the same dialect *zot*, another (for *'s'aut'*), is from Fr. *les autres*.

In the Hebrew of Job v. 5, the word *tzammim*, an intriguer, having all the appearance of a plural (like our *alms* or *riches*), has actually been so taken by the Targumist, who renders it "robbers" (Delitzsch, *in loc.*).

These various irregularities have in fact arisen from a misguided endeavour to be regular, and they furnish curious examples of what may be termed the "pathology" of grammar (*Philog. Soc. Trans.* 1873-4, p. 259).

A.

Aborigine, sometimes ignorantly used as a singular of *aborigines*, Lat. *aborigines*, a word found only in the plural.

An *aborigine* of some region not far removed from the equator.—*Church Record* (Dublin), Dec. 1869, p. 18.

To the European sense of right they united the desperate energy of the *aborigine*.—*The Standard*, July 18, 1882, p. 5.

Similarly *relic* is a word, like "remains," originally employed only in

the plural, old Eng. *relikes*, Fr. *reliques*, Lat. *reliquias*, acc. of *reliquiæ*, relics.

AGATE (for *achate*) stands for old Eng. *achates*, which was no doubt mistaken for a plural, but is really borrowed from Lat. and Greek *achates*, a stone named from the river Achates in Sicily near which it was discovered.

Onyx and *achatis* both more & lesse.
Play of the Sacrament, Philog. Soc. Trans. 1860-1, p. 110.

His stone and herbe as saith the scole
Ben *achates* and primerole.
Gower, Conf. Amantis, iii. 130.

Achate, the precious stone *Achates*.—*Cotgrave*.

ALMS, now always regarded as a plural because it ends in *-s*, so that it would be "bad grammar" to say "*alms was* given to the poor." It is really a singular, being the mod. form of old Eng. *almes*, or *almesse*, A. Sax. *almesse*, or *ælmæsse*, which is merely a corrupted form of L. Lat. *eleëmosyna*, from Greek *ἐλεημόσυνē*, pity (compare our "charity"). "*Eleemosynary* aid" is merely *alms* "writ large." Compare AELMESSE, p. 4. The A. V. is inconsistent in its usage :—

[He] asked *an alms*.—*Acts* iii. 3.
Thine *alms are* come up for a memorial before God.—*Id.* x. 4.
Alms *is* a good gift unto all that give *it*.—*Tobit* iv. 11.
The *alms* of a man *is* as a signet with him.—*Ecclus.* xvii. 22.
Fruits, as it were, fastened on externally, *alms* given that *they* may be gloried in, prayers made that they may be seen.—*Abp. Trench, Miracles*, p. 336 (9th ed.).

Wycliffe's pun on *almes* and *all-amiss* shows how the word was pronounced in his time :—

þe endowynge of þe clergy wiþ worldly lordeschipe owȝt not to be callid *almes*, but rather *alle a mysse* or wastynge of goddis goodes.—*Unprinted Eng. Works of Wyclif*, p. 388 (E. E. T. S.).
But now þorou þis perpetual *alamysse* þat þe clerkis and religious folke callen *almes*, cristes ordenaunce is vndo.—*Id.* p. 389.

ANCHOVY is a corruption of *an anchovies*, or *anchoves*, Dut. "*ansjovis*, anchoves."—*Sewel*, 1708.
See above, p. 8.

ASSETS, a legal term and apparent plural, as when we say "no *assets* are forthcoming," is only an Anglicized form of Fr. *assez*, sufficient (*i. e.* to discharge a testator's debts and legacies), old Eng. *assetz* (*P. Plowman*), from Lat. *ad satis*. The word, therefore, is not, as generally understood, plural, but singular.

The value of the tenant's right is an available asset against his debt to the landlord.—*The Standard*, July 22, 1882.

Old Eng. forms are *aseth*, *asseth*, *aseeth* (= satisfaction), which appear to be fictitious singulars.

þerfor make to god *a-seeþ* for synne . . . Many men maken *aseeþ* bi sorrow of herte.—*Wyclif's Unprinted Eng. Works*, p. 340 (E. E. T. S.).

AUROCH. Dr. Latham mentions that he has met some instances of "an auroch" being used, as if the singular of aurochs (*Dict.* s.v. Bonasus)—a mistake pretty much the same as if we spoke of an *oc* instead of an *ox*, *ochs* being the German for *ox*.
It is strange to find an eminent philologer like Mr. T. L. K. Oliphant speaking of our fathers "hunting the *auroch*" (*Old and Middle Eng.* p. 13).

AXEY (Prov. Eng.), the ague, is a feigned singular of *access*, mistaken for a plural, as if *axeys*. See AXEY, p. 15, and NABSY, p. 581.

The tercyan ye quartane or ye brynnyng *axs*.
Play of the Sacrament, l. 611 (Philolog. Soc. Trans. 1860-1).

B.

BAIZE, a woollen stuff, now used as a singular, was originally a plural, viz. *bayes* (Cotgrave), plu. of *bay*, Fr. *baye* (Dan. *bai*, Dut. *baai*), originally, perhaps, cloth of a *bay* colour (Fr. *bai*).—Skeat, Wedgwood. Compare Fr. *bureau* (O. Fr. *burel*, O. Eng. *borel*), orig. coarse cloth of a russet colour, from Lat. *burrus*, reddish.

Baye . . . the cloth called *bayes*.—*Cotgrave*.

BALANCE (Fr. *balance*, Lat. *bi-lancem*, "two-platter"), from its sounding like a plural and signifying two scales, is used by old writers as a plural. "A peyre of *Ballaunce*."—Drant (Morris, *Accidence*, p. 98).

Reprooue our *ballance* when they are faultie.—*Gosson, School of Abuse*, p. 54.

Are these *ballance* here, to weigh the flesh.
Merchant of Venice, iv. 1.

BARBERRY is a corruption of Fr. *berberis*, Low Lat. *berberis*, Arab. *barbáris* (Skeat), perhaps understood as *barberries*, a plural. Compare *heresy*, O. Fr. *heresie*, from Lat. *hæresis*, Greek *haíresis*, the taking up (of a wrong opinion), which is much the same as if *analysy* had been formed out of *analysis*, Greek *análusis*. Shenstone somewhat similarly uses *crise* (Fr. *crise*) for *crisis*. See DOSE below.

Behold him, at some *crise*, prescribe
And raise with drugs the sick'ning tribe.
Progress of Taste, pt. iv. l. 56.

BELLOWS, now used as a singular, was originally the plural of old Eng. *belowe* (*Prompt. Parv.*), a bag, another form of the old Eng. *beli*, *bali*, A. Sax. *bælig*, a bag (Skeat). A *bellows* is properly a pair of leathern blow-bags joined together (Ger. *blase-balg* = Lat. *folles*).

þe deouel . . . muchele3 his *beli* bles.—*Ancren Riwle*, p. 296.

[The devil increaseth with his bellow(s) the blast.]

BIBLE, Fr. *bible*, Lat. *biblia*, is the Greek βιβλία, books, the sacred writings, plural of βιβλίον, a book. The Latin word was sometimes taken as a fem. sing. substantive. See Westcott, *The Bible in the Church*, p. 5; Smith, *Bible Dict.* i. 209.

BIGA, and *quadriga*, used by later Latin writers for a chariot, are in earlier writers properly plurals, *bigæ*, *quadrigæ*, standing for *bijugæ*, *quadrijugæ* (sc. *equæ*), a double yoke, or quadruple yoke, of mares drawing a chariot. For these and other plural forms in Latin, see *Philog. Soc. Trans.* 1867, p. 105.

BLOUSE, a smock-frock, Fr. *blouse*, is from old Fr. *bliaus*, which is the plural of *bliaut*, a rich over-garment (see Skeat, *Etym. Dict.* s.v.).

BODICE, a stays, was originally a plural, the word being a corruption of *bodys* (Fuller), or "a pair of *bodies*" (Sherwood), *i.e.* a front and back body laced together. Compare *dice* for *dies*, and *pence* for *pennies*.

Sometimes with sleeves and *bodies* wide,
And sometimes straiter than a hide.
Sam. Butler, Works, ii. 164, l. 30 (ed. Clarke).

With the plural *bodices* (= *bodies-es*) compare *oddses* used by Butler.

Can tell the *oddses* of all games,
And when to answer to their names.
Sam. Butler, Works, ii. 155, l. 66 (ed. Clarke).

Like rooks, who drive a subtle trade,
By taking all the *oddses* laid.
Id. ii. 286.

BRACE, a pair, is the old Fr. *brace*, "the two arms," from Lat. *brachia*, the arms, plu. of *brachium*, an arm (Skeat).

BRACKEN, coarse fern, is properly the old plural in *-en* (Mid. Eng. *braken*, A. Sax. *braccan*) of *brake* (1, a fern, *filix*.—*Prompt. Parv.*; 2, a thicket), A. Sax. *bracce*, a fern. Thus *bracken* = brakes (see Skeat, s.v., and Prior).

BREE, a name for the gadfly in the Cleveland dialect and in N. English, from *breese*, A. Sax. *briosa*, *brimsa*, Swed. and Dan. *brems* (Ger. *bremse*), the original word evidently having been mistaken for a plural. Similar corruptions are the following, given in Wright, *Prov. and Obsolete Dictionary*: Essex *blay*, a blaze (as if *blays*); *chimy*, a shift, from *chemise* (as if *chimies*); *furny*, a furnace (as if *furnies*); Somerset *may*, a maze (as if *mays*); *pray*, a press or crowd, formerly spelt *prease* (as if *prays*).

The learned write an insect *breeze*
Is but a mongrel prince of bees,
That falls before a storm on cows
And stings the founders of his house.
Butler, Hudibras, Pt. III. ii. l. 4.

BREECHES is a double plural (as incorrect as *geeses* would be); *breech*, O. Eng. *breche*, *breke*, A. Sax. *brêc*, being already the plural of *brôc*, just as O. Eng. *téth* (teeth) is of *tôth*, *fét* (feet) of *fôt*, &c. So Icel. *brækr* is the plural of *brók*. See BREECHES, p. 38.

Breche or *breke*, Braccæ.—*Prompt. Parv.*

He dide next his whyte lere
Of cloth of lake fyn and clere
A *breech* and eek a sherte.
Chaucer, Sir Thopas, l. 2049.

The plural *hors-es* is a refinement on the old Eng. and A. Saxon, which has *hors* for both plural and singular, pretty

much as if we were to speak of *sheeps* and *deers*. We still say a battery, &c., of so many horse.

So scholde *hors* be drawe yn þe same wyse.
Trevisa, Morris and Skeat Specimens, ii. 239, l. 108.

Broccoli is properly the plural of It. *broccolo*, a small sprout (Prior), a dimin. of *brocco*, a shoot (Skeat). Compare Celery. The elder Disraeli has "a *banditti*," properly plu. of It. *bandito*, an outlaw (*Calamities of Authors*, p. 130).

Broth, in the provincial dialects, is frequently treated as a plural, *e.g.* "a few broth," "Theeas *broth* is varry good."—Holderness dialect (E. Yorkshire), "*They* are too hot" (Cambridgeshire). This is perhaps due to a confusion with the synonymous words *brewis*, *brose*, old Eng. *browes*, *browesse*, O. Fr. *broues*, which were used as plurals (Skeat). However, *brose* seems to be itself a singular, from Gael. *brothas*. Compare Porridge below.

Burial, formerly *beriel*, is a fictitious singular of old Eng. *burials*, *beryels*, *byrgels*, which, though it looks like a plural, is itself a singular, A. Sax. *birgels*, a tomb. Compare old Eng. *rekels*, incense, and Riddle and Shuttle below.

And was his holie lichame leid in *burieles* in þe holie sepulcre, þat men sechen giet in ierusalem.—*Old Eng. Homilies*, 2nd Ser. p. 21 (E. E. T. S.).

Prof. Skeat quotes "*Beryels*, sepulchrum."—Wright, *Vocabularies*, i. 178; and "An *buryels*."—*Robt. of Glouc.* p. 204.

Wycliffe is credited with having invented the quasi-singular form *biriel* (*Matt.* xxvii. 60), *buriel* (*Mark* vi. 29). See Skeat, *Notes to P. Plowman*, p. 430.

That þat blessed body · of *buriels* sholde aryse.
Vision of P. Plowman, C. xxii. 146.

C.

Capers, used as the name of a sauce, seems to have been properly a singular, *capparis*, the caper-shrub, in Wycliffe, taken directly from Lat. *capparis*, Greek *kápparis*, a caper-plant. The French have also made the word a singular, *câpre*, O. Fr. *cappre*.

A locust schal be maad fat, and *capparis* schal be distried.—*Wycliffe, Eccles.* xii. 5.

Gerarde, while noting "it is generally called *Cappers*, in most languages; in English *Cappers*, *Caper*, and *Capers*" (*Herbal*, p. 749), himself uses the form *caper*.

Celery, Fr. *céleri*, from prov. It. *seleri* (Skeat), or *sellari*, which appears to be the plural of *sellaro*, *selero*, a corruption of Lat. *selinum*, Greek *sélinon*, a kind of parsley (Prior, *Pop. Names of Brit. Plants*).

So Fr. *salmis* seems to be a double plural formed by adding *s* to *salmi*, from It. *salami*, salted meats, plu. of *salame* (Skeat).

Cherry is a corrupt singular of *cheris*, mistaken for a plural, but really an Anglicized form of Fr. *cerise*, from Lat. *cerasus*, a cherry-tree. Compare *merry* (the fruit) from *merise*, *sherry* from *sherris*, &c.

Cherubin, or *cherubim*, the Hebrew plu. of *cherub*, is often incorrectly used in old writers as a sing. making its plural *cherubins* or *cherubims*.

Patience, thou young and rose-lipp'd *cherubin*. *Othello*, iv. 2, l. 63.

Still quiring to the young-eyed *cherubins*.
Merchant of Venice, v. i. l. 62.

Thou shalt make two *cherubims* of gold.—*A. V. Exodus* xxv. 18.

A fire-red *cherubinnes* face.—*Cant. Tales*, 626.

For God in either eye has placed a *cherubin*.
Dryden, Poems, p. 511, l. 156 (Globe ed.).

Children is a double plural, formed by adding the old plural formative *-en* (as in *ox-en*, prov. Eng. *housen*, houses) to *childre* or *childer*, which in old Eng., as still in prov. Eng. (*e.g.* in Lancashire and Ireland), is the plural of *child* (Carleton, *Traits of Irish Peasantry*, p. 219; *Philolog. Soc. Proc.* i. 115); A. Sax. *cildru*, infants. *Childermass* was the old name of Innocents' Day.

He sal say þan, "Commes now til me,
My fadir blissed *childer* fre."
Hampole, Prick of Conscience, l. 6148.

Myry tottyr, *chylderys* game. Oscillum.—*Prompt. Parv.*

He was near eighty, ... and had had a matter o' twenty *childer*.—*Mrs. Gaskell, Life of C. Brontë*, ch. ii. p. 15.

In soru sal þu bi *childer* bere.
Cursor Mundi, l. 904 (Göttingen MS.).

Compare *brethren*, i.e. *brether* (= brothers, *Percy Fol. MS.*) + *en*; old Eng. *sisteren*, *lambren*, lambs, *calveren*, calves.

King Robous let make 2 *calveren* of gold.—*Mandeville, Voiage and Travaile*, p. 105 (ed.).

Feede thou my *lambren*.—*Wycliffe, S. John* xxi. 15.

CHINEE, a popular name for a Chinaman in some parts of America, as in Bret Harte's "heathen *Chinee*," is an assumed singular of the plural sounding word *Chinese*. On the other hand, Chinamen are called *Chineses* by Sam. Butler and Milton (*Par. Lost*, iii. 438). By a similar blunder sailors speak of a *Portugues* for a *Portuguese*, and a *Maltee* for a *Maltese* (see *Philolog. Soc. Trans.* 1873-4, p. 253). It has even been supposed that *Yankee* stands for *Yankees*, a North American Indians' attempt to pronounce *English*, *Anglais*, .

The vulgar adjective from Malta, used by sailors and others in this island, is *Maltee*. I suppose they argued that as the singular of *bees* is *bee*, so the singular of *Maltese* is *Maltee*. Carrying their principle one step further, it seems to me that *cheese* ought to be plural and *chee* singular.—*Sir G. C. Lewis, Letter to Sir E. Head*, 1857.

COPPS, used by Tusser (1580) as a quasi-singular (prov. Eng. *coppy*) of *coppice* (old Fr. *copeis*, cut-wood, brushwood, from *coper*, to cut. Mod. Fr. *couper*), misunderstood as *coppies*.

Fence *copis* in
er heawers begin.
Five Hundred Pointes (E. D. Soc.), p. 102.

CORPSE, formerly spelt *corps*, is frequently in old writers used as a plural, like *remains* (Lat. *reliquiæ*), as if there were a sing. form *cory*, which, indeed, there is in Scottish. The final *-s* is a part of the word, old Fr. *corps*, Lat. *corpus*, a body.

The *corps* of men of quality . . . *are* borne through the porch.—*Fuller, Pisgah Sight*, 1650, p. 247.

His corpus were spared by speciall command.—*Id.* p. 250.

His soule thereby was nothing bettered
Because his *corps were* bravely buried.
Fuller, Davids Heavie Punishment, st. 38.

Some men . . . have in their breathless *corps* . . . suffered a kind of surviving shame.—*Pearson, Exposition of the Creed*, Art. iv.

His *corps were* very honourably attended.—*Letter*, 1672, in *Athenæ Oxonienses*, i. 81 (ed. Bliss).

The hall is heaped with *corps*.
Dryden, Cymon and Iphigenia, 607.

[He was] brought hame a *corp*.—*Noctes Ambrosianæ*, i. 179.

A *corp* set up on end by some cantrip.—*Id.* 161.

CUTS, in the phrase "to draw *cuts*," *i.e.* to draw lots, especially with *cut* strips of paper, seems to be properly a sing., being identical with Welsh *cwtws*, a lot, *cwtsyn*, a lot, a ticket. So the plural should be *cutses*, and *cut* is an imaginary sing.

Now draweth *cutte*, for that is min accord.
Chaucer, Cant. Tales, l. 827.

CYCLOP, a fictitious singular (Pope, Macaulay) of *Cyclops*, Lat. *cyclops*, Greek *kuklops*, "circular eye," mistaken for a plural; *e.g.* Borrow's *Gypsies*, p. 88. So *Æthiop* (Shakespeare) for *Æthiops*.

Taking from the God-foe Polypheme
His only eye; a *Cyclop*, that excelled
All other *Cyclops*.
Chapman, Odysseys, i. 120.

So wrought the *Cyclop*.
Id. x. 554.

The *Cyclops* did their strokes repeat.
Dryden, Threnodia Augustalis, 441.

A *Cyclops*, tending the fire, to the cornets began to sing.—*B. Jonson, Mercury Vindicated* (*Works*, p. 595).

Heer a huge *Cyclop*, there a pigme Elf.
J. Sylvester, Du Bartas, p. 92.

D.

DOSE. The original form of this word was *dosis* (Bacon), being the Greek *dósis*, a giving (cf. Ger. *gift*), which was probably mistaken for a plural.

A sugared *dosis*
Of wormwood, and a death's-head crown'd with roses.
H. Vaughan, Silex Scintillans, 1650 (p. 146, ed. 1858).

So *eclipse* from *eclipsis* (Gk. *ekleipsis*); *effigie* (*effigy*), originally an *effigies* (Lat. *effigies*); *ecstasy*, at first spelt *ecstasis*.

E.

EAVE, sometimes incorrectly used as if the singular of *eaves*, which is old Eng. *euese*, A. Sax. *efese*, Icel. *ups*, an "overing" or projection. The plural is *eaveses*. Compare prov. Eng. *easing* for *eavesing*.

Avant-toict, An house-*eave*, easing.—*Cotgrave.*

Scollops are osier twigs . . . inserted in the thatch to bind it at the *eve* and rigging. —*W. Carleton, Traits and Stories of Irish Peasantry*, vol. i. p. 87 (1843).

Metal *eave* gutters at 2d. per foot.—*Irish Times*, Dec. 12, 1868.

Mousche, . . . a spie, *Eave*-dropper, informer.—*Cotgrave.*

EFFIGY, a modern formation from *effigies* (Lat. *effigies*), popularly mistaken as a plural, just as if *sery* were manufactured out of *series*, or *congery* from *congeries*.

So does his *effigies* exceed the rest in liveliness, proportion, and magnificence.—*Ward, London Spy*, p. 170.

As mine eye doth his *effigies* witness
Most truly limn'd and living in your face.
As You Like It, ii. 7, 194.

Similarly *specie*, or *specy*, is sometimes popularly used instead of *species*, "This dog is a different *specie* from the French breed."

Loud thunder dumb, and every *speece* of storm,
Laid in the lap of listening nature, hush'd.
B. Jonson, Sad Shepherd, iii. 1.

F.

FLEW, or *flue*, down, feathery dust, seems to be an imaginary sing. of prov. Eng. *flooze* (or *fleeze*), Frisian *fluus*, Dut. *vlies*, *pluis* (*Philolog. Soc. Trans.* 1856, p. 202). Compare Lancashire *floose* or *floss*, loose threads or fibres (E. D. Soc. *Glossary*), "a *floose* o hay" (*Tim Bobbin*). These words are probably identical with It. *floscia*, sleave silk, Venet. *flosso*, from *Lat. fluxus*, flowing, loose; whence also *flush*, a flow, and Lanc. *floos*, a sluice, and prov. Eng. *fluke*, waste cotton. *Flue*, a chimney passage, is a corruption of *flute*. Compare FLUKE.

FLUKE, or *flook*, a Scottish word for diarrhœa, is evidently an imaginary singular of *flux* (*e.g. A. V. Acts* xxviii. 8), understood as *fluk-s*, Fr. *flux*, Lat. *fluxus*, a flowing. Similarly prov. Eng. *flick* or *fleck*, the down of animals, has been formed from *flix*, the fur of a hare (Kent), akin to old Eng. *flex*, flax (Chaucer), A. Sax. *fleax*.

His warm breath blows her *flix* up as she lies.
Dryden, Annus Mirabilis, 132.

FROG ought, perhaps, etymologically, to be a *frogs* or *froks*, as we see by comparing its old Eng. form *frosk*, A. Sax. *frox*, *frosc*, with Icel. *froskr*, O. H. Ger. *frosc*, Dut. *vorsch*, Ger. *frosch*, prov. Eng. *frosh*. It would be an analogous case if we had made a *tug* out of A. Sax. *tux*, *tusc*, a *tusk* or *tush*, or an *og* or *och* out of *ox* (Ger. *ochs*). The plural of A. Sax. *frox* is *froxas*. However, I find Prof. Skeat quotes an A. Sax. *froga*. Can this be a secondary form evolved from *frox* after having been resolved into *frocs* or *frogs?*

Frosg, or *frosk*, a frog.—*Peacock, Lonsdale Glossary.*

FURZE, though now always used as a singular, *e.g.* "The furze is in bloom," seems to have been originally a plural, being spelt *furres* and *furrys*, and Turner in 1538 says, "Alii *a furre* nominant." Prof. Skeat, however, gives A. Sax. *fyrs*. Gerarde has *furzes* (*Herbal*, 1138).

G.

GALLOWS, now used always as a singular, a gibbet, is strictly speaking a plural, old Eng. *galwes*, plu. of *galwe*, A. Sax. *galga*, a cross (Skeat), and perhaps denoting two crosses or cross-pieces put together to form a gibbet. Compare STOCKS below.

GENTRY, old Eng. *gentrie*, is a quasi-singular formed from old Eng. *gentrise*, old Fr. *genterise*, another form of *gentillece*, gentleness. See GENTRY, p. 140.

Vor cas þat myȝte come, vor hyre *gentryse*.
Robert of Gloucester, Chronicle, p. 434.

GRECE, in old Eng. a step, also spelt *grees* (Wycliffe, *Esd.* viii. 4), is apparently from the plural of *gre*, Fr. *gré*, Lat. *gradus* (Way), like *a stairs*. Lancashire *greese*, stairs, steps (E. D. Soc.).

Grece, or tredyl, Gradus.—*Prompt. Parv.*
Degré, a staire, step, *greese*.—*Cotgrave*.

GREENERY, used for verdure, an aggregate of green things, formed apparently from analogy to *shrubbery*, *fernery*, *perfumery*, *mercery*, is as anomalous as *bluery* would be. It is perhaps, as H. Coleridge suggests, a corruption of old Eng. *greneris*, green branches (*Glossarial Index*), from *grene*, green, and *ris*, a branch, A. Sax. *hris*. Compare GENTRY above.

What is þer in paradis
Bot grasse and flure and *grene-ris*.
Land of Cockaygne, l. 8 (Philolog. Soc. Trans. 1858, pt. ii. p. 156).

GRIPE, an old English word for a griffin or vulture, is a quasi-singular of Lat. *gryps*, Greek γρύψ.

Tantalus thirste, or proude Ixions wheele,
Or cruell *gripe* to gnawe my growing harte.
Tragedie of Gorboduc, 1561, ii. 1 (p. 114, Shaks. Soc. ed.).

The *gripe* also beside the bere.
Halliwell, Archaic Dict.

The *grype* is foure fotedde and lyke to the egle in heed and in wynges.—*Trevisa, Bartholomæus*, p. 171 (1535).

Vpon the topp a *gripe* stood,
Of shining gold, fine & good.
Sir Lambewell, l. 806 (*Percy Fol. MS.* i. 148).

Alas haue I not paine enough my friend,
Vpon whose breast a fiercer *Gripe* doth tire
Than did on him who first stale downe the fire.
Sir P. Sidney, Astrophel, 14, p. 571 (ed. 1629).

GROUSE seems to be a fictitious form first found about 1668. The older word is *grice* (Cotgrave), derived from old Fr. *griesche*, *poule griesche*, or *greoche*. As *mice* implies a sing. *mouse*, and *lice*, *louse*, it was supposed that *grice* involved a sing. form *grouse*, which was invented accordingly (see Skeat, s.v.). Contrast *tit-mice* incorrectly evolved out of *titmouse*. *Griesche*, *greoche*, is said to have meant originally the Grecian or Greckish bird (Lat. *Græciscus*). Compare "*grig hens*, called Hadrianæ" (Holland, *Pliny*, i. 298), apparently from Fr. *grecque*, *grégois*, *grégeois*, = *griesche*, Greek; like old Eng. "fyr *gregys*," from Fr. feu *grégeois* (or *grégois*), "Greek fire"; and "merry *grig*" for "merry *Greek*." Lancashire *grug*, a dandy hen (E. D. Soc.).

H.

HEKINOK, used by a Sussex peasant as a singular of *equinox*.

History do tell us a high tide came up upon the *hekinok*, and what could stand against that?—*L. Jennings, Field Paths and Green Lanes*, p. 3.

I.

IGNORAMI, a learned plural of *ignoramus*, occurs with curious infelicity in a scientific review of a work of Mr. Darwin's:—

Indeed, among the younger *savants*, who have, as it were, been born into the Darwinian atmosphere, there is a tendency to pooh-pooh doubts regarding their pet hypothesis as the mad ravings of *ignorami*.—*The Standard*, Nov. 25, 1880, p. 2.

Lat. *Ignoramus*, "we are ignorant" (1st pers. plu. pres. indic.), is the legal formula by which a grand jury throw out an indictment for want of sufficient evidence.

Hiati is known to have been used instead of *hiatuses*, and even *omnibi* has been heard from the lips of an old gentleman of classical proclivities. These are what may be called the pitfalls of pedantry. So Fr. *maître aliboron*, an ignorant man who pretends to know everything, is said to have originated in a lawyer using *aliborum* as a genitive plural of *alibi*, as if it were a noun of the second declension (Huet in Scheler). Thackeray heard an old lady speak of some taking their *affies-davit*—like *letters-patent!*

Let *ignoramus* juries find no traitors,
And *ignoramus* poets scribble satires.
Dryden, Prologue to the Duke of Guise, l. 44 (1682).

Butler has "gross *phœnomenas*" (*Hudibras*, Pt. II. i. 189), and "different *specieses*" (Pt. I. i. 865).

J.

Janeway, a surname, is derived from *Januweys* or *Januayes*, the old form of *Genoese* (Bardsley), which was probably mistaken for a plural, as if we were now to use *Genoee* for *Genoese*. Compare *Chinee*, *Maltee*, *Portuguee*, for *Chinese*, &c.

Jesses, an old word for the straps of a hawk (Shakespeare, *Oth.* iii. 3, 261), is a double plural, and stands for *jects-es*; *jess* being old Fr. *jects*, plu. of *ject* (from *jecter*, to throw, Lat. *jactare*), the jet or casting off of a hawk, that by which a hawk is cast off. Compare *sixpences*, *i.e.* *six-pennies-es*, prov. Eng. *nesses* for *nests-es* (Skeat).

K.

Kexes, hemlock stalks, or *kecksies*, is a double plural, *kex*, hemlock, being itself a plural and standing for *kecks*, Welsh *cecys* (plu.), hollow stalks (Skeat). Compare *pox* for *pocks*.

As dry as a *kex*.—*Lancashire Glossary*, p. 171 (E. D. S.).

Tho' the rough *kex* break
The starr'd mosaic.
Tennyson, The Princess, iv. 59.

Nothing teemes
But hateful Docks, rough Thistles, *Keksyes*, Burres. *Henry V.* v. (2), 1623.

Kine is a double plural (= cowses), and stands for *kie-en* or *ky-en*, *i.e.* old Eng. and Scot. *ky* (cows, A. Sax. *cý*, plu. of *cú*, cow) + *-en*, the old plural ending (as in *ox-en*, *hos-en*). Compare old Eng. *eyne* for *ey-en*, eyes (Skeat). Lancashire *kye*, cows (E. D. S. *Glossary*).

The *kye* stood rowtin' i' the loan.
Burns, The Twa Dogs.

But they hem self that stelen *kyen* oxen and horses, they shal goo quyte and be lordes.—*Caxton, Reynard the Fox*, 1481, p. 78 (ed. Arber).

Knee is in old Eng. *know* (Chaucer, *Prioresses Tale*, st. 6), *cneo* (*Ancren Riwle*), A. Sax. *cneó*, *cneów* (cf. *chough*, from A. Sax. *ceó*). Perhaps the modern form is due to internal vowel change denoting the plural, like old Eng. *geet* (Caxton), plu. of *goat*, *teeth* of *tooth*, &c. *Sheep* and *deer* remain unchanged in the plural, perhaps for this reason, that those words in old Eng. already wear a plural appearance, like *geese*, &c.

Similarly *fleet*, a number of ships, might have originally been a plu. of old Eng. *flote*, a ship, A. Sax. *flota*, Icel. *floti*.

The whiche erle, in kepynge his course or passage, encountryd a myghty *flote* of Flemynges laden with Rochell wyne, and set vpon them and distressyd them and theyr shyppys.—*Fabyan, Chronicles*, 1516, p. 533 (ed. Ellis).

L.

Lache, a defect, failure, remissness, negligence (Richardson), is a mistaken sing. of the legal term *laches* or *lachesse*, slackness, negligence (Bailey), from an hypothetical Fr. *laschesse*, slackness. Similarly old Eng. *nobley* or *noblay*, grandeur, nobleness (*Morte Arthure*, l. 76), seems to be an assumed sing. of *noblesse*, mistaken as a plural. Compare Riches.

Lachesse . . . is he that whan he beginneth any good werk, anon he wol forlete it and stint.—*Chaucer, Persones Tale* (p. 162, ed. Tyrwhitt).

Larick, a Scottish name for the larch tree (Jamieson) is an assumed sing. of *larix*, as if *laricks*, its Latin name, by which it is also known. An exactly similar blunder is the Wallon *lari*, a larch, from old Fr. *larise* (Sigart).

Lea, a meadow, pasture land, seems to be a fictitious singular of *lease*, O. Eng. *lese*, *lesewe*, A. Sax. *læse*, *læsu*, pasture (Ettmüller, p. 159), just as "*lee* of threde, ligatura" (*Prompt. Parv.*), is only another form of *lees* (*Id.*) or *lese* (*Cath. Ang.*), old Fr. *lesse*, Lat. *laxa* (Mod. Eng. *leash*). Compare *pea* for *pease*.

[He] *gǽþ* in and út, and fínt *læse*.—*A. Sax. Vers. St. John* x. 9.

[He goeth in and out and findeth pasture]. He schal fynde *lesewis*.—*Wycliffe, ibid.*

Thi strong veniaunce is wrooth on the scheep of thi *leesewe*.—*Id. Ps.* lxxiii. 1.

[He] made yt al forest & *lese*, þe bestes vorto fede.
Robt. of Gloucester, Chronicle, p. 375.

Sweeps from his land
His harvest hope of wheat, of rye, and pease,
And makes that channel which was shepherd's *lease*.
Browne, Brit. Past, I. ii. p. 52 [Nares].

Browne also spells the word *leyes* (p. 66), whence evidently the prov. Eng. *ley*, a lea or pasture (Wright).

M.

MARQUEE, a large tent, is a fictitious singular of *marquees*, an Eng. spelling of Fr. *marquise* (originally, perhaps, the "tent of a marchioness" or grandee), which was mistaken for a plural (Skeat).

MEANS, intermediate or mediating things which come between the cause and the effect (Fr. *moyens*, Lat. *mediana*), middle measures, is frequently treated as a singular.

By *this means* thou shalt have no portion on this side the river.—*A. V. Ezra*, iv. 16.

A means whereby we receive the same.—*Catechism*.

He possesses one *mean* only of ruining Great Britain.—*Coleridge, The Friend*, i. 256 (ed. 1863).

Compare "A *wakes*" (Hacket, *Century of Sermons*, p. 86), *Wakesses* (Stubs, *Anatomie of Abuses*, p. 95), "A *pains* not amiss" (T. Adams, *Works*, ii. 156), "This great *pains*" (*A. V. 2 Macc.* ii. 27).

Other words seldom found but in the plural are *ashes*, *wages*, and *lees*, though Butler uses *lee*.

All love at first, like generous wine,
Ferments and frets until 'tis fine;
But when 'tis settled on the *lee*,
And from th' impurer matter free,
Becomes the richer still the older,
And proves the pleasanter the colder.
S. Butler, Works, ii. 253 (ed. Clarke).

MERRY, a prov. Eng. word for a wild cherry, is an assumed sing. of Fr. *mérise*, mistaken for a plural. Compare CHERRY. *Mérise* is perhaps a contraction of *mé-cerise*, a bad (*i.e.* wild) cherry (cf. Liège *meserasus*, a wild cherry tree).—Scheler; or from Lat. *mericea*, adj. of *merica*, a berry (Prior).

Isle of Wight *merry*, a small black sweet cherry (E. D. S. *Orig. Glossaries*, xxiii.).

MEWS, stabling, often used as a singular, and sometimes spelt *mewse* (Stow), is the plural of *mew*, old Eng. *mewe*, a house or cage for falcons, old Fr. *mue*, properly a moulting-place, from *müer*, to mou(l)t, or change the coat, Lat. *mutare*.

Mewses is quoted from a regulation of Sir R. Mayne in *Good Words*, 1863, p. 767.

Then is the *Mewse*, so called of the King's falcons there kept by the King's falconer.—*Stow, Survay*, p. 167 (ed. Thoms).

MINNOW, a small fish, is put for *a minnows*, much the same as if we were to speak of *a bellow* instead of *a bellows*. The older forms of the word are *mennous*, *menuse*, *menys*, which Wedgwood traces to Gaelic *miniasg* (= *minor piscis*), little fish.

Menuce, fysche, *Silurus*, *menusa*.—*Prompt. Parv.*

Aforus est piscis, *a menuse*.—*Medulla* (in Way).

Menusa, a *menys*.—*Nominale* [also *Wright, Vocab.* i. 253].

Fr. *menuise*, small fish of divers sorts . . . . a small Gudgeon, or fish bred of the spawn, but never growing to the bignesse of a Gudgeon.—*Cotgrave*.

Compare old Fr. *menuiser*, to minish or make small, Lat. *minutiare*.

MUCK, old Eng. "*mukke*, fimus, letamen" (*Prompt. Parv.*), was in all probability originally *mux*, which came to be regarded as *mucks*; prov. Eng. *mux*, dirt, A. Sax. *meox*; cf. *mixen*, a dung-heap.

Their gownds . . . vagging in the wind or reeping in the *mux*.—*Devonshire Courtship*, p. 17.

Thee wut come oll a dugged and thy shoes oll *mux*.—*Exmoor Scolding*, l. 203.

A quite similar formation to this is the Sussex word *moke* or *moak* for the mesh of a net, a supposed sing. of the older form *mox* (*Brighton Costumal*, 1580), identical with A. Sax. *max*, a net, whence (by resolution into *masc*) came old Eng. *maske*, mesh of a net (*Prompt. Parv.*), Norfolk *mash*, a *mesh*. See also

Parish, *Sussex Glossary*, pp. 76, 135, who quotes:—

No fisherman of the town should fish with any trawl net whereof the *moak* holdeth not five inches size throughout.—*Hastings Corporation Records*, 1604.

Old Eng. *eker*, watercress, which H. Coleridge quotes from *K. Alysaunder*, 6175, seems to be an assumed sing. of A. Sax. *eácerse*, *i.e.* "water-cress."

MUSSULMEN, a mistaken form of *Mussulmans*, see p. 249.

N.

NEPENTHE, the drug which Helen brought from Egypt, is without doubt the Coptic *nibendj*, which is the plural of *bendj* or *benj*, hemp, "bang," used as an intoxicant (Lane, *The Thousand and One Nights*, vol. ii. p. 290). If this be right, the present form of the word which we take from the Greek (*Odys.* iv. 221) has been corrupted by false derivation, *νηπενθές*, "free from sorrow," as if an anodyne or soothing drug (*νη-*, not, and *πένθος*, sorrow). The true form of the Eng. word, as Prof. Skeat notes, is *nepenthes* (Holland), which was probably mistaken for a plural.

NEWS, formerly *newes*, now always regarded as a singular, *e.g.* "What *is* the *news?*" is properly a plural, "new things," Lat. *nova*, Fr. *nouvelles*. Similarly, "this *tidings*," "this *means*," "this *pains*," "this *tactics*," "A *stewes*" (J. Mayne, *Lucian*, 1663, Preface, *sub fin.*), "This *marchis*" (Ellis, *Letters*, i. 65, 3rd ser.).

And wherefore should *these* good *newes* Make me sicke?
Shakespeare, 2 Hen. IV. iv. 2 (1623).

But are *these news* in jest?
Greene, Friar Bacon, &c., *Works*, p. 162.

Seekyng to learne what *news* here *are* walkyng.
Edwards, Damon and Pithias, 1571.

To heare *novells* of his devise.
Spenser, Shep. Calender, Feb.

I can give thee the *news* which *are* dearest to thy heart.—*E. Irving*, in *Mrs. Oliphant's Life of*, p. 148.

The *tactics* of the opposition *is* to resist every step of the government.—*Emerson, Eng. Traits*, p. 83.

O.

ORFRAY, a rich border of gold embroidered work (Fr. *orfroi*), is a quasi-singular of *orfraies* (Bailey), old Eng. *orfraiz*, *orfrais*, or *orfrayes*, from old French *orfrais* (Cotgrave), gold embroidery, which is derived from Low Lat. *aurifrisium*, or *aurifrigium*. Thus *orfrays* is *or-frieze*, a gold frieze or border. See FRIEZE, p. 131.

Armede hym in a actone with *orfraeez* fulle ryche.
Morte Arthure, l. 902 (E.E.T.S.).

Ffretene of *orfrayes* feste appone scheldez.
Id. l. 2142.

With *orfreis* laied was every dele.
Romaunt of the Rose, l. 1076.

Orfrey of a westyment, *Aurifigium*, *aurifrigium*.—*Prompt. Parvulorum.*

P.

PEA, a fictitious singular of *pease*, which was assumed to be a plural form. The old singular form was *a pese* or *pees*, A. Sax. *pisa* (Fr. *pois*), Lat. *pisum*, and the plural *pesen* or *peses*.

And sette peers at *a pese* · pleyne hym wher he wolde.
Langland, Vision of Piers the Plowman, Pass. ix. l. 166, Text C.

And bred for my barnes · of benes and of *peses*.
Id. l. 307.

Hec pisa, *a pese*.—*Wright, Vocabularies*, p. 264.

[He] countede pers at *a peose* · and his plouh boþe.
Vision of P. Plowman, A. vii. 155.

The *Pease*, as Hippocrates saith, *is* lesse windie than Beanes.—*Gerarde, Herbal*, p. 1047.

"The singular form *pea* really exhibits as great a blunder," says Mr. Skeat, "as if we were to develop *chee* as the singular of *cheese*" (*Notes to Piers the Plowman*, p. 166); so we have "that heathen *Chinee*," as a formation from Chinese, though our ancestors even spoke of *Chineses*, and similar instances are *Yankee*, *Portuguee*, *Maltee*, *cherry*, a quasi-singular of *cherris*, Lat. *cerasus*, *merry*, a black cherry, from *merise*, *sherry* from *sherris*, Sp. *Xeres*, *shay* from *chaise*.

Polypi, an incorrect plural (which we inherit from the Latin) of *polypus*, Lat. *polypus*, which should properly be *polypŭs* (gen. *polypodis*), being borrowed from Greek πολύπους (gen. πολύποδος), "many-footed." The strictly correct form would be *polypodes*, as *octopodes* would be instead of *octopi*. A similar error would be *tripi*, as a plu. of Lat. *tripus*, Greek τρίπους, instead of *tripods*, old Eng. *tripodes*, Lat. *tripodes*, Greek τρίποδες (= Eng. "trivets"). The exact English counterpart of the classical *polypode* is the heraldic term *fylfot*, old Eng. *fele* (= Ger. *viel*), many, and *fot*, foot. Compare *Many-feet* (Sylvester).

Porridge is, I believe, a disguised plural standing for an older *porrets*, *porrettes*, from Low Lat. *porrata*, broth made with leeks (Lat. *porrum*), It. *porrata*. Compare Broth above, regarded as a plural, and Sledge. See Purée, pp. 303, 499. Probably the Low Lat. *porrata* was regarded as a neuter plural, and then *porrets* following suit was assimilated to *pottage*, old Eng. and Fr. *potage*.

Potato. This root seems to have been introduced under the name of *potatoes*, which was afterwards regarded as the plural of a singular form *potato*. Early travellers, writing in 1526, mention that the natives of Haiti call the root *batatas*. Florio gives "*Batátas*, a fruit so called in India;" Skinner "Potatoes, Sp. *potados*, from the American *Battatas*." The Spaniards similarly regarding the foreign name as a plu. have made a sing. *batata*, *patata*.

This plant which is called of some Sisarum Peruvianum, or skyrrits of Peru, is generally of vs called *Potatus* or *Potatoes* . . . Clusius calleth it *Battata* . . .: in English *Potatoes*, *Potatus*, and *Potades*.—*Gerarde*, *Herbal*, p. 780.

Virginia *Potatoes hath* many hollowe flexible branches.—*Id.* p. 781.

Igname, the roote we call *Potatoes* wherof in some places they make bread.—*Florio*.

Potent, a quasi-singular word for a crutch (*Prompt. Parv.*, Chaucer, Langland), formed from *pottens*, an East Anglian word for a pair of crutches, which is itself a singular, Fr. *potence*, "a crutch for a lame man" (Cotgrave), from Low Lat. *potentia*, power, that which strengthens or supports the impotent. See *Vision of P. Plowman*, C. xi. 94.

Potent, or crotche. Podium.—*Prompt. Parv.*

Potten, a Norfolk word for a stilt (Wright) or crutch (*Philolog. Soc. Trans.* 1855, p. 35).

Poy, an old word for a rope-dancer's balancing pole (in Skinner, *Etymologicon*), seems to be a singular coined out of *poise*, a balance (as if *poys*), old Fr. *pois*, a weight. Similarly *shay* (*po'-shay* = post-chaise) was once a common corruption of *chaise* (Walker, *Pron. Dict.*). Compare Bree above. We even find *ho* as a Scottish singular of *hose*, stockings.

The bride was now laid in her bed,
Her left leg *ho* was flung.
A. Ramsay, Christ's Kirk on the Green, canto ii.

Pulse, the beating of the heart (Fr. *pouls*, Lat. *pulsus*, a beating), is often popularly regarded as a plural. I have heard a country apothecary, with his fingers on a child's wrist, observe, "Her *pulse are* not so good to-day; *they* are decidedly weaker." F. Hall, *Modern English*, p. 250, quotes:—

Hee consumed away; and, after *some few puls*, he died.—*Mabbe*, *The Rogue* (1623), pt. i. p. 22.

How *are* your *pulse* to-day?—*Mrs. Cowley*, *More Ways than One*, act i.

Puny, an old word for vermin that infest beds, from Fr. *punaise*, mistaken as a plural (see Cotgrave, s.v.).

Compare *pumy stone*, which Sylvester uses for *pumice stone*.

Repleat with Sulphur, Pitch, and *Pumy stone*.
Divine Weekes and Workes, p. 204.

Tho *pumie* stones I hastly hent.
Spenser, *Shep. Calender*, *March*.

R.

Rampion, a plant-name, is an assumed sing. of *rampions*, where the *s* is an organic part of the word, it being from Fr. *raiponce*, Lat. *rapunculus*.

Ramsons, broad-leaved garlic, standing for *ramsens*, is a reduplicated plural (as *oxens* would be) of *ramse*, Craven *rams*, *ramps*, old Eng. *rammys*, *ramseys*,

ramzys (*Prompt. Parv.*), *ramsey* (Palsgrave), A. Sax. *hramsa* (plu. *hramsan*), Dan. *ramse*.

Raspice, an old word for the raspberry (Holland), also spelt *raspise* (Florio), is a corruption of *raspis* or *raspes* (Bacon), the old plu. of prov. and old Eng. *rasp*, a rasp-berry. So *raspises* (Cotgrave) is a double plu., as if *rasps-es*.

Rescue looks like an assumed sing. of old Eng. *rescous* (Chaucer), from old Fr. *rescousse*, Low Lat. *rescussa*, for *re-excussa*, a shaking off again (of some threatened danger), Lat. *re-excutere*. *E.g.* St. Paul's escape from the viper (Acts xxviii. 5) was literally a "rescue."

> My might for thy *rescousse* I did.
> *Gower, Conf. Amantis*, iii. 155 (ed. Pauli).

Riches, now always treated as a plural, is really a singular, which would be apparent if the word were spelt, as it might be, *richess* (like *largess*, Fr. *noblesse*). It is old Eng. *richesse* (making a plu. *richesses*), from Fr. *richesse* (= It. *ricchezza*), richness, wealth. There is no more reason why we should say "riches *are* deceitful," than "largess *were* given" (Fr. *largesse*), or "the distress *are* great" (O. Fr. *destresse*).

> It is preciousere than alle *richessis*.—*Wycliffe, Prov.* iii. 15.
>
> The said Macabrune . . . had great possession of lands and other infinite *richesses*.—*Knight of the Swanne*, ch. i. (*Thoms, Early Prose Romances*, iii. 23).
>
> Mykel *was* the *richesse*.—*Langtoft, Robert of Brunne*, p. 30 [Skeat].
>
> And for *that riches* where is my deserving?
> *Shakespeare, Sonnet* lxxxvii.
>
> In this marveylous hall, replete with *richesse*,
> At the hye ende she sat full worthely.
> *Hawes, Pastime of Pleasure*, chap. xxi. (p. 99, Percy Soc. ed.).
>
> He heapeth up *riches*, and knoweth not who shall gather *them*.—*A. V. Psalm* xxxix. 6.
>
> *Riches* certainly make *themselves* wings; *they* fly away as an eagle.—*Prov.* xxiii. 5.
>
> *Those riches* perish by evil travail.—*Eccles.* v. 14.
>
> *Riches are* not comely for a niggard.—*Ecclus.* xiv. 3.
>
> Some nouns . . . lack the singular; as *riches*, goods.—*B. Jonson, Eng. Grammar*, ch. xiii.

Riddle, old Eng. *redel* (*Cursor Mundi*, p. 412), is a fictitious singular, and should properly be *a riddles*, with a plural *riddles-es*, as we see by comparing old Eng. *a redels*, which came to be mistaken for a plural, A. Sax. *rǽdelse* (*rǽdels*), an enigma, something to be *read* or interpreted, from A. Sax. *rǽdan*, to read or interpret. "The Kynge putte forth *a rydels*."—*Trevisa*, iii. 181. See Prof. Skeat, *Etym. Dict.* s.v.

> ȝernen [ȝe] to *rede redeles*?
> *Piers Plowman*, B. xiii. 184.

Compare :—

> *Read* my *riddle* ye can't,
> However much ye try.
> *Halliwell, Nursery Rhymes*, p. 241.
>
> Riddle me, riddle me *ree* [for *read*].
>
> Redyñ, or expownyñ *redellys* or parabol'.
> Redynge or expownynge of *rydellys*. Interpretacio.—*Prompt. Parv.*

Compare O. Eng. *rychellys*, incense, A. Sax. *ricels*, *récels*; *renlys*, *rendlys*, rennet; *metels*, a dream; *byrigels*, a grave. So *hidel*, a hiding-place, in Halliwell, is a mistake for *hidels*, O. Eng. *hudles* (*Ancren Riwle*), A. Sax. *hydels*, a retreat or hiding-place. Hence, no doubt, by corruption the Lancashire phrase "to be in *hidlins*," *i.e.* in hiding or concealment (Scot. "in *hiddilis*."—Barbour), sometimes "in *hidlance*" or "*hidlands*;" also *hiddle*, to hide (E. D. Soc. *Lanc. Glossary*, p. 158).

Roe, the eggs of fish, owes its form to a curious mistake. The true form, says Prof. Skeat, is *roan*, which seems to have been regarded as an old plural, like *toon* (toes), *shoon* (shoes), *eyne* (eyes), *oxen*, &c. So that the *n* (or *-en*) was dropped to make an hypothetical singular. Compare the prov. Eng. forms *roan* (Lincoln), Scot. *raun*, *roun*, Cleveland *rown-d* (Atkinson), Icel. *hrogn*, Dan. *rogn*.

> *Rowne*, of a fysche, Liquaman.—*Prompt. Parv.*
>
> *Rone*, the roe of fish.—*Peacock, Lonsdale Glossary*.

Similarly, the ordinary name for the *rat* in prov. and old Eng, is *ratten* (Cleveland), *raton* or *rotten* (Fr. *raton*), and from this perhaps regarded as a plural, rather than from the rare A. Sax. *rœt*, comes *rat*. "*Ratun* or *raton*, Rato, Sorex."—*Prompt. Parv.*

Romaunt, an archaic word for a romance, as *The Romaunt of the Rose*, from old Fr. *roman*, *romant*, which seems to be an assumed sing. of the older form *romans* taken as a plural, but this is really a corruption of the Latin adverb *romanice*, "in the Roman (*i.e.* popular Latin) language."

Row, a disturbance, an uproar, is an assumed singular of *rouse*, a drunken tumult, originally drunkenness, *e.g.* "Have a *rouse* before the morn" (Tennyson), *i.e.* a carouse or drinking bout. It is the Danish *ruus*, drunkenness, Swed. *rus*, a drinking bout, Dutch *roes*, Ger. *rausch*. Dekker speaks of "the Danish *rowsa*," and Shakespeare introduces the word with strict, though probably unconscious, verbal accuracy, when he makes the King of Denmark "take his *rouse*" (*Hamlet*, i. 4). The original meaning of the word seems to be a moistening, soaking, or drenching of one's self with liquor, akin to old Eng. *arowze*, to moisten or bedew, old Fr. *arrouser*, *arroser*. See my note in *The Two Noble Kinsmen*, v. 4, l. 104 (New Shaks. Soc.). Compare Rose, p. 330, Rouse, p. 332, and the following:—

This is the wine, which, in former time,
Each wise one of the magi
Was wont to *arouse* in a frolick house.
Beaumont [in Richardson].

Rubbish, old Eng. *rubyes* (Arnold), *robows* (*Prompt. Parv.* p. 435), and *robeux* (1480), from a French *robeux*, plural of *robel*, rubble, broken stones, a dimin. form of a word *robe*, trash, = It. *roba* (whence *robaccia*, rubbish). Thus *rubbish* is strictly a plural, equivalent to *rubbles*. See Skeat, *Etymolog. Dict.* s.v.

S.

Scales, *i.e.* the two dishes or bowls (A. Sax. *twá scále*, Lat. *bilanx*), is frequently used as a singular noun by Shakespeare and his contemporaries.

In *that* crystal *scales*, let there be weigh'd
Your lady's love against some other maid.
Romeo and Juliet, act i. sc. 2, fol.

Scate, or *skate*, a corrupt form of *skates* (plu. *skateses*), which was mistaken for a plural form merely because it ends with *s*. We got the word from the Dutch, who have always been great skaters, Dut. *schaatsen* (Sewel), *i.e.* *skates-en* (like *ox-en*) or skates-es; old Fr. *eschasses*, "stilts or *scatches* [= skateses] to go on" (Cotgrave), probably another form of Low Ger. *schake*, a shank, as the earliest skates were shank bones (*tibiæ*) tied under the feet. Stow quotes from Fitzstephen (before 1190) a statement that in London—

Many young men play upon the ice; . . . some tie *bones* to their feet and under their heels [orig. "alligantes ossa, *tibias* scilicet animalium"]; and shoving themselves by a little picked staff, do slide as swiftly as a bird flieth in the air, or an arrow out of a cross-bow.—*Survay*, 1603, p. 35 (ed. Thoms).

Mr. Thoms adds a note on this:—

The *tibia* of a horse, fashioned for the purpose of being used as a *skait*, the under surface being highly polished, was found in Moorfields some two or three years since [*i.e.* about 1840], and is now in the possession of Mr. C. Roach Smith, F.S.A.

Scatzes [for *skateses*] occurs in Carr's *Remarks on Holland*, 1695 (Nares). The invention was probably re-introduced from the Low Countries by Charles II. (Jesse, *London*, i. 137).

I first in my life, it being a great frost, did see people sliding with their *skeates*, which is a very pretty art.—*Pepys*, *Diary*, Dec. 1, 1662.

Rosamond's Pond full of the rabble sliding, and with *skates*, if you know what those are. —*Swift*, *Journal to Stella*, Jan. 31, 1710-11.

Sect, an assumed singular of *sex* (Fr. *sexe*, Lat. *sexus*), as if *sects*, sometimes popularly used and frequent in old writers (see Nares).

A lady don't mind taking her bonnet off . . . . before one of her own *sect*, which before a man proves objectionable. — (*Street Photographer*) *Mayhew*, *London Labour and London Poor*, vol. iii. p. 214.

Of thy house they mean,
To make a nunnery, where none but their own *sect*,
Must enter in; men generally barr'd.
Marlowe, *Jew of Malta*, act i. (p. 151, ed. Dyce).

So is all her *sect*; an they be once in a calm, they are sick.—*2 Hen. IV.* ii. 4, 41.

Sherry was originally *sherries* or *sherris*, which probably came to be regarded as a plural. "This valour comes of *sherris*," says Falstaff (*2 Hen. IV.* iv. 1). "Your best sacke are of *Seres* in Spaine" (*i.e.* Xeres).—Ger. Markham, *Eng. Housewife*, p. 162.

A book entitled *Three to One* (1625), by R. Peeke, is an account of a combat between an English gentleman and three Spaniards "at *Sherries* in Spain." *Xeres* was originally *Cæsar's* (town), from Lat. *Cæsaris*.

SHUTTLE, old Eng. *shyttell*, *schetyl*, *scytyl*, anything that is *shot* backwards and forwards, either a shuttle or the bolt of a door (compare *shuttle-cock*), ought etymologically to be *a shuttles* or *shittles*, the A. Saxon word being *scyttels*, plu. *scyttelsas* (shuttles-es). Compare BURIAL and RIDDLE above. Prof. Skeat quotes:

> An honest weaver . . .
> As e'er *shot shuttle*.
> *Beaumont and Fletcher, The Coxcomb*, v. 1.

SLEDGE, a sliding carriage, appears to be nothing but a corruption of *sleds*, old Eng. *sledis*, the plural of the old word *sled* (Skeat, *N. and Q.* 6th S. v. 113), which is the form still used in Lancashire (E. D. S. *Glossary*, p. 244). The spelling *sledge* is perhaps due to a confusion with the commoner word *sledge*, a hammer (A. Sax. *slecge*).—Skeat. Compare *sketch*, standing for *skets*, a corruption of Dutch *schets*, a draught; and *smudge* or *smutch* for *smuts*. See PORRIDGE above.

> When, yet a slender girl, she often led,
> Skilful and bold, the horse and burthened *sled*.
> *Wordsworth, Poems*, p. 318 (ed. Rossetti).

SLONES, a Devonshire word for sloes, seems to be a double plural, from *slone* or *sloen*, old Eng. *slon*, plu. of *slo*, A. Sax. *slán*, plu. of *sla*, a sloe.

Compare the rhyme:—

> Many *slones*, many groans;
> Many nits, many pits.

So *shoon* = *shoe-en*, shoes, "clouted *shoon*" (Shakespeare, Milton), still used in Lancashire.

SMALL-POX, now become a singular, was originally a plural, *pox* being a mere orthographical vagary for *pocks*, plu. of *pock*, A. Sax. *poc*, a pustule, as unwarranted as *lox* would be for *locks*. We still speak of chicken-*pock*, cow-*pock*, and *pock*marked.

> *Pokkes* and pestilences.
> *Piers Plowman*, B. xx. 97.

It is good likewise for the measils and *small pocks*.—*Holland, Pliny*, ii. 422.

SMUT is a corrupt form of *a smuts* (of which another spelling is *smutch* or *smudge*), mistaken as a plural; Swed. *smuts*, a soil, Dan. *smuds*, filth, Ger. *schmutz* (Skeat).

STAVE is incorrectly formed out of the plural *staves*, which is really an inflexion of *staff* (old Eng. *staf*, plu. *staues*).—Skeat. It would be a similar blunder if we were to make a singular *scarve*, *turve*, *wharve* out of the plural *scarves*, *turves*, *wharves*, or evolved *a thieve*, *a wive*, *a wolve*, out of *thieves*, *wives*, *wolves*. *Beeve* is sometimes used for an ox, an assumed sing. of *beeves*, the plu. of *beef*. *Stave*, a stanza of a song, formerly spelt sometimes *staff*, is perhaps an assumed sing. of A. Sax. *steven*, a voice, mistaken as *staven* (see p. 371). Ettmüller quotes from Bêda, "sanges *stefne*" (? a stave of a song).

STOCKS, properly a plural, old Eng. *stokkes* (*P. Plowman*), containing the idea of a pair, the upper stock fitting down upon the lower stock, is sometimes treated as a singular, *e.g.*

> The stocks *was* again the object of midnight desecration; it *was* bedaubed and bescratched—it *was* hacked and hewed.—*Bulwer Lytton, My Novel*, vol. i. ch. xxiv.
>
> Now the stocks *is* rebuilt, the stocks must be supported.—*Id. loc. cit.*

So *gallows*, now always used as a sing., is properly the plu. of *gallow*, old Eng. *galwe*, A. Sax. *galga*; "Gibbet, a *gallow* tree."—Cotgrave.

SUMMONS, old Eng. *somouns*, often treated as a plural, is really a sing., being the same word as Fr. *semonce*, formerly *semonse* (*somonse*), a citation, from *semons* (*somons*), the past partc. of *semondre* (*somondre*), to summon. Prov. *somonsa*, a summons (Skeat).

> *A summons* is another of these plural words become singular.—*Dean Alford, Good Words*, 1863, p. 767.
>
> Love's first *summons*
> Seldom *are* obeyed.
> *Waller*.

SYCAMINE, the tree, Lat. *sycaminus*, Greek *sukáminos*, is perhaps a classical corruption of Heb. *shiqmím*, mulberry trees, plu. of *shiqmâh* (Skeat). Compare CHERUBIN.

Synonyma, frequently used as a sing. in old writers (*e.g.* Milton), from a misunderstanding of Lat. *synonyma* as a fem. sing., it being really a neuter plural (agreeing with *verba* understood), "synonymous words," Greek συνώνυμα, "same-naming words." Fr. *synonime*, "a *synonyma*."—Cotgrave.

However, *battalia* (Jeremy Taylor; Shakespeare, *Richard III.* v. 3) is not a plural of *battalion* mistaken for a Greek neuter, as has been conjectured (Trench, *Eng. Past and Present*, Lect. ii.), but stands for It. *battaglia*.

Sythe, in the phrase "*make a sythe, Satisfacio.*"—*Prompt. Parvulorum* (Pynson's ed. 1499), "makyn *sethe*" (*King's Coll. Cam. MS.*), is a corrupted form of the older "*make a-seethe.*" *A-ceethe, aseethe*, or *asseth*, is an Anglicized form of Fr. *assez*. See Assets above.

Do aseethe to thi seruauntis (=make satisfaction).—*Wycliffe*, 2 *Kings* xix.

T.

Talisman, Sp. *talisman*, from Arab. *tilsamân*, magical figures or charms (Diez), or *tilismân* (Scheler), which is the plural of Arab. *talsam* or *tilism* (Lane, *Thousand and One Nights*, ii. 203), from Greek *télesma*, a mystery (Devic).

Tennis, old Eng. *teneis, tenyse*, or *teneys*, is conjectured by Prof. Skeat to be derived from old Fr. *tenies*, plural of *tenie*, a fillet or band (from Lat. *tænia*), with reference to the string over which the ball is played, or the streak on the wall in rackets. So the Low Lat. name *teniludium* would be for *tæniludium*, "string-play" (*Etym. Dict.* s.v.).

Thanks, plu. of the old Eng. *a thank* (Chaucer), A. Sax. *þanc*, is sometimes treated as a singular. Compare "The *amends was.*"—*Robt. of Brunne.* See Means above.

I hope your service merits more respect,
Than thus without *a thanks* to be sent hence.
Jonson, Poetaster, iv. 5.

[See Davies, *Supp. Eng. Glossary*, s.v.]

Titmice, frequently used, instead of *titmouses*, as a plural of *titmouse*, a small bird, which is a corrupt form of old Eng. *titmose*, from *tit*, small, and A. Sax. *máse*, a species of bird. It has nothing to do with *mouse*. See Titmouse, p. 395, and the instances of *titmice* there given.

Trace, part of a horse's harness, old Eng. *trayce* (*Prompt. Parv.*), old Fr. *trays* (Palsgrave), seems to be a plural taken as a sing., standing for Fr. *traits* or *traicts*, drawing straps. Thus *traces* is a double plu. = *trait-s-es* (Skeat). Compare Jesses.

Traict, a teame-*trace* or *trait*.—*Cotgrave.*

Triumvir, one of three men associated together, Lat. *triumvir*, an assumed sing. of *triumviri*, itself a nom. plural evolved out of the genitive plu. *trium virorum* (*magistratus*), the office "of three men."

Truce is a disguised plural (like *bodice, pence*, &c.), and stands for old Eng. *trewes, triwes, treowes*, pledges of truth given and received, plu. of *trewe*, a pledge of reconciliation, A. Sax. *treówa*, a compact, faith. See Skeat, s.v. So *truce* = *trues*.

Truwys, trwys, or *truce* of pees.—*Prompt. Parv.*

A *trewe* was agreed for certayne houres; durynge y^e^ which *trew*, y^e^ archebysshop of Cauterbury . . . sent a generall pardon.—*Fabyan, Chronicles*, p. 625 (ed. 1811).

I moste trette of a *trew* towchande thise nedes.
Morte Arthure, l. 263.

Take *trew* for a tyme.
Id. l. 992.

Tweezers, a corruption, under the influence of *nippers, pincers*, &c., of the older form *tweeses*, which is a double plu. *twee-s-es*, since *twees* or *tweese* is an old word for a case of instruments, corresponding to Fr. *étuis*, old Fr. *estuys*, plu. of *étui, estuy*, whence *tweezer*, the instrument contained in a *twees* or case. See Tweezers, p. 411.

U.

Utas, or *utis* (Shakespeare), an old word for merrymaking, orig. a festival and the week after till its octave, is a Norman Fr. equivalent of old Fr. *oitauves*, plu. of *oitauve*, the eighth day

(Lat. *octava*; compare old Fr. *uit* (= *huit*) from *octo*). So *utas* = *octaves* (Skeat). See Nares, s.v., and Hampson, *Med. Aevi Kalendarium*, ii. 384.

W.

WHEAT-EAR, the bird-name, is a corruption of *a wheat-ears* or *white-erse*, equivalent to Greek *pygargos*, "white-rump," the name of an eagle. See WHEAT-EAR, p. 433.

WHIM, a prov. Eng. word for a machine turning on a screw (Wright), is a quasi-singular of *whims*, a windlass (Yorks.), mistaken for a plural. But *whims* is a mere corruption of *winch*, A. Sax. *wince* (Skeat).

ADDITIONS AND CORRECTIONS.

A.

ABHOMINATION, p. 1. St. Augustine had already suggested a derivation of *abominor* as though it was *abhominor*, so to hate one as not to esteem him a man (*Serm.* ix. c. 9).—Abp. Trench, *Augustine on Sermon on Mount*, ch. ii.

How they ben to mankinde lothe
And to the god *abhominable*.
Gower, Conf. Amantis, iii. 204 (ed. Pauli).

ABLE, p. 2. Compare:—

"What beeste is þis," quod þe childe · "þat I shalle on houe?"
"Hit is called an hors," quod þe knyȝte · "a good & an *abulle*."
Chevelere Assigne, l. 289 (E.E.T.S.).

ÆGLOGUES, p. 4. "Petrarch introduced the form *Æglogue* for *Eclogue*, imagining the word to be derived from αἴξ (*αἰγός*), 'a goat,' and to mean 'the conversation of goatherds.' But as Dr. Johnson observes in his *Life of A. Philips*, it could only mean 'the talk of *goats*.' Such a compound, however, could not even exist, as it would be *αἰγο-λογία*, if anything."—C. S. Jerram, *Lycidas*, p. 10.

AELMESSE, p. 4. The curious old derivation of *alms* as "God's water" (Heb. *el*, God, and Egyptian *môs*, water (Philo), Coptic *mo*) is evidently founded on this verse:—

Water will quench a flaming fire; and *alms* maketh an atonement for sins.—*Ecclus*, iii. 30.

Compare:—

Thet almesdede senne quenketh
Ase water that fer aquencheth.
Shoreham, Poems, p. 37.

For þa boc seiȝ. Sicut aqua extinguit ignem; ita & *elemosina* extinguit peccatum. Al swa þet water acwencheȝ þet fur, swa þa *elmesse* acwencheȝ þa sunne.—*Old Eng. Homilies*, 1st ser. p. 39.

[The book saith, &c. Just as water quencheth the fire, so alms quencheth sin].

AGNAIL, p. 5. Though this word and *agnel*, a corn, have no doubt been confused, the true origin is probably A. Sax. *ang-nœgl*, that which pains the nail.

AIGREMOINE, p. 458. Lat. *agrimonia* is itself a corruption of its other name *argemonia*, so called perhaps because used as a remedy for *argema* (Greek *ἄργεμον*), a white speck on the eye. See Skeat, p. 776.

AIR, p. 5. Prof. Skeat has since withdrawn the suggestion that Low Lat. *area* is of Icelandic origin.

Haukes of nobule *eire*.
Sir Degrevaunt, l. 46.

ALE-HOOF, a popular old Eng. name for the plant ground ivy, is not (as the Brothers Grimm imagined) adopted from Dut. *ei-loof*, *i.e.* "ivy-leaf," a word of recent introduction, nor yet probably derived from *ale*, A. Sax. *ealo*, and *(be-)hôfian*, "so called, because it serves to clear ale or beer" (Bailey). Compare its other name *Tun-hoof*.

The women of our Northern parts, especially about Wales and Cheshire, do tun the herbe *Alehoove* into their ale, but the reason thereof I knowe not, notwithstanding without all controuersie it is most singular against the griefes aforesaid; being tunned vp in ale and drunke, it also purgeth the head from rheumaticke humours flowing from the braine.—*Gerarde, Herball* (1597), p. 707.

It is quite impossible, too, that *hoof* should be a corruption of A. Sax. *heafd*, *heafod*, head (Mahn's *Webster*).

The oldest forms of the word seem

to be *heyhove*, *heyouc*, *haihoue* (Way), which seem to have been corrupted into *halehoue*, *alehoof*. The *Prompt. Parvulorum* gives "*hove*, or ground yvy," also "*hove* of oyle, as barme, and ale." In this latter case *hove* seems to mean fermentation, the same word as A. Sax. *hæfe*, leaven (*Mark* viii. 15, prov. Eng. *heaving*), from *hebban*, to heave. *Hove* as applied to ground ivy would then mean the plant used, like yeast, to cause fermentation. The change to *-hoof* was favoured by its names *folfoyt* and *horshove* (Way).

ALEXANDERS, a plant-name, is said to be a corruption of the specific Latin name of the plant, *olusatrum*, *i.e.* the "black vegetable," *olus atrum* (Webster; Hunter, *Encyclopæd. Dict.*). But see Prior, *Pop. Names of Brit. Plants*, s.v.

ALLAY, so spelt as if the meaning were "to *lay* down," to cause to rest or cease (so Richardson), as in the phrase "to *allay* a tumult," old Eng. *alaye*, *alaie* (Gower), is an assimilation to the verb *to lay* of old Eng. *alegge* (Chaucer), to alleviate, from old Fr. *aleger*, to soften or ease, and that from Lat. *alleviare*, to lighten.

If by your art, my dearest father, you have
Put the wild waters in this roar, *allay* them.
Shakespeare, Tempest, i. 2, 2.

To stop the rumour, and *allay* those tongues
That durst disperse it.
Id. Henry VIII. ii. 1, 153.

ALLEY, p. 6, prov. Eng. for the aisle of a church, is seemingly an Anglicized form of Fr. *aile*, the "wing" of the building, Lat. *ala*. Compare the soldier's *rivally* for *reveille*. The *s* in *aisle* is probably due to a confusion with *isle*. See ISLE, p. 191. The following epitaph, exhibiting *alley* in this sense, I copied from a mural tablet in Lacock church, Wilts:—

Heare Lyeth In This *Allye*
Neere Vnto This Place
The Bodie Of Robert Hellier
Late One Of His Maiesties
Cryers To The Courts Of The
Common Pleas In Westminster
Whoe Lived 63 Yeares And
Deceased ye 9 Of Aprill Anō
1630.

ALMIDON, p. 459. Add Sp. *almendra* (Eng. *almond*), for *amendra*, the initial *a* being assimilated to the Arab. article *al*, with which so many Spanish words are compounded.

ALEWIFE, the name of an American fish resembling the herring (*Clupea serrata*), is a corruption of the Indian name *aloof*.—Winthrop (see Mahn's *Webster*, s.v.).

AMARANTH, so spelt as if derived from Greek *ánthos*, a flower (like *polyanthos*, *chrysanthemum*, *anthology*, &c.), was formerly more correctly written *amarant* (Milton), being derived from Lat., Greek, *amarantus*, "unfading." On the other hand, *aerolite*, *chrysolite*, should be, as they once were, spelt *aerolith*, *chrysolith*, as containing Greek *líthos*, a stone.

AMBRY, p. 8. Compare:—

The place . . . was called the Elemosinary, or Almonry, now corruptly the *Ambry*, for that the alms of the abbey were there distributed to the poor.—*Stow, Survay*, 1603, p. 176 (ed. Thoms).

ANBERRY, p. 8. A Lonsdale corruption of this word is *angle-berry* (R. B. Peacock).

ANCIENT, p. 7.

Strike on your drummes, spread out your *ancyents*.
Sir Andrew Barton, l. 183 (*Percy, Fol. MS.* iii. 412).

AND-PUSSEY-AND, p. 8. An Oxfordshire name for the sign "&" is *amsiam*, apparently for "and [per] se, and" (E. D. Soc. *Orig. Glossaries*, C. p. 74).

ANGREC, the French name of a species of orchidaceous plant brought from the Indian Archipelago, Botan. Lat. *angrœcum*, is an assimilation to *fœnugrœcum* of the Malayan name *anggreq* (Devic).

ANKYR, p. 8. Add:—

Henry III. granted to Katherine, late wife to W. Hardell, twenty feet of land in length and breadth in Smithfield, . . . to build her a recluse or *anchorage*.—*Stow, Survay*, 1603, p. 139 (ed. Thoms).

ANOINTED, p. 8. Compare Isle of Wight *niented*, incorrigible, "a *niented* scoundrel," as if from *nient*, to anoint (E. D. S. *Orig. Glossaries*, xxiii.).

APPARENT, p. 9.

Syr Roger Mortymer, erle of the Marche, & sone and heyre vnto syr Edmude Mor-

tymer . ... was soone after proclaymyd *heyer apparaunt* vnto ye crowne of Englonde.—*Fabyan, Chronicles*, 1516, p. 533 (ed. Ellis.)

O, God thee save, thou Lady sweet,
My heir and *Parand* thou shalt be.
The Lovers' Quarrel, l. 16 (*Early Pop. Poetry*, ii. 253).

ARBOUR, p. 10, properly a shelter, then a hut, a summer-house, the same word really as *harbour*, a shelter for ships, old Eng. *herberwe*, *herberȝe*, Icel. *herbergi* (= "army-shelter"), has been confused sometimes with *herber* (Lat. *herbarium*), a garden of herbs, sometimes with Lat. *arbor*, a tree. For the loss of *h* compare *ostler* for *hostler*, old Eng. *ost* for *host*, and the pronunciation of *honour*, *hour*, *hospital*, &c. So *it* for old Eng. *hit*, which matches *'im* for *him*.

Other trees there was mané one,
The pyany, the popler, and the plane,
With brode braunches all aboute,
Within the *arbur* and eke withoute.
Squyr of Lowe Degre, l. 42 (*Early Pop. Poetry*, ii. 24).

The identity of *arbour* and *harbour* was soon forgotten. Compare :—

Who e'r rigg'd faire ship to lie in harbours,
And not to seeke new lands, or not to deale with all?
Or built faire houses, set trees, and *arbors*,
Onely to lock up, or else to let them fall?
Donne, Poems, 1635, p. 31.

Since Him the silent wildernesse did house :
The heau'n His roofe and *arbour harbour* was,
The ground His bed, and His moist pillowe, grasse.
G. Fletcher, Christs Victorie on Earth, st. 14.

ARCHANGEL, p. 10. With reference to the angelic character attributed to birds, it may be noted that Giles Fletcher, speaking of Christ's ascension, and the attendant angels, says :—

So all the chorus sang
Of heau'nly *birds*, as to the starres they nimbly sprang.
Christs Triumph after Death, st. 15, 1610.

Birds, Heavens choristers, organique throates,
Which (if they did not die) might seeme to bee
A tenth ranke in the heavenly hierarchie.
Donne, Poems, 1635, p. 267.

ARGOSY. Mr. O. W. Tancock has a note in support of the Ragusan origin of this word in *Notes and Queries*, 6th S. iv. 489, where he has the following citations :—

Furthermore, how acceptable a thing may this be to the *Ragusyes*, Hulks, Caravels, and other foreign rich laden ships, passing within or by any of the sea limits of Her Majesty's royalty.—*Dr. John Dee, The Petty Navy Royal* (in *The English Garner*, vol. ii. p. 67, date 1577).

A Sattee, which is a ship much like unto an *Argosy* of a very great burden and bigness.—*A Fight at Sea*, 1617 (*Eng. Garner*, ii. 200).

It is said that those vast Carrack's called *Argosies*, which are so much famed for the vastness of their burthen and Bulk were corruptly so denominated from *Ragosies*, and from the name of this city [Ragusa].—*Sir P. Rycaut, Present State of the Ottoman Empire*, 1675, p. 119.

In the following, *argosie* is a tumbler, Fr. *argousin*, Sp. *alguazil*.

And on the South side of Poule's churcheyarde an *argosie* came from the batilments of the same churche upon a cable, beying made faste to an anker at the deanes doore, lying uppon his breaste aidying hymself neither with hande nor foote.—*Fabyan, Chron.*, Feb. 19, 1546, p. 709 (ed. Ellis).

ARSMETRICK, p. 12.

The ferst of whiche is *arsmetique*,
And the second is said musique.
Gower, Conf. Amantis, iii. 89 (ed. Pauli).

For God made all the begynnynge
In nombre perfyte well in certaynte
Who knewe *arsmetryke* in every degre.
Hawes, Pastime of Pleasure, cap. xv. p. 57 (Percy Soc.).

ASPEN is a curious corruption, the same as if we spoke of an *oaken* instead of an *oak*. The proper name of the tree, as in prov. English, is the *asp*, old Eng. *aspe*, *espe*, A. Sax. *æsp*, the adjectival form of which was *aspen* ("an *aspen* leaf."—Chaucer). Similarly *beechen*, A. Sax. *bécen*, was the adjective of *bóc* (Icel. *bók*); and from this was evolved the substantive *beech* (A. Sax. *béce*). The true etymological name of the tree (*fagus*) would be *book*; the word for a volume being identically the same (see Skeat, s. vv.). The Isle of Wight folk have corrupted the word into *snapsen* (E. D. S. *Orig. Glossaries*, xxiii.).

An exactly similar error is *linden*, which is properly the adjectival form of *lind* (A. Sax. *lind*), whence corruptly *line* and *lime*, the tree-name.

So *linen* meant originally made of *lin* or flax (A. Sax. *lín*); we still say *lin-seed*, and the Lancashire folk speak

of "a *lin* shirt," or "a *lin* sheet." Compare *swine*, which was prob. originally an adj. form (as if *sowine*, sow-ish), = Lat. *suinus*, like *equine* (see Skeat, s.v.).

ASTONISH, p. 13. The form *stunny*, to stun, is still used in Oxfordshire, *e.g.* "This noise is enough t' *stunny* anybody."—E. D. Soc. *Orig. Glossaries*, C. p. 99.

AYMONT, p. 15.

Like as the *am'rous needle* joys to bend
To her magnetic friend:
Or as the greedy lover's eye-balls fly
At his fair mistress' eye:
So, so we cling to earth; we fly and puff,
Yet fly not fast enough.
Quarles, Emblems, bk. i. 13.

If we understood all the degrees of amability in the service of God, or if we had such love to God as he deserves . . . we could no more deliberate: for liberty of will is like the motion of a magnetic needle toward the north, full of trembling and uncertainty till it were fixed in *the beloved point*; it wavers as long as it is free, and is at rest, when it can choose no more.—*Jer. Taylor, Sermon on* 1 *Cor.* xv. 23.

See also a passage in Bp. Andrewes, *Sermons*, fol. p. 383.

B.

BAFFLE, p. 18.

Should we (as you) borrow all out of others, and gather nothing of our selues, our names would be *baffuld* on euerie booke-sellers stall. —*T. Nash, Pierce Penilesse*, p. 40 (Shaks. Soc.).

BAGGAGE, p. 19. Compare:—

Kindly, sweet soule, she did unkindnesse take,
That bagged *baggage* of a misers mudd,
Should price of her, as in a market, make,
But gold can guild a rotten piece of wood.
Sir P. Sidney, Arcadia, 1629, p. 85.

Baggage was formerly used in the sense of worthless, good-for-nothing.

Nunc tantum sinus et statio malefida carinis.
Now nothing but a *baggage* bay, & harbor nothing good.
Camden, Remaines, p. 284 (1637).

I'le neuer be so kinde,
As venture life, for such an vgly hag
That lookes both like a *baggage* and a bag.
Sir J. Harington, Epigrams, iv. 42.

BALLED, p. 19. Compare Lonsdale *balled*, white-faced (R. B. Peacock).

BANDICOOT, a species of Indian rat, is a corruption of the Telinga name *pandikoku, i.e.* "pig-rat" (Sir J. E. Tennent, *Nat. History of Ceylon*, p. 44).

BANDOG, p. 20.

Hush now, yee *band-doggs*, barke no more at me,
But let me slide away in secrecie.
Marston, Satyres, v. sub fin.

BARGE, p. 21. Compare:—

There be divers old Gaulic Words yet remaining in the French which are pure British, both for Sense and Pronunciation . . . but especially, when one speaks any old Word in French that cannot be understood they say, *Il parle Baragouin*, which is to this Day in Welsh, *White-bread.—Howell, Fam. Letters*, bk. iv. 19.

BARNABY, p. 22. In Tuscany the lady-bird is called *lucia*, the insect of light (De Gubernatis, *Mythologie des Plantes*, i. 211).

BASE-BORN, p. 23. With old Fr. *fils de bast*, son of a pack-saddle, compare Ger. *bankart*, a bastard, from *bank*, a bench, and old Eng. *bulker*, a prostitute. It. and Span. *basto*, Prov. *bast*, Fr. *bât*, a saddle, is of disputed origin. Mr. F. H. Groome says it is clearly of gipsy descent, comparing the Romani *béshto*, "saddle," pass. part. of *besháva*, "I sit" (*In Gipsy Tents*, p. 289). Fr. *fil de bât*, "child over the hatch," from It. *basto*, Pop. Latin *bastum*, a pack-saddle, connected with Gk. *βάσταξ* (?), from *βαστάζειν*, to carry, support. Compare Lat. *basterna*, a sedan-chair; Fr. *bâton*, *bastun*, a stick, as a support (Atkinson).

And ouer this he hadde of *bast*, whiche after were made legyttymat, by dame Katheryne Swynforde. iii Sonnys Johū, whiche was after duke of Somerset, Thomas erle of Huntyngedone, or duke of Exetyr, & Henry, which was callyd ye ryche cardynall.—*Fabyan, Chronicles*, 1516, p. 533 (ed. Ellis).

They which are born out of Marriage are called *Bastards*, that is *base-born*, like the Mule which is ingendred of an Asse and a Mare.—*H. Smith, Sermons*, p. 14 (1657).

BATTLE-DORE, p. 24.

Now you talke of a bee, Ile tell you a tale of a *battledore*.—*T. Nash, Pierce Penilesse*, p. 69 (Shaks. Soc.).

Many a iole about the nole
with a great *battill dore*.
A Mery Jest how a Sergeaunt wolde lerne to be a Frere, l. 260.

BEAT, as a nautical word, *e.g.* in the phrase, "to *beat* up to windward," generally understood, no doubt, of a ship *buffeting* its way against wind and weather, and forcibly overcoming as with blows all opposing forces, has nothing to do with *beat*, to strike (A. Sax. *beátan*), as the spelling would imply. It is really the same word as Icel. *beita*, to cruise, tack, weather, or sail round, properly "to let the ship *bite* [*i.e.* grip or catch] the wind (Cleasby, p. 56), and so identical with Eng. *to bait*. Icel. *beita* is a derivative of *bita*, to bite (sc. the wind), to sail or cruise (*Id.* 64). See Skeat, *Etym. Dict.*, s.v. *Weather-beaten*. Compare prov. Eng. *bite*, the hold which the shore end of a lever has upon the thing to be lifted (Wright).

BEDRIDDEN, p. 25.

Of pore men þat ben *beddrede* & couchen in muk or dust is litel þouȝt on or noȝt.—*Wycliffe, Unprinted Works*, p. 211 (E.E.T.S.).

Dauid—let him alone, for he was in hys childhood a *bedred* man.—*Latimer, Sermons*, p. 34.

BEAU-POT. Mr. Wedgwood tells me that he has observed this word for a pot of flowers so spelt in a modern novel, as if from Fr. *beau pot*, pot of beauty. It is a corruption of *bow-pot* (Sala, in Latham), or more correctly *bough-pot* (*Nomenclator*, in Halliwell), a pot for boughs.

There's mighty matters in them, I'll assure you,
And in the spreading of a *bough-pot*.
Beaumont and Fletcher, The Coxcomb, iv. 3.

BECOME, p. 25. Strike out "See COMELY."

BEEF-EATER, p. 25. Lady Cowper in her *Diary*, under date March 3, 1716, speaks of the Earl of Derby as "Captain of the *Beef-eaters*" (p. 90, ed. 1865). See *N. & Q.* 5th S. vii. 335.

BELIAL, p. 519. In the following sentence Carlyle evidently regards *Belial* and *Beelzebub* as kindred words:—

[He was watching to see] the sons of Mammon, and high sons of *Belial* and Beelzebub, become sons of God.—*Mrs. Oliphant, Life of Ed. Irving*, p. 211.

BESEEN, p. 28. Prof. Skeat tells me that this identification of *beseen* with *bisen* is quite incorrect. Compare:—

Though thyn array be badde and yuel *biseye*.
Chaucer, Clerkes Tale, 965 (Claren. Press).

Hir array, so richely *biseye*.
Id. 984.

BEWARING, curiously used by De Quincey for "being ware," apparently from a notion that the *be* is a prefix, as in *bewilder*, *bewitch*, &c. *To beware* is merely *to be ware* (*esse cautus*), *ware*, old Eng. *war*, meaning *wary*, cautious; A. Sax. *wǽr*. We might as correctly form *besuring* from *to be sure*.

"Oh, my lord, beware of jealousy!" Yes, and my lord couldn't possibly have more reason for *bewaring* of it than myself.—*De Quincey, Autobiographic Sketches, Works*, xiv. 65.

For the right usage compare:—

Of whom *be* thou *ware* also.—*A. V. 2 Tim.* iv. 15.

They *were ware* of it, and fled unto Lystra.—*Acts* xiv. 6.

I *was ware* of the fairest medler tree.
Chaucer, Flower and Leaf, l. 85.

Compare the peculiar use of *fare-welling* in the following:—

Till she brake from their armes (although indeed
Going from them, from them she could not goe)
And *fare-welling* the flocke, did homeward wend.
Sir P. Sidney, Arcadia, 1629, p. 91.

BILE, p. 28, seems to be the right form, which has been corrupted to *boil*, from a confusion with *boil*, to bubble from heat. Compare the A. Sax. form *byle*, and Icel. *beyla*, a swelling (Skeat, p. 781).

BLESS, p. 31. Prof. Atkinson thinks Fr. *blesser*, Norm. Fr. *blescer* ("Ele se sent *blescée*."—*Vie de St. Auban*, 522), is connected with M. H. Ger. *bletzen*, to chop to pieces, O. H. Ger. *plez*.

Curiously enough, this word seems to survive in prov. English. An East Lancashire cattle-dealer has been heard to ask a companion, one of whose fingers was bandaged, if he had a *blesser* (= *blessure*) upon his finger, meaning evidently a wound or hurt (*N. & Q.* 6th Ser. vi. 28).

BLINDFOLD, p. 31. As an instance of the general assumption that this word has reference to the *folds* of the material used to cover the eyes, compare the

following verse of a poem on the words "They *blindfolded* Him" (*St. Luke* xxii. 64) :—

Now, hid beneath the twisted *fold*,
From sinful men their light withhold
Eyes, whose least flash of sovran ire
Might wrap the world in folds of fire.
The Monthly Packet, N. Ser. vol. xiii. p. 415.

Blisse, sometimes used in old Eng. for *to bless* (A. Sax. *blétsian*, *bledsian*, O. Northumb. *bloedsian*, to sacrifice, to consecrate with *blood*, A. Sax. *blód*), as if it meant to make happy, A. Sax. *blissian*, *bliðsian*, to bestow *bliss* (A. Sax. *blis*, blitheness, from *bliðe*, joyful), like Lat. *beare*, to bless, whence *beatus*, happy. So *blissing* is an old corruption of *blessing* (A. Sax. *bloetsung*, *bloedsung*).

[She] gan the child to kisse
And lulled it, and after gan it *blisse*.
Chaucer, Clerkes Tale, l. 553.

þis abel was a *blissed* blod.
Cursor Mundi, l. 1055 (Cotton MS. ; *blesset*, Fairfax MS.).

Commes now til me,
My fadir *blissed* childer fre.
Hampole, Pricke of Conscience, l. 6148.

Who lyste to offer shall have my *blyssynge*. —*Heywood, The Four P's* (Dodsley, i. 79, ed. 1825).

All that . . . were devoute sholde haue goddes *blyssyng*.—*Life of the Holy and Blessed Virgin, St. Winifrede, Caxton*, 1485.

Blissid is that seruaunt.—*Wycliffe, Matt.* xxiv. 46.

See Diefenbach, *Goth. Sprache*, i. 313 ; Ettmüller, p. 313 ; and Skeat, p. 781. The account of Bless, p. 31, should be modified in accordance with the above.

Blush, p. 33.

Thou durst not *blushe* once backe for better or worsse.
Death and Liffe, l. 388 (*Percy Fol. MS.* iii. 72).

Bonefire, p. 34. An old use of the word is "*Banefire ;* ignis ossium." —*Catholicon Anglicum*, 1483 (Skeat, 781). The original meaning was, no doubt, a funeral pyre for consuming the *bones* of a corpse.

Boozing-ken, p. 35. Compare *boozah* or *boozeh*, the barley-beer of modern Egypt (Lane, *Thousand and One Nights*, i. 118).

Boss, p. 36. I now think this is another use of old Eng. *boss*, old Dut. *buys*, a tube or conduit-pipe. See Trunk, p. 408. Compare :—

Bosse Alley, so called of a *boss* of spring water continually running.—*Stow, Survay*, p. 79 (ed. Thoms).

Boúturon, p. 465. Similarly Greek βούβαλος (whence our *buffalo*), originally meaning an antelope, is believed to be a foreign word assimilated to Greek βοῦς, an ox (Skeat, 783).

Bower, p. 36. As *arbour* has often been associated with Lat. *arbor*, a tree, so *bower* has come to be regarded as "a shaded place of retirement formed of trees or the *bows* [boughs] or branches of trees" (Richardson). Compare old Eng. "*bowe* of a tre, ramus."—*Prompt. Parv.* Thus Shakespeare speaks of "the pleached *bower*" (*Much Ado*, iii. 1), *i.e.* plaited, interlacing bower, and Milton speaks repeatedly of Eve's "shady *bower*."

Alone they pass'd
On to their blissful *bower*: . . . . the roof
Of thickest covert was inwoven shade,
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf.
Par. Lost, iv. 695.

You have heard of the building of Jonah, how God buildeth the one by art, the other by nature ; the one a tabernacle of boughs, the other an *arbor* or *bower* of a living or growing tree, which the fatness of the earth nourished. —*Bp. J. King, On Jonah*, 1594, p. 289 (ed. Grosart).

Ere these have clothed their *branchy bowers*.
Tennyson, In Memoriam, lxxvi.

A *bower* of vine and honey-suckle.
Id. Aylmer's Field, l. 156.

It originally denoted a small inner room distinct from the common hall, esp. a lady's chamber, A. Sax. *búr* (Icel. *búr*), from *búan*, to dwell.

Bowre, chambyr, thalamus. — *Prompt. Parv.*

I shal lene þe a *bowr*,
þat is up in þe heye tour.
Havelok the Dane, l. 2072.

Castles adoun falleþ
boþe halles ant *bures*.
Body and Soul, l. 132 (*Böddeker, Alt. Eng. Dicht.* p. 240).

Orpheus did recoure
His Leman from the Stygian Princes *boure*.
Spenser, F. Queene, IV. x. 53.

Branny, an Oxfordshire word for freckled (and *brans*, freckles).—E.D.Soc. *Orig. Glossaries*, C. p. 76. The word is not directly connected with *bran*, the

grains of which freckles might be supposed to resemble, nor with N. Eng. *bran*, to burn, *brant*, *brent*, burnt, as if sun-burnings; it is rather from old Fr. *bran* or *bren*, (1) filth, ordure, (2) a spot or defilement (also (3) refuse of wheat, "bran"); compare Fr. *breneux*, filthy, Bret. *brenn*.

Frecken, or freccles in ones face, lentile, *brand* de Judas.—*Palsgrave*.

Bran de Iudas, freckles in the face.—*Cotgrave*.

BRAZEN-NOSE, p. 521.

Know that Prince Edward is at *Brazen-nose*.
Green, Friar Bacon and Friar Bungay, 1594 (p. 164, ed. Dyce).

BREECHES, p. 38. For the old word *breech* with which this was confused, compare the following:—

Tristrem schare the brest,
The tong sat next the pride;
The heminges swithe on est,
He schar and layd beside;
The *breche* [= buttocks] adown he threst,
He ritt, and gan to right.
Sir Tristrem, st. xliv. (ed. Scott), ab. 1220-50.

A. Sax. *brec*, breech (Lat. *nates*).—*Leechdoms, Wortcunning, and Starcraft*, vol. iii. *Glossary* (ed. Cockayne).

It is no Dog or Bitch
That stands behind him at his *Breech*.
Butler, Hudibras, II. iii. 270.

Hearne says:—

The Scots highlanders call their pladds *bræchams*; and *brech*, in that language, signifies spotted, as their plaids are of many collours. That the *brachæ* of the old Gauls were not *britches*, I presume from Suetonius, who says in Vitâ Cæs. "Iidem in curia Galli *bracas* deposuerunt."—*Reliq. Hearnianæ*, ii. 188 (ed. Bliss).

BRICK, p. 38.

"Ethel is a *brick*, and Alfred is a trump, I think you say," remarks Lady Kew.—*Thackeray, The Newcomes*, ch. x. p. 106.

BROWN, in the old English ballad phrase, "the bright *browne* sword," according to Cleasby and Vigfusson (p. 77) is corrupted from Icel. *brugðinn*, drawn, unsheathed. Compare Icel. "sverð *brugðit*," a drawn sword, from *bregða*, to draw or brandish, old Eng. *braide*. Compare old Eng. *browdene*, Scot. *browdyne*, extended, displayed.

In my hand a bright *browne* brand
that will well bite of thee.
Percy Folio MS. vol. i. p. 56, l. 72.

If this be correct, the word is further corrupted in the following:—

Young Johnstone had a *nut-brown* sword,
Hung low down by his gair.
Legendary Ballads of Scotland, p. 227 (ed. Mackay).

But we meet "brandes of *broune* stele" in *Morte Arthure*, l. 1487.

BROWN BREAD, p. 40. Compare:—

All feats of arms are now abridged . . .
To digging-up of skeletons,
To make *Brown Georges* of the bones.
S. Butler, Works, ii. 290 (ed. Clarke).

BROWN STUDY, p. 40.

John Roynoldes founde his companion syttynge in a *browne study* at the Inne gate, to whom he sayd: for shame man how syttest thou?—*Mery Tales and Quicke Answeres*, lxxii. (ab. 1535). See *N. & Q.* 6th S. v. 54.

Brown-deep, Lost in reflection, *Kent*.—*Wright, Prov. Dict.*

BUBBLE, p. 41. The following is by Ned Ward about 1717:—

Should honest brethren once discern
Our knaveries, they'd disown us
And *bubbl'd* fools more wit should learn,
The Lord have mercy on us.
Cavalier Songs and Ballads, p. 198 (ed. Mackay).

And silly as that *bubble* every whit,
Who at the self-same blot is always hit.
Oldham, Poems (ab. 1680), p. 160 (ed. Bell).

No, no, friend, I shall never be *bubbled* out of my religion.—*Fielding, Works*, p. 175 (ed. 1841).

BUDGE, p. 42. Compare:—

Would not some head,
That is with seeming shadowes only fed,
Sweare yon same damaske-coat, yon guarded man,
Were some grave sober Cato Utican?
When, let him but in judgements sight uncase,
He's naught but *budge*, old gards, browne fox-fur face.
Marston, Scourge of Villanie, Sat. vii. (vol. iii. p. 280).

Compare Lincolnshire *bug*, fussy, pleased, conceited, lively, *e.g.* "As *bug* as a lop [= flea].—E. D. Soc. *Orig. Glossaries*, C. p. 116.

Compare:—

Boggyschyn [miswritten *baggyschyn*], *boggysche*, *boggishe*, Tumidus.—*Prompt. Parv.*

Boggy, bumptious, an old Norwich schoolword.—*Wright*.

Old Eng. *bog*, self-sufficient.—*Id.*

BULL, p. 43.

In a letter of the Earl of Lauderdale, written in 1648, he mentions a report which he knows is false, and adds the cautionary parenthesis—"(A *Bull*)."—See *The Hamilton Papers*, 1638-50, p. 238 (Camden Soc.).

BULLY-ROOK, p. 44. An old colloquial corruption of *bully* seems to be *bullock*.

Then you have charged me with *bullocking* you into owning the truth. It is very likely, an't it, please your worship, that I should *bullock* him?—*Fielding, Hist. of a Foundling*, bk. ii. ch. 6.

BUMPER, p. 45. Compare:—

We have unloaded the bread-basket, the beef-kettle, and the *beer-bumbards* there, amongst your guests the beggars.—*R. Brome, The Jovial Crew*, act i. sc. 1 (1652).

Other bottles wee have of leather, but they most used amongst the shepheards and harvest people of the countrey; . . . besides the great black-jack and *bombards* at the court, which when the Frenchmen first saw, they reported at their returne into their countrey, that the Englishmen used to drinke out of their bootes.—*Philocothonista, or, The Drunkard opened*, &c. p. 45 (1635).

Why do'st thou conuerse with that Trunke of Humors, that Boulting-Hutch of Beastlinesse, that swolne Parcell of Dropsies, that huge *Bombard* of Sacke.—*Shakespeare*, 1 *Hen. IV.* act ii. sc. 4.

BURDEN, p. 45. *Burden* of a song, from *bourdon*, a trumpet, an organ-pipe. Prof. Atkinson thinks that the latter word may be only another usage of *burdo*, a long staff, to which it bore a resemblance, It. *bordone*, a pilgrim's staff, a name facetiously derived from Lat. *burdo*, a mule; compare Sp. *muleta*, (1) a mule, (2) a crutch.

The confusion of *burden* with *burthen* (A. Sax. *byrðen*, what is borne, a load) was perhaps promoted by the scriptural usage of *burden* for a heavy strain, an oppressive or afflictive prophecy, *e.g.* "the *burden* of Nineveh" (*Nahum* i. 1); "the *burden* of the word of the Lord" (*Zech.* ix. 1). Compare the phrase, "This was the *burden* [*i.e.* gist or import] of all his remarks."

No Porter's *Burthen* pass'd along,
But serv'd for *Burthen* to his song.
Butler, Hudibras, II. iii. 390.

The troubles of a worthy priest,
The *burthen* of my song.
Cowper, The Yearly Distress, l. 4.

BURNISH, p. 45. Compare:—

Chascun an *burjunent* arbres e lur fruit dunent.
P. De Thaun, Livre des Creatures, l. 742 (12th cent.).

[Each year the trees shoot out and give their fruit.]

We must not all run up in height like a hop-pole, but also *burnish* and spread in breadth.—*Fuller* (*Bailey, Life of T. Fuller*, p. 199).

Who came to stock
The etherial pastures with so fair a flock,
Burnished and battening on their food.
Dryden, Hind and Panther, i. 390.

Burnish, to polish, is itself altered by metathesis (old Fr. *burnir*) from old Fr. *brunir*, It. *brunire* (O. H. Ger. *brûn*, brown, dark), as if *to brownish*. Changes as violent, as that from *burgen* to *burnige* or *burnish*, might be adduced. Compare *ancestor* for *antecessor*, *omelet* for *alemet*; Fr. *orseille* for *rochelle*; Wallon *erculisse* for *liquorice*; Sp. *lobrego*, from *lugubris*; Sp. *mastranto* = It. *mentastro*; old Fr. *ortrait* (Cotgrave) for *retrait*. See further, under WRIGHT, p. 452, and WALLET below.

BUSH, an old and prov. Eng. word for the inner part of the nave of a wheel (Bailey; *Lonsdale Glossary*), is a corruption of old Fr. *boiste*, the same, orig. a box; Prov. *bostia*, *boissa*, from L. Lat. *buxida*, acc. of *buxis*, a box.

BUTCH, p. 46. Similarly *to swindle* has been evolved out of *swindler* (Ger. *Schwindler*), and *to stoke*, to tend a fire, from the older form *stoker*.

BUTTER-BUMP, p. 47.

Thoose ot connaw tell a *bitterbump* fro a gillhooter [= owl].—*Collier, Works* (Lancash. dialect), p. 34.

BUTTERY, p. 47, Dut. *bottelery* (Sewel). When used, as in the Lonsdale dialect, for a dairy, the form has evidently reacted on the meaning.

BY-LAW, p. 48. In Cumberland a custom or law established in a township or village is still called a *byar law*, or *byr law* (E. D. Soc. *Orig. Glossaries*, C. p. 107).

C.

CALF, p. 48. The chief muscles of the body were named from lively animals; *e.g.* Icel. *kinn-fiskr* = cheek-muscle; *kalfi* (calf) of the leg (Vigfusson); *mús*, mouse, the biceps muscle of

the arm, and so in A. Sax. and O. H. G. Cf. *musculus*, (1) a little mouse, (2) a muscle.

CANE-APPLE, p. 49. The berry of the arbutus is so called from the Irish *caithne*, pronounced *cahĭna*, the arbutus (Joyce, *Irish Names of Places*, 2nd ser. p. 338).

CARNIVAL, p. 51. The popular etymology of this word still turns up in the newspapers:—

In its flourishing days, the *Carnival* was really and truly what its name implies, a temporary and by no means short *farewell* to all *carnal* enjoyments.—*The Standard*, Feb. 22, 1882.

CARRIAGE, p. 51.

To mount two-wheel'd *caroches*, worse
Than managing a wooden horse.
Butler, Hudibras, Pt. III. iii. l. 212.

CAST, p. 52. Prof. Skeat writes to me that it is quite beside the mark to adduce A. Sax. *costian*, &c., as those words do not mean to attempt or try, but to tempt. We may perhaps compare the use of *conjecture* from *conjicere*, to cast or throw together.

CAT, a boy's game played with a bit of stick called a *cat*, otherwise known as *catty*, *bandy-cat* (Lonsdale), *kit-cat*, or *tip-cat*. It seems to be a corruption of *kit* or *kid*, a stick or faggot, Manx *kit*, prov. Eng. *chat* (Cumberland) or *chit*, a small branch, a shoot (also used for an infant), A. Sax. *cíð*, a sprout. Wycliffe translates *catulos*, Vulg. Is. xxxiv. 15, by *chittes* (Skeat). Compare Cumberland *cat-talk*, small-talk (Ferguson), for *chat* (*chatter*).

My storehouse of tops, gigs, balls, *cat* and *catsticks*.—*Brome, New Academy*, iv. 1 (Nares).

Can the *cat*, or *cat-o'-nine-tails*, be abbreviated from Low Lat. *catomus*, a leathern whip, a scourge loaded with lead, *catomare*, to scourge? L. Lat. *catomus* originated in a misapprehension of the Greek adverbial phrase, *κατ'ὦμους*, "upon the shoulders" (Maitland, *Church in the Catacombs*, p. 168).

CATER-COUSIN, p. 54. In the Lonsdale dialect *caper-cousins*, intimate friends (R. B. Peacock).

CATERPILLER, p. 54.

Of the Hebrewes it is termed *Ghazain*, because it sheareth, *pilleth*, & deuoureth the fruites of the earth as Kimhi vpon the first of Joell writeth. . . . In the Germaine tongue *Ein Raup*, in the Belgian *Ruipe*.—*Topsell, Hist. of Serpents*, 1608, p. 103.

CAT IN PAN, TO TURN, p. 55. It has occurred to me, as a mere conjecture, that this phrase might have some connexion with the Wallon du Mons *katinpaum*, meaning the down that covers young birds before they are fully fledged. To turn *katinpaum* might conceivably mean to exchange one's immature condition for another more advanced, to make a change for one's advantage, in fact, literally in this sense, to become a "turn-coat," to change down for feathers.

Katinpaum is a corrupt form of Netherland. *katoenboom* (cotton-tree), confused with *katoenpluim*, cotton-down, *katepluim*, cat's fur, Ger. *katzenflaum*.

CAVE IN, to sink or tumble down as the side of a pit does when undermined or hollowed out, is popularly supposed to have some reference to the *cave* or *cavity* antecedently produced when the ground has been *excavated*. For instance, when, as in Spenser's words—

The mouldred earth had *cav'd* the banke.
Faerie Queene, IV. v. 33—

it might be expected that the bank would *cave in*. However, this connexion is probably imaginary. The original form of the word, and that still always used in Lincolnshire, is "to *calve* in," the falling portion of the bank being whimsically regarded as a "calf."

Some "bankers" were engaged in widening a drain, when suddenly three of them jumped out of the cutting, shouting out, "Tak heed, lads, there's a *cawlf* a comin'."—*E. Peacock, N. & Q.* 4th S. xii. p. 275.

So a Suffolk labourer talks of a ditch "*caving in*," and a hungry farmer will say the same of his stomach. The word is now generally used in a figurative sense for to give up, to cry craven, or acknowledge one's self beaten.

A puppy, three weeks old, joins the chase heart and soul, but *caves in* at about fifty yards.—*H. Kingsley, Geoffry Hamlyn*, ch. xxviii. [Davies].

John Wesley writes:—

He was sitting cleaving stones when the rock *calved in* upon him.

See *Notes and Queries*, 4th S. xii. 166, 275. Mr. Wedgwood directs my atten-

tion to the fact that precisely the same idiom is found in W. Flanders, *inkalven*, to cave in; de gracht *kalft in*, the ditch caves in (De Bo, *West Flemish Dict.*).

We also find Lancashire *kayve*, to overturn or upset (E. D. Soc.), and Scot. *cave over*, to fall over suddenly (Jamieson).

CAUGHT, the past tense of *catch* (O. F. *cacier*, *chacier*, Mod. Fr. *chasser*, to chase, from Low Lat. *captiare* = Lat. *captare*, to capture), formed, as if it were a true English verb, by analogy to old Eng. *laughte*, past tense of *latch*, *lacche*, to seize, A. Sax. *læccan* (Skeat), *raught* from *reach*, *taught* from *teach*, &c.

CAUSE-WAY, p. 56. Compare Wallon du Mons *cauchie* (= Fr. *chaussée*) and *cauche*, *causse*, chalk (Lat. *calx*).—Sigart. So old Fr. *cauchie*, Flem. *kautsije*, *kaussije*, a path or pavement.

CHAFF, p. 57.

> Vnder this pitch
> He would not flie; I *chaff'd* him. But as Itch
> Scratch'd into smart, and as blunt Iron grownd
> Into an edge, hurts worse: So, I (foole) found.
>
> *Donne*, *Poems*, 1635, p. 137.

CHAINY OYSTERS, an Oxfordshire form of *China asters* (E. D. Soc. *Orig. Glossaries*, C. p. 77).

CHANCE MEDLEY, p. 58. However, the following would seem to show that it is the learned forms of the word which are the corruptions:—

> I doe not knowe what ye call *chaunce medly* in the law, it is not for my study. . . . If I shall fall out with a man, he is angry with me, and I with him, and lacking oportunitie and place, wee shall put it of for that tyme; in the meane season I prepare my weapon and sharpe it agaynst an other time, I swell and boyle in thys passion towardes him, I seeke him, we *meddle* together, it is my *chance* by reason is better then hys, and so forth, to kyll him, I geue him his deathes stroke, in my vengeaunce and anger. This call I voluntary murther in Scripture: what it is in the law I cannot tell.—*Latimer*, *Sermons*, p. 68.

CHANGELING, p. 58.

> Alluding to the opinion of Nurses, who are wont to say, that the Fayries use to steale the fairest children out of their cradles, and put other ill fauoured in their places, which they called *changelings* or Elfs.—*G. Puttenham*, *Arte of Eng. Poesie* (1589), p. 184 (ed. Arber).

CHAP, p. 58, a fellow. But Mr. Atkinson points out that this usage exactly corresponds to Dan. and prov. Swed. *kjæft*, *käft*, (1) a jaw or chap, (2) an individual or person; Dut. *käft*, Icel. *kjaptr*, a jaw (*Lonsdale Glossary*, s.v.).

CHAR-COAL, p. 58. And yet we read in *William of Palerne* (ab. 1350) of "choliers þat *cayreden* col" (l. 2520), *i.e.* colliers that *charred* coal, from old Eng. *caire*, to turn, A. Sax. *cerran* (*Philolog. Soc. Trans.* 1868-9, p. 290).

CHATOUILLER, p. 468. Compare Lancashire *kittle*, to tickle, and *kittle*, to bring forth kittens (E. D. Soc. p. 175).

CHAW, p. 60.

> I saw my wythered skyn,
> How it doth show my dented *chews*
> the flesh was worne so thyn:
> And eke my tothelesse chaps.
>
> *Tottel*, *Miscellany*, 1557, p. 31 (ed. Arber).

CHECK-LATON, p. 60. The origin of old Eng. *ciclatoun* (Chaucer) is rather Pers. *saqlâtûn*, scarlet cloth, another form of *saqualât*, meaning the same, whence It. *scarlatto*, old Fr. *escarlate*. See Skeat, s.v. SCARLET.

CHEER, to console, gladden, or exhilarate. There can be little doubt that this word has been popularly confused with *cherish*, to foster, to hold dear (*cher*), and that this mistake has influenced its usage. Thus Richardson, under *Cheer*, says, "see *Cherish*," and Cotgrave gives "*Cherer*, *cherir*, to cheer, to cherish." Compare also the following:—

> Then salle I *cherische* the with *chere* · as thou my child were.
>
> *Alexander*, l. 367 (ed. Stevenson).

The proper meaning of *to cheer* is to countenance, to give one the "help of his countenance" (*Ps.* xlii. 7, P. B. vers.; compare A. V. *Ps.* iv. 6; *Ex.* xxiii. 3), and so to favour, or make glad (opp. to "hide one's face from," *Ps.* xxx. 7); *cheer* being an old Eng. word for the face or countenance, derived from old Fr. *chere*, the face (also *care* and *caire*, Cotgrave), Low Lat. *cara*, the face, Greek *kára*, the head, whence also Sp. *cara*, "the face, looke or *cheere* of a man" (Minsheu), It. *cera*. The converse change of meaning is seen

in the old use of *favour* for countenance or mien. So "to be of good cheer" is to be of good countenance. Compare:—

Faire bonne chere à, to entertain kindly, use friendly, welcome heartily, *make good cheer unto.—Cotgrave.*

Faire grande, ou ioyeuse chere, to be passing merry, to live most pleasantly and plentifully, to make great cheer.—*Id.*

She peineth hire to make *good countenance.*
Chaucer, Man of Lawes Tale.

But with *faire countenaunce*, as beseemed best
Her entertayn'd.
Spenser, F. Queene, III. i. 55.

In old English *chere* is the common word for the visage, whether sad or joyous.

His *chere* es drery and his sembland.
Hampole, Pricke of Conscience, l. 791.

In swot of þi *chere* þu schalt eyt þi brede.
Apology for the Lollards, p. 105 (Camden Soc.).

[Where the editor thinks *chere* a mistake for *cheke!* Vulg. in sudore vultus tui.]

Thay make als mirry *chere*,
Als hit were ȝole day.
Three Met. Romances, p. 91 (Camden Soc.).

Her solemne *cheare*, and gazing in the fount,
Denote her anguish and her griefe of soule.
H. Peacham, Minerva Britanna, Penitentia, 1612.

Griefe all in sable sorrowfully clad
Downe hanging his dull head with heavy *chere.*
Faerie Queene, III. xii. 16.

Or make a Spanish face with fawning *cheer*,
With th' Iland congée like a cavalier.
Hall, Satires, iv. 2.

All fancy-sick she is, and pale of *cheer.*
Midsummer N. Dream, iii. 2.

The orig. force of *cheer* (to gladden with one's face) and *cheerful* (of a pleasant countenance, Lat. *vultuosus*) may be traced in a passage from Ward's *Sermons* on Rev. vi. 7:—

Behold also the colour of this horse, χλαρος, the colour of the withering leaf, pale & wan, symbolizing & noting the effect he hath first upon the living, whom he appals, as he did Belshazzar, whom all his concubines & courtiers could not *cheer*, nor all his wine in the bowls of the temple fetch colour into his countenance . . . . Whereas Christians . . . . change not their countenance, nor have their colour any whit abated, but as is recorded of Mrs. Joyce Lewis at the stake, & sundry other Christians, even of the fearfulest by nature & sex, looked as fresh and *cheerfully* at the hour of death as at their marriage.—*Adams*, iii. 56.

Though fortune be straunge,
To you a whyle turnynge of her face,
Her louring *chere* she may ryght sone chaunge.
Hawes, Pastime of Pleasure, p. 68 (Percy Soc.).

Whan you come to her she wyl make you *chere*
With *countenaunce*, accordyng unto love.
Id. p. 72.

Bid your friends welcome, show a merry *cheer.*
Merchant of Venice, iii. 2.

He that showeth mercy with *cheerfulness.*—*A. V. Rom.* xii. 8.

Dat bene, dat multum, qui dat cum munere *vultum.—Trench, Proverbs*, p. 185.

To cheer, now often used in the specific sense of encouraging with loud acclamations, formerly meant to feast or entertain at a banquet.

They had not only feasted the king, queen, &c. . . . . but also they *cheered* all the knights and burgesses of the common house in the parliament, and entertained the mayor of London . . . . at a dinner.—*Stow, Survay*, 1603, p. 167 (ed. Thoms).

CHEERUPPING CUP, p. 60.

When the Lowlanders want to drink a *chearupping cup*, they go to the public-house called the change-house, and call for a chopin of twopenny.—*Smollett, Humphrey Clinker*, ii. 69.

You little know how a jolly Scotch gentleman . . . . *chirrups* over his honest *cups.*—*Thackeray, The Newcomes*, ch. xiii. p. 135.

CHEESEBOWL, p. 61.

Papauer is called in greeke Mecon, in englishe Poppy or *Chesboul.—W. Turner, Names of Herbes*, 1548, p. 59 (E. D. S.).

CHICKIN, p. 61. Add:—

At Feluchia the marchants plucke their boats in pieces, or else sell them for a small price, for that at Bir they cost the marchants forty or fifty *chickens* a piece, and they sell them at Feluchia for seuen or eight *chickens* a piece.—*Hakluyt, Voiages*, ii. 213.

CHICK-PEA, p. 61. Compare:—

Cicer may be named in english *Cich*, or *ciche pease* after the Frenche tonge.—*W. Turner, Names of Herbes*, 1548, p. 27 (E. D. Soc.).

CHILD, p. 62. Prof. Atkinson thinks that *baron*, Norm. Fr. *barun*, man, husband, Low Lat. *bāro* (= the burden bearer for the troops), is derived from Goth. *baíran*, to bear, from which would come an O. H. Ger. *bero* (acc. *beron*), bearer, then an active man (*Vie de St. Auban*, note on l. 301). Compare Norm.

Fr. *barnage*, the nobility. Thus *baron* would be akin to A. Sax. *beorn*, a hero.

With his baronage bolde & *buernes* full noble.
Destruction of Troy, l. 324 (E.E.T.S.).

CHINCOUGH, p. 62, Lancashire *kincough*, whooping cough, *kink-haust*, a violent cough, *kink*, to lose the breath with coughing or laughing (E. D. S. *Glossary*, p. 174).

CHISSEL-BOB, a word used in the Isle of Wight for the wood-louse (E. D. Soc. *Orig. Glossaries*, xxiii. p. 6), is a corruption of the old name for this insect, *cheslip* (Mouffet), or *cheeselip* (Topsell), sometimes called *chissel-bol* or *cheese-boll*. Adams compares Swed. *suggaloppe*, "sow-lop," the wood-louse (*Philolog. Soc. Trans.* 1860-1, p. 12).

CHITTYFACED, p. 62. Compare also :—

Vous etes une vray *chiche face*.—*Comédie des Prov.*, acte i. sc. iv. (xvii. siècle).

Chiche-face était un monstre symbolique qui se nourrissait des femmes obéissantes à leur maris : de là sa grande maigreur et l'emploi de son nom pour désigner une personne étique. On opposoit à *Chiche-face* un autre monstre prodigieusement gros et gras, Bigorne, qui mange tous les hommes qui font le commandement de leur femmes. (Voyez sur ce sujet un excellent travail de M. A. de Montaiglon, *Recueil de poësies françoises*, &c. t. ii. p. 191, Bibliothèque elzévirienne.)—*Le Roux de Lincy, Proverbes Français*, i. 165.

On Chaucer's mention of the *Chiche Vache, i.e.* "lean cow" (*Clerk's Tale*, l. 1182, Clarendon Press),

Lest *Chicheuache* yow swelwe in hir entraille,

Prof. Skeat quotes—

Gardez vous de la *chicheface*.
M. Jubinal, Mystères Inédits du XV. Siècle, i. 281.

Every lover admires his mistress though she . . . . have a swoln juglers platter face, or a thin, lean, *chitty face*.—*Burton, Anatomy of Melancholy*, III. ii. 4, 1.

I will catch thee up by one,
Of those fat Stumps thou walk'st upon,
And give your Rogueship such a Swing,
As (Monsieur *Chitty-face*) shall fling
You and your Implements to Hell.
Cotton, Burlesque upon Burlesque, p. 247.

CHOKEFUL, p. 63.

Charottez *chokkefulle* charegyde with golde.
Morte Arthure, l. 1552.

One of the kings of France died miserably by the *chock* of a hog.—*T. Brooks, Works*, 1662, vol. iv. p. 113 (Nichol's ed.).

The new edition of the *Imperial Dictionary* (1882) explains *chock* here as meaning shock or encounter!

CHOUGH, a species of jackdaw, pronounced *chuff* from false analogy to *tough, rough, cough, trough*, &c., instead of, as it ought to be, *cho* or *chow*, riming with *though* or *plough*, its A. Sax. name being *ceó*, Dut. *kaauw*. Indeed, the pronunciation of *-gh* in English has always been very unsettled. *Enough* was formerly spelt and pronounced *enow* or *ynow*. *Daughter* is in prov. Eng. sometimes pronounced *dafter*, *bough* as *buff*, *bought* as *boft*, *though* as *thof*. It seems that *cough* and *rough* were in olden times pronounced *cow* and *row*, as the *Prompt. Parvulorum* gives "*Cowyn* or hostyn, Tussio," and "*Rowghe* as here or oþer lyke (al. *row*) Hispidus." In old epitaphs *bethoft* is found for *bethought*.

Who so hym *bethoft*, ful inwardly and oft
How hard tis to flit, from bed to the pit.
From pit vnto peyne, which sal neuer end certeyne,
He wold not do on sin, al the world to win.
J. Weever, Funerall Monuments, 1631, p. 625.

I have marks *enow* about my body to show of his cruelty to me.—*Fielding, Hist. of a Foundling*, bk. ii. ch. 6.

I *thoft* he had been an officer himself.—*Id.* bk. vii. ch. 13.

I think you *oft* [= ought] to favour us.—*Id.*

As *thof* I should be the occasion of her leaving the esteate out o' the vamily.—*Id.* bk. vii. ch. 5.

CITIZEN, an old corrupt form of *citiyen* (=Fr. *citoyen*), old Scot. *citeyan, i.e.* a *city-ian*, or native of a city, like *Paris-ian, Corinth-ian* (old Fr. *citeain*), originating in a misreading of old Eng. *citi3en*, where 3 is really *y*. Similar misreadings are perpetuated in *capercailzie, gaberlunzie, Cockenzie, Dalziel, Mackenzie*, &c., which should be *capercail3ie, i.e. capercailyie*, &c. See J. A. H. Murray, *Dialect of S. Counties of Scotland*, p. 129. The contrasted word is *peasan-t*, Fr. *pays-an*, a country-man.

Than ilk side began to exhort thair *ciereyanis* and campiounis to schaw thair manhede.—*J. Bellenden, Traductioun of Livy*, 1533 [*op. cit.* p. 62].

Citizen was perhaps influenced by *artisan, partisan*, &c. Similarly *to chastise* has been assimilated to *cate-*

chise, *civilise*, *criticise*, &c. and ought to be *chasty* (like *sully*, *tally*, &c.) or *chastish* (like *cherish*, *establish*, &c.), being from old Eng. *chastien*, O. Fr. *chastier*, Lat. *castigare*.

CLEVER, p. 65. Charlotte Brontë had a true perception of the meaning of this word:—

Some one at school, said she, "was always talking about *clever* people; Johnson, Sheridan, &c." She said, "Now you don't know the meaning of *clever*; Sheridan might be *clever*; yes, Sheridan was *clever*,—scamps often are; but Johnson hadn't a spark of *cleverality* in him."—*Mrs. Gaskell, Life of C. Brontë*, ch. vi. p. 76.

CLIPPER, p. 66. Compare with the German the following description of a rabbit's pace:—

Brer Rabbit come—*lippity-clippity*, *clippity-lippity*—des a sailin' down de big road.—*Uncle Remus*, p. 43.

CLOPORTE, p. 469. In Oxfordshire the woodlouse is called *Devil's pig*, and sometimes *God A'mighty's pig* (E. D. S. *Orig. Glossaries*, C. p. 104).

CLOVE GILLIFLOWER, the clove-scented gilliflower, where *clove*, for old Eng. *cloue*, *clowe* (Fr. *clou*, Sp. *clavo*), a nail, the nail-shaped spice (Lat. *clavus*), has been mistaken for a slip or *cloven* piece of gilliflower. Compare Fr. *clou de girofle*, a clove.

The word was confounded with old Eng. "*cloue* of garlek" (*Prompt. Parv.*), where *clove* is from A. Sax. *clufe*, a cloven piece, from *clufon*, to cleave.

Which aldermanry, Ankerinus de Averne held during his life, . . . yielding therefore yearly to the said Thomas and his heirs one *clove* or slip of gilliflowers.—*Stow, Survay*, 1603, p. 116 (ed. Thoms).

CLUTCH, a prov. Eng. word for a brood of chickens hatched at the same time (in general use in Ireland), is obviously near akin to Icel. *klekja*, to hatch, Dan. *klække*, Swed. *kläcka*. Compare N. Lincolnshire *cletch*, a brood of chickens (E. D. Soc. *Orig. Glossaries*, C. p. 116); Lonsdale *clatch*.

COCK-A-HOOP, p. 67. Add:—

Sir Nicholas Twiford, goldsmith, mayor, gave to that church a house, with the appurtenances, called *the Griffon on the Hope*, in the same street.—*Stow, Survay*, 1603, p. 120 (ed. Thoms).

COCKATRICE, p. 68. Compare Wallon du Mons *cotcodrille*, a crocodile.

COCKLETY (prov. Eng.), shaky, unsteady, easily upset (as if like a *cock*, or small boat), is evidently the same word as Lancashire *kecklety*, unsteady, likely to topple over, "As *keklety* us o owd waytur tub," otherwise *keckley*, "Thou stonds very *keckley*" (E. D. Soc. *Glossary*, p. 171), which words come from Lanc. *keck*, to upset. But compare "a *cockling* sea," prov. Eng. *coggle*, to be shaky (Skeat). A material which becomes wavy or uneven from being exposed to rain is said to *cockle*.

COCK-ROSE, p. 69. Compare:—

Papauer erraticũ is called in greeke *Rœas*, in englishe Redcorn-*rose* or wylde popy, in duche wilde man, korne *rosen*, or klapper *rosen*.—*W. Turner, Names of Herbes*, 1548, p. 59 (E. D. S.).

CŒNA, p. 467. Compare the title of a book published about 1658:—

Cœna quasi κοινή. The New Enclosure broken down, or the Lord's Supper laid open *in Common*. By Will. Morrice.

COLONEL, p. 71.

The Centurian obeid the Millenarie, that had charge of a thousande. And he againe was subject to the grande *Coronelle* that had charge over ten thousande.—*Fardle of Facions* (1555), pt. ii. c. x. p. 211.

Have you not made among you Tenmen Citizens of your owne, to be your Capetaines, *Coronels*, and Marshalles?—*Wylson, Demosthenes*, 1570, p. 40.

At the journey too Bulleyne hee was appoynted too followe the duke of Northefollck to the Siege of Mountrele, and was, I take it, *Coronell* of the footemen, thowghe that tearme in those dayes unuzed.—*Life of Lord Grey of Wilton*, p. 1 (Camden Society), ab. 1570.

The siege of Montreuil was in 1544. See *Notes and Queries*, 6th S. iv. 454.

See Skeat, p. 785, who strangely prefers the derivation from It. *colonna*, a column, which does not seem to have been used for the division of an army (see Florio).

COLT-STAFF, p. 72, was sometimes understood as a *staff* which helped to bear one as a *colt* would; like Span. *muleta*, a crutch, from *mulus*, and Fr. *bourdon*, a staff, It. *bordone*, from Lat. *burdo*, a mule.

There is an Adage or prouerbe called "Mulus Marianus." . . . It signifieth properly a bearing backe, or *colt-staffe*, as we

say in English, whereuppon poore men carry their burdens, and from thence it was translated into a prouerbe to signifie all that do obey commaunds.—*Topsell, Hist. of Foure-footed Beasts*, 1609, p. 563.

Compare :—

Take from me the same *horse* that was given him by the good Bishop Jewell, this *staff*.—*Goldsmith, The Vicar of Wakefield*, ch. iii.

COMB, p. 72.

And also on her head, parde,
Her rose garland white and red,
And her *combe* to *kembe* her hed.
Chaucer, House of Fame, i. 137.

COMROGUE, p. 73.

Let it be such a Land as he
Had better far, upon the Sea,
With all his *Comrogues* have been drown'd
Than such a wretched Place have found.
Cotton, Virgil Travestie, bk. iv. p. 134.

CONTRIVE, frequently used by old authors with the meaning of to spend, pass, or wear away time, is due to a reminiscence of the Latin usage, *contrivi* ætatem meam (Terence), "I spent my age," *contrivit* tempus (Cicero), "he spent his time," where the verb is the perfect tense of *contero*, to wear out. The formation is as incorrect as "to wore" would be, or as is Spenser's pseudo-old Eng. *to yede* for to go, properly a preterite, and so = to went. The word was confused, no doubt, with the genuine verb *contrive*. See *N. and Q.* 6th S. v. 75.

Not that sage Pylian syre, which did survive,
Three ages, such as mortall men *contrive*.
Spenser, F. Q. II. ix. 48.

Please ye we may *contrive* this afternoon,
And quaff carouses to our mistress' health.
Shakespeare, Taming of Shrew, i. 2, 276.

In travelyng countreyes, we three have *contrived*
Full many a yeare.
Edwards, Damon and Pithias (*O. Plays*, i. 194, ed. 1825).

COPPER, a slang word for a policeman, is one who makes a *cop* or capture, a seizer.

COUNTERPANE, p. 77. Add at the end :—

But the only *counterpane* indeed to match this original is the resurrection of the blessed Son of God from death to life, figured in the restitution of the prophet to his former estate of livelihood.—*Bp. John King, On Jonah*, 1594, p. 196 (Grosart's ed.).

COW-HEART, p. 78. Compare :—

Chien *couart* voir le loup ne veut.
(*Mimes de Baïf*, fol. 50, *XVI. Siecle.*)
Le Roux de Lincy, Proverbes Français, i. 165.

COW-PAWED (prov. Eng.), left-handed, is perhaps a popular corruption of Scot. *car-handed* or *ker-handit*, from *car*, the left, Gaelic *caerr*.

COWSLIP, p. 80. As confirmatory of Prof. Skeat's account, compare :—

Tell me you flowers faire,
Cowslop and Columbine,
So may your Make this wholesome Spring time ayre
With you embraced lie,
And lately thence vntwine :
But with dew drops engender children hie.
Sir P. Sidney, Arcadia, 1629, p. 395.

The Seconde is called in barbarus latin Paralysis, and in englishe a Cowslip, or a *Cowslap*, or a Pagle.—*W. Turner, Names of Herbes*, 1548, p. 79 (E. D. S.).

CRABBED, p. 81.

The arwes of thy *crabbed* eloquence
Shal perce his brest.
Chaucer, Clerks Tale, l. 1204.

CRACK REGIMENT, p. 82. Compare Lonsdale "He's neya girt *cracks*," *i.e.* He is nothing to boast of (R. B. Peacock, *Glossary*).

CRAVEN, p. 82. I find that substantially the same view of this word is taken by Mr. Nicol, who derives old Eng. *crauant* (*cravant*), conquered, overcome, as I have done, from old Fr. *cravanté*, from a verb *crevanter*, corresponding to a Lat. *crepantare*, to break (see Skeat, *Appendix*, p. 786).

CREEPIE, p. 83.

I sit on my *creepie* and spin at my wheel,
And think on the laddie that lo'es me sae weel.
G. Halket, Logie o' Buchan.

Of the same origin perhaps is *cricket*, a three-legged stool, for *cripet*.

The said rooms contain nine chairs, two tables, five stools, and a *cricket*.—*Gray, Letter XXXI.* (1740), p. 318 (ed. Balston).

CROSS, p. 84. Compare Cumberland *curl*, to take offence, be displeased (E. D. Soc. *Orig. Glossaries*, C. p. 108).

Attending their revenge [they] grow wond'rouse *crouse*,
And threaten death and vengeance to our house.
Drayton [in *Richardson*].

The word was evidently confused with *cross*, to thwart, and *crossness*, contrariety, perverseness.

For the popular acceptation of *cross*, compare:—

When her chamber-door was closed, she scolded her maid, and was as *cross as two sticks*.—*Thackeray, The Newcomes*, ch. xxxiii. p. 333.

CRUELS, p. 85. A corruption of *scroyle* mentioned under this word ("These *scroyles* of Angiers flout you." —*K. John*, ii. 2, 373) is Lancashire *scrawl*, a mean, despicable fellow, "As mean a *scrawl* as yo'll meet in a day's walk" (*Lanc. Glossary*, E. D. S. p. 233).

CRUSTY, p. 85. With *curse* for *cross* compare the expression "the *curse* of Scotland," a popular name for the nine of diamonds at cards, said to be so called because the pips were sometimes disposed in the figure of a saltire, the X-shaped *cross* (Scot. *cors*, *corse*) of St. Andrew, the patron saint of Scotland (*Monthly Packet*, N. Ser. xi. 423). Compare also old colloquial Eng. *cursen* for *christen* (*crusen*).

Nan. Do they speak as we do?
Madge. No, they never speak.
Nan. Are they *cursen'd*?
Madge. No, they call them infidels.
Beaumont and Fletcher, The Coxcomb, iv. 3.

Compare Isle of Wight *crousty*, ill-tempered, snappish (E. D. S. *Orig. Glossaries*, xxiii. p. 8).

CUCKOO! the cry made by children in the game of hide-and-seek to announce that they are concealed, used in Ireland, and exactly in the same way in Hainaut. Compare Wallon *faire coucou*, to hide one's self, and as an infantine word to hide the head (so in English). These words have nothing to do with the bird so named, but are akin to old Fr. *cucul*, a cowl or hood concealing the head, Bas-Bret. *kougoul*, Welsh *cwcwll*, Corn. *cugol* (the Lat. *cucullus* is borrowed from a Gaulish word). Compare Basque *cuculcea*, to hide or disappear (Sigart). Similarly *caw-caw* in Kent is a childish corruption of *cockal*, a cramp-bone used as a plaything (Kitchiner, *Cook's Oracle*, p. 130). See HOT COCKLES, p. 180.

The persistent vitality of children's games and nursery words from age to age is highly remarkable. The game of "*Buck, Buck*, how many fingers do I hold up?" is common in Hampshire, and it is noticeable that Petronius Arbiter mentions a similar game wherein one slaps another on the shoulders, and cries "*Bucca, Bucca*, quot sunt hic" (E. D. Soc. *Orig. Glossaries*, Ser. C. p. 64). See LOVE (1), p. 224.

CURRANT (prov. Eng.), to leap high, to caper (Isle of Wight, E. D. S. *Orig. Glossaries*, xxiii.), is evidently a corruption of Elizabethan Eng. *coranto* (or *corranto*), a quick pace or a lively dance, used by Shakespeare and Middleton (see Nares), It. *corranta* (Florio), from *correre*, to run, Lat. *currere*. *Cavort*, to ride or prance ostentatiously, is an American corruption of *curvet* (Bartlett), old Eng. *corvet*, which may be compared.

CURRY FAVOUR, p. 88. Add:—

Accordynge to the olde provearbe, "He thatt wylle in courte dwelle must *corye favelle*," and

He thatt wylle in courte abyde
Must *cory favelle* bake and syde,

for souche gett moste gayne.—*Underhill* (ab. 1561), *Narratives of the Reformation*, p. 159 (Camden Soc.).

CYPHER, p. 90. Compare Arabic *shofer*, a musical horn (in Italian called *sciofar*), concerning which there is an article in *Sat. Review*, vol. 53, p. 695; Greek *siphōn*, a pipe or reed. Compare It. *zefiro*, Low Lat. *zephyrum*, a cipher, an assimilation to *zephyrus*, a breeze, of Arab. *sifr*, a cipher.

D.

DAME STREET, in Dublin, until comparatively recently called *Dam St.*, and in the 17th century spelt *Damask St.* or *Dammes St.*, was originally named from the adjacent gate of "Sainte Marie *del Dam*," so called from the Dam of the King's Mills, subsequently known as "Dame's Mills," standing there in the 13th century (*J. T. Gilbert, Hist. of Dublin*, ii. 263).

It is spelt *Damas Stret* in Speed's *Map of Dublin*, 1610.

DECLENSION, a popular contraction of *declination* (old Fr. *declinaison*, Lat. *de-*

clinatio), as a form *inclension* would be of *inclination*, by false analogy probably to *dimension*, *extension*, *pension*, *suspension*, &c.

The true and even levell of the *declention* of arts.—*Tom of All Trades*, 1631, p. 142 (Shaks. Soc.).

DEFILE, to pollute, older form *to defoyl* or *defoul*, is a corruption under the influence of old Eng. *file*, to pollute, A. Sax. *fýlan*, to make filthy, and *foul*, of the old Eng. *defoulen*, to tread down, old Fr. *defouler*, to trample under foot (Skeat).

Power of *defoulinge* othir tredinge on serpentis.—*Wycliffe*, *S. Luke*, x. 19.

þei ben foule ypocritis, and not worþi but to be putt out fro cristen men and *defoulid*.—*Wycliffe*, *Unprinted Works*, p. 18 (E.E.T.S.).

DEVIL'S POINT, in Plymouth Sound, is said to have been named from one *Duval*, an old Huguenot refugee who took up his abode there in the early part of the 18th century.

Devil, Greek *diábolos*, has furnished fine material for popular etymologists, *e.g.* Ir. *diabhal*, supposed to mean the *god* (*dia*) *Baal*; Manx *jouyl* or *diowyl*, the god (*jee* or *di*) of destruction (*ouyl*), *Manx Soc. Dict.*; while *diabolos* itself was conceived to be from Greek *duo*, two, and *bólos*, a morsel, as explained in the following:—

And yet fond man regardeth not one whit
Till he have made himselfe the *devils* bit,
Who at *two bits*, for so his name imports,
Devours both soule & body, mans two parts.
The Times' Whistle, 1616, p. 20, l. 572 (E.E.T.S.).

DEUCE, p. 97. The exclamation *Deus!* God! was no doubt confused with the *deuce*, or number two, regarded from ancient times as significant of evil and the Evil One. A Jewish superstition accounted for the second day of the Creation not being pronounced "very good" by the Almighty, by observing that it was on that day Satan and his angels fell (Jameson and Eastlake, *Hist. of Our Lord*, i. 63). Compare:—

Le Diable aussi est double, et l'ont signifié les Pythagoriens par *le nombre de deux*, qu'ils disent estre principle de tout mal.—*Boucher*, *Sermons*, 1594, p. 3 (*Southey*, *C. P. Book*, iii. 411).

In Norman French there is the one form *Deus* for God and for *two*. Compare:—

Deus, ki hom furmer deignas à tun semblant,
Cel mal kar restorez!
Vie de St. Auban, l. 1157.

[God! who deignedst to form man in thy likeness, cure this evil.]

Ki estoient esluz par numbre *deus* faiz sis.
Id. l. 169.

[Who (the apostles) were chosen by number two times six.]

The curious transformation of *Deus* (= God) into *deuce* (= Devil) is paralleled by the change of old Pers. *daêva*, god, into Gipsy *devil* (though the meaning is different). See DEVIL, p. 471.

In the following from Langtoft's *Chronicle*, the two *deuces* are found side by side:—

Deus! cum Merlins dist sovent veritez . . .
Ore sunt le *deus* ewes en un arivez.
Political Songs, p. 307 (Camden Soc.).

[God! how often Merlin said truth . . .
Now are the two waters come into one.]

With the *ducius* we may compare the Breton *duz*, a goblin, also a changeling left by the fairies (Villemarqué, *Chants Pop. de la Bretagne*, p. liv.).

Whitley Stokes connects the *dusii* of the old Celtic mythology with Slav. *dusi*, spirits, *dusa*, soul; *dusmus*, devil; Sansk. *doshu*, vice, *dush*, to sin (*Philolog. Soc. Trans.* 1867, p. 261).

Do, p. 99. Add:—

Iff yow do þus in dede, hit *doghis* the bettur.
Destruction of Troy, l. 5001 (E.E.T.S.).
[If you do thus it *does* (= succeeds) the better.]

DOG CHEAP, p. 100. An early use of the expression is:—

They afforded their wares so *dog cheape*.—*Stanihurst*, *Description of Ireland*, p. 22 (*Holinshed*, vol. i. 1587).

DOGGED, p. 100.

How found þou þat filthe in þi fals wille,
Of so *dogget* a dede in þi derf hert.
Destruction of Troy, l. 10379 (E.E.T.S.).

And þou so *doggetly* has done in þi derfe hate.
Id. l. 1398.

Others are *dogged* & sullen both in looke and speech.—*Dekker*, *Belman of London*, sig. D 2 (1608).

Yet to the poore, that pyning mourn'd and wep't,
He was more *dogged* then the *dogs* he kept,
For they lickt sores when he deny'd his cromes.
S. Rowlands, *Four Knaves*, 1613, p. 104 (Percy Soc.).

DOGGEREL, p. 101.

This may wel be rym *dogerel*, quod he.
Chaucer, Sir Thopas, l. 2115.

DOGWOOD, p. 101.

Cornus—The female is plētuous in Englande & the buchers make prickes of it, some cal it Gadrise or *dog tree*, howe be it there is an other tree that they cal dogrise also.—*W. Turner, Names of Herbes*, 1548, p. 30 (E. D. Soc.).

DOILY, a small napkin placed under glasses on the table, seems to be an assimilation of prov. Eng. *dwile*, a napkin, Dut. *dwaal*, a "towel," to *doily*, a species of stuff so called because invented by one *Doily* (Skeat, 788).

DOLL, p. 101. There is no doubt that *idol* was sometimes spelt *idoll*, and perhaps accented on the last syllable. See the following very curious passage, which certainly identifies *doll* with *ydoll*:—

Because I spoke euen nowe of Images and Idolles, I woulde you shoulde not ignōrauntlye confounde and abuse those termes, takynge an Image for an Idolle and an Idolle for an Image, as I haue hearde manye doe in thys citye, as well of the fathers and mothers (that shoulde be wyse) as of their babies and chyldren that haue learned foolyshnesse of theyr parentes. Nowe at the dissolucion of Monasteries and of Freers houses many Images haue bene caryed abrod, and *gyuen to children to playe wyth all*. And when the chyldren haue theym in theyr handes, dauncynge theim after their childyshe maner, commeth the father or the mother and saythe: What nasse, what haste thou there? the childe aunswereth (as she is taught) I haue here myne *ydoll*, the father laugheth and maketh a gaye game at it. So saithe the mother to an other, Jugge, or Thommye, where haddest thou that pretye *Idoll*? John our parishe clarke gaue it me, saythe the childe, and for that the clarke must haue thankes, and shall lacke no good chere.—*Roger Edgeworth, Sermons*, 1557, fol. xl.

Dibdin, in his *Library Companion*, i. 83 (1824), actually prints the child's answer above in modern English, "I have here mine *doll*."

DONJON, p. 102. Compare for the meaning:—

Somme of hem wondrede on the mirour,
That born was vp in-to the *maister tour*.
Chaucer, Squieres Tale, l. 226 (Clarendon Press ed.).

DONKEY-BRED, an Oxfordshire word for low-bred (E. D. Soc. *Orig. Glossaries*, C. p. 80), is evidently a corruption of *dunggul bred*, low-born, lit. "dunghill bred," used in the same dialect.

DORMEDORY, a Herefordshire word for a heavy sleepy person (Wright), as if from Fr. *dormir*, is a corrupt form of *dromedary*, once used in the same sense. See the quotation from Fuller above, p. xxvii.

DORMER-WINDOW, a window in the roof, universally understood now to mean the window of a *dormitory* or sleeping room (Richardson, Wedgwood, Skeat), is properly that which rests on the *dormers*, which is another form of *dormants*, the sleepers or main beams supporting the rafters. Compare SLEEPER, p. 361. The reference therefore is not to the slumbers of the inmates, but to the fixed lying position of the immovable beams. See *burde dormande*,—*Catholicon Anglicum*, p. 47 (ed. Herrtage).

DRY, p. 105. Lonsdale *dree*, long, tedious, wearisome (R. B. Peacock). *The Geste Hystoriale of the Destruction of Troy* speaks of "the chekker, the draghtes, the dyse, and oþer *dregh* gaumes," l. 1622, *i.e.* chess, draughts, dice, and other tedious games.

That night, whether we were tired, or whatten, I don't know, but it were *dree* work.—*Mrs. Gaskell, Mary Barton*, ch. ix.

DUCK, p. 106. So Isle of Wight *Duck*, the dusk of the day (E. D. S. *Orig. Glossaries*, xxiii.).

The *duck's* coming on; I'll be off in astore.
A Dream of the Isle of Wight (*Id.* p. 52).

In the same dialect *tucks* are the *tusks* of a boar (p. 39). Compare MUCK, p. 600.

E.

EAGER, p. 107.

The Higre—Men as little know the cause of the name, as the thing thereby signified. Some pronounce it the *Egre*, as so called from the keenesse and fiercenesse thereof. It is the confluence or encounter (as supposed) of the salt and fresh water in Severne, equally terrible with its flashings and noise to the seers and hearers; and oh how much more then to the feelers thereof!—*T. Fuller, Worthies of England*, vol. i. p. 376.

So farre, so fast the *eygre* drave,
The heart had hardly time to beat,
Before a shallow seething wave
Sobbed in the grasses at oure feet.
J. Ingelow, The High Tide.

Akyr of the see flowynge, Impetus maris. —*Prompt. Parv.*

Well know they the reumé yf it a-ryse,
An *aker* it is clept, I vnderstonde.
MS. Poem (in *Way*).

EARABLE, a common Leicestershire form of *arable*, as if capable of being *eared* (Evans, *Glossary*, p. 10, E. D. S.). See EAR, p. 107.

ELOPE is a corruption of Dut. *ontloopen*, to run away, by substituting the familiar prefix *e-* (Lat. *e*, *ex*, out) for the unfamiliar Dut. prefix *ont-* (Skeat), so as to range with *evade*, *elude*, *educe*, *escape*, &c. Dut. *ontloopen* (= Ger. *entlaufen*) is to *leap*, loaf, or run, away. (See Haldeman, *Affixes*, p. 64.)

Isle of Wight *loop*, to elope, "She *loop'd* a*w*ay wi' un" (E. D. S. *Orig. Glossaries*, xxiii.).

EMBOSS, an old word for to hide one's self, is a corruption of *embush*, old Fr. *embuscher*, to hide *in the bush* (whence *ambush*), It. *imboscare*. Compare *imbosk* (Nares).

Look quickly, lest the sight of us
Should cause the startled beast t'*emboss*.
Sam. Butler, Works, vol. ii. p. 107, l. 130 (ed. Clarke).

ENDLONG, an old adverb meaning down along, continuously, without intermission (Holland), has no connexion with *end*, as if it meant "from end to end," but is the same word as A. Sax. *andlang* (Ger. *entlang*), where the first part of the compound is identical with Goth. *anda*, Greek *ἀντι*, Lat. *ante*, Sansk. *anti*, against, opposite (Skeat, *Glossary to Prioresses Tale*, &c.).

[They] demden him to binden faste
Vp-on an asse swiþe un-wraste,
Andelong, nouht ouer-þwert.
Havelok, l. 2822.

[They decided to bind him fast upon a very worthless ass, lengthwise, not across.]

The dore was all of athamant eterne,
Yclenched overthwart and *endelong*
With yren tough.
Chaucer, C. Tales, l. 1992.

Who from East to West will *endlong* seeke
Cannot two fairer Cities find this day.
Spenser, F. Queene, III. ix. 51.

To seeke her *endlong* both by sea and lond.
Id. III. x. 19.

And every thing in his degre
Endelong upon a boarde he laide.
Gower, Conf. Amantis, ii. 233 (ed. Pauli).

ENSCONSE, to hide or place one's self in a retired position, old Fr. *ensconser* (Blonde of Oxford), so spelt as if compounded with *en* (Lat. *in*), stands for the more usual old Fr. *esconser*, Norm. Fr. *escunser*, derived from Lat. *absconsus*, hidden away (see Atkinson, *Vie de St. Auban*, l. 137, note, p. 74).

ERRANT, p. 112. Compare "Chevalier *errant*," "Juif *errant*."

Il . . . dresce mun *aiere* e mun chemin.
Vie de St. Auban, l. 56.

[He directs my journey and my path.]

ERROR, so spelt as if borrowed directly from Lat. *error*, instead of mediately through Fr. *erreur*, old Fr. *errur*; the older and more correct form is *errour*. Similarly *ardor*, *horror*, *mirror*, *rancor*, *splendor*, *stupor*, *terror*, would be better spelt *ardour*, *horrour*, *mirrour*, *rancour*, *splendour*, *stupour*, *terrour*, so as to range with the analogous words *colour*, *favour*, *humour*, *honour*, *vigour*, &c. (See Hare in *Philolog. Museum*, i. 648; Haldeman, *Affixes*, p. 204.)

Your hearts be full of sorrow, because your heads are full of *errour*.—*Andrewes, Sermons*, fol. p. 629.

This form of *errour* however is not one which has ever gained much currency.—*J. C. Hare, Mission of Comforter*, p. 172.

EVERHILLS, p. 113. It might be added to the illustrative words that Hearne has the spelling *exspect*:—

Dr. Gibson . . . made a great entertainment for them, *exspecting* something from them.—*Diary*, Sept. 8, 1719.

EYELET-HOLE is a corruption of Fr. *œillet*, "an *oilet*-hole."—Cotgrave (Skeat).

Olyet, made yn a clothe for sperynge, Fibularium.—*Prompt. Parv.*

Olyet, an eylet-hole.—*Lonsdale Glossary.*

F.

FAITH, Mid. Eng. *feith*, is an assimilation of the old Fr. *feid*, from Lat. *fidem*, fidelity, to words like *truth*,

mirth, *sloth*, *health*, the suffix *-th* being the common ending for abstract nouns (Skeat, p. 790).

FARMER, p. 116. Compare Oxfordshire *farm out*, to clean out, "*Farm out* th''en-us [= hen-house]."—E. D. S. *Orig. Glossaries*, xxiv. So Isle of Wight *varm out* (*Id.* xxiii.).

FAYBERRY, a Lancashire word for a gooseberry, understood as if the *berry* of the *fays* or fairies (Nodal and Milner, *Glossary*, p. 126, E. D. Soc.). It is really for *fea-berry*, otherwise spelt *feap-berry*, *fape-berry*, *fabe-berry*, which are corruptions (by the common change of *th* to *f*) of *theabe-berry*, or *thapeberry*, a name for the gooseberry in the eastern counties. Perhaps the original was *thefe-berry*, the berry that grows on the bramble or thorny bush, A. Sax. *thefe*. See Prior, *Pop. Names of Brit. Plants*. Compare DAYBERRY, p. 93.

There's a hare under th' *fayberry* tree.—*Waugh, Old Cronies*, p. 89.

Afore th' next *fay-berry* time.—*Id. Ben an' th' Bantam*, p. 98.

Latine *Vua spinella* . . . Italian *Vua spina* . . . Gooseberie bush, and *Feaberrie* Bush in Cheshire, my natiue countrie.—*Gerarde, Herbal*, p. 1143.

FEUD, p. 119. The derivation of *feud*, a fief, from *feudalis*, has since been given up by Prof. Skeat.

FIELDFARE, p. 120, *i.e.* "field-goer," may perhaps owe its popular name to the habit mentioned in the following:—

This bird [the field-fare] though it sits on trees in the day-time, and procures the greatest part of its food from white-thorn hedges, yea, moreover, builds on very high trees, as may be seen by the *fauna suecica*; yet always appears with us to *roost on the ground*. . . . Why these birds, in the matter of roosting, should differ from all their congeners, and from themselves also with respect to their proceedings by day, is a fact for which I am by no means able to account.—*G. White, Nat. Hist. of Selborne*, Letter 27, p. 64 (ed. 1853).

FLAMINGO. This bird seems to owe its curiously formed name to a popular mistake. In Provence it was called *flammant* (or *flambant*), the "flaming," *i.e.* bright red bird. This was probably confused with Fr. *Flamand*, a Fleming or native of Flanders, and translated into Spanish as *flamenco*, Portg. *flamengo*, which words signify (1) a Fleming, (2) the flamingo supposed to come from Flanders! (Skeat, p. 790). Cotgrave gives its old Fr. name as *flaman* or *flambant*, and this is the word, no doubt, that got confounded with *flamand*, old Fr. *flameng*, Dut. *vlaming*, a Fleming. As the word stands, *flamingo* means "the Flemish bird."

FLASH, a sudden blaze, as of lightning, is probably from Fr. *flèche*, an arrow (whence *fletcher*, an arrow-maker), old Fr. *flique*, akin to *flake*, *flitch* (orig. a thin slice), O. Eng. *flick*, A. Sax. *fliece* (Prof. Atkinson), the primitive arrow being probably a mere splinter of wood. If this be correct, the word has been assimilated to *dash*, *splash*, *thrash*, &c. Prof. Atkinson quotes as illustrative:—

And ever and anone the rosy red
Flusht through her face, as it had been a *flake*
Of lightning through bright heven fulmined.
Spenser, F. Q. III. ii. 5.

FLUSHED, p. 124, for *flesh i.* The following confirmatory passages I take from Richardson:—

Epimanondas . . . would not have his countrymen *fleshed* with spoil by sea.—*North, Plutarch*, p. 311 [also p. 354].

The Asturians . . . . made more cruell and eagre with the taste of blood that had so *fleshed* them, flew upon the inhabitants.—*Holland, Ammianus*, p. 346.

Him *fleshed* with slaughter and with conquest crown'd
I met, and overturn'd him to the ground.
Dryden, Ovid, Met. b. xiii.

Waterland and Middleton have "*flushed* with victory."

FODDER, p. 124. Compare Cumberland *fudderment*, warm wrappings or lining (Ferguson, *Glossary*, p. 49); and the metaphor underlying prov. Eng. *belly-timber*, food (Wright); Fr. "la moule du gippon cotonner [to line one's paunch], to feed excessively."—Cotgrave. The same twofold meaning belongs to It. *fodero*, old Fr. *feurre*, *fourre*, (1) a sheath or lining, (2) straw, fodder.

FOLD, to shut up sheep within hurdles, has generally been regarded as only another use of *fold*, to wrap up, to lay close together, to enclose, shut in (A. Sax. *fealdan*). See Richardson. It is really to put into a *fold*, A. Sax.

fald, a pen or enclosure, standing for *falod*, probably = a place "paled" in (see Skeat, p. 790).

FORCEHEAD, an old corruption of *faucet*, from old Fr. *faulset* (from *faulser*, to falsify, weaken, penetrate, pierce).

Piriòlo, a spigot, or as Vintners call it a *force-head*. Also a tap for a barrell. Also a conduit cocke or robinet.—*Florio, New World of Words*, 1611.

FOREIGN, p. 126. In the following *verrene* is for *ferrene*, distant, far away.

Þo þrie kinges of heþenesse, þet comen fram *verrene* londes ure louerd to seche.—*Old Eng. Miscellany*, p. 27 (E. E. T. S.).

FOREYN, p. 126. Compare "une maisun *foreine*" (*Vie de St. Auban*, l. 75), *i.e.* an *out*-house.

FOUNDER, p. 127.

And therfore I must needs judge it to be no other thing but a plaine *foundering*, which word *foundering* is borrowed, as I take it, of the French word *Fundu*, that is to say, molten. For foundering is a melting or dissolution of humors, which the Italians cal Infusione.—*Topsell, Hist. of Fourefooted Beasts*, p. 380.

FRAME, p. 128. Lonsdale *freyam*, to set about, attempt.

Now ill, not aye thus: once Phebus to lowre
With bow vnbent shall cesse, and *frame* to harp.
Surrey, Tottel's Miscellany, 1557, p. 27 (ed. Arber).

I pray that the learned will beare with me and to thinke the straungenesse thereof proceedes but of noueltie and disaquaintance with our eares, which in processe of tyme, and by custome will *frame* very well.—*G. Puttenham, Arte of Eng. Poesie*, 1589, p. 169 (ed. Arber).

I remember I had preached vpon this Epistle once afore King Henry the 8. but now I coulde not *frame* with it, nor it liked me not in no sauce.—*Latimer, Sermons*, p. 104.

FRESHET, a stream of running water, is opposed not (as sometimes understood) to brackish or salt water, but to that which is stagnant (as a pond) or does not flow in a current (as the sea). Thus Browne says that fish

Now love the *freshet* and then love the sea.
Pastorals, 1613, b. ii, s. 3.

It is from A. Sax. *fersc* (*e.g.* "ne *fersc* ne mersc") for *far-isc*, from *far*, to fare or travel (Skeat), Icel. *ferskr*, fresh, O. H. Ger. *frisg*, Ger. *frisch*, the same word as Icel. *friskr*, frisky, Swed. *frisk*. So *freshet* is a little stream of *furish*, travelling or running water, which is lively (Lat. *vivus*) and frisky, not stagnant and motionless.

All fish, from sea or shore,
Freshet or purling brook, of shell or fin.
Milton, Par. Regained, bk. ii. l. 345.

The bream keeps head against the *freshets*.
Keats, Isabella, st. xxvii.

In the same way a person so far intoxicated as to be unpleasantly frisky or "jolly" is said to be *fresh*.

Hence also O. Fr. *frisque* (Roquefort), M. Fr. *frais*, *fraîche*, Norm Fr. *frois*, It. *fresco* (*al fresco*, in the fresh air).

Sis bons quors tut *frois* est e nuveus.
Vie de St. Auban, l. 1470.
[His good heart is wholly fresh and new.]

The *fresshe* was so felle of the furse grekes.
Destruction of Troy, l. 4730 (E.E.T.S.).
[The torrent (= onset) was so fell of the fierce Greeks.]

I durst not for shame go with my beads amongst so many *fresh* gentlewomen as here were at that time.—*Paston Letters*, 1452, i. 40 (ed. Knight).

"You will ride, of course?" says Sir Wilford to Frederick.

"Oh, by all means; I shall go on the Dutchman. Here he is, poor old fellow, looking as *fresh* as paint."—*Miss Braddon, Dead Men's Shoes*, ch. xxx.

FRONTER, p. 132. Compare Lancashire *thrinter*, a three-year-old sheep, (*Glossary*, E. D. S.), *i.e.* "three-winter." So Lat. *vitulus*, a calf, Sansk. *vatsa*, was originally a "yearling," from *vatsa*, a year, Greek ἔτος, whence also Lat. *vetus*, full of years (*annosus*).

FULSOME, p. 133.

þann were spacli spices · spended al a-boute,
fulsumli at þe *ful* · to eche freke þer-inne.
William of Palerne, l. 4325.

The *Geste Hystoriale of the Destruction of Troy* (l. 3068) describes Helen's neck as

Nawþer *fulsom*, ne fat, but fetis & round.

But in the following the word is evidently associated with *foul*:—

Hard is it for the patient which is ill,
Fulsome or bitter potions to digest.
The Times' Whistle, 1616, p. 127 (E.E.T.S.).

The *fulsomeste* freke [= man] that fourmede was euere.
Morte Arthure, l. 1061.

G.

GALLO-SHOES, p. 136. A Parisian is the speaker in the following :—

I will put to shoar again, though I should be constrain'd, even without my *Galoshoes*, to land at Puddle-Dock.—*Sir W. D'avenant, Works*, p. 352 (1673).

Their hose and shooes were called *Gallicæ*, at this instant tearmed *Galoches*.—*Favine, Theatre of Honour*, 1623, p. 224.

GAME, p. 137. Lancashire *gam-leg*, a crooked or feeble leg; *gammy*, crooked or feeble (E. D. Soc. *Glossary*, p. 139).

GENII, p. 140. A full account of the Arabic *Jinn* or *Ginn*, plural of *Jinnee* or *Ginnee*, who are believed to have been created of fire, is given in Lane's *Thousand and One Nights*, vol. i. p. 26 *seq.*

Addison with Sir Roger at the play, . . . is quite another man from Addison discoursing on the immortality of the soul, or standing with the *Genius* on the hill at Bagdad.—*Sat. Review*, vol. 54, p. 81.

GILLY-FLOWER, p. 143. Compare Isle of Wight *gillafers*, gillyflowers (E. D. S. *Orig. Glossaries*, xxiii.).

The gentyll *gyllofer*, the goodly columbyne.
Hawes, Pastime of Pleasure, p. 97.

Gilliver is still a form used in Lancashire (E. D. Soc. *Glossary*, p. 143). *Jilliver*, a termagant, in the same dialect (p. 168), looks like a corruption of old Eng. *jill* (or *gill*) *flirt*, a wanton woman.

GINGERLY, p. 143. The original meaning of young and tender comes out well in the following :—

We use to call her at home, dame Coye,
A pretie *gingerlie* piece, God save her and Saint Loye.
Jack Juggler, p. 9 (Roxburgh Club).

It is to be noted that *ginger*, soft, tender, was formerly pronounced with the second *g* hard.

But my Wings,
By voluntary Flutterings
Broke the main Fury of my Fall,
I think, I'd broke my Neck withal,
And yet was not the Squelch so *ginger*,
But that I sprain'd my little Finger.
Cotton, Burlesque upon Burlesque, p. 246.

Compare Isle of Wight "Zet the trap as *ginger* as you can" (E. D. S. *Orig. Glossaries*, xxiii.), *i.e.* ticklish, with great nicety.

GLACIS, p. 144. Compare Lonsdale *glad*, smooth, easy (of a bolt, &c.), *gladden*, to make smooth.

GLORY-HOLE, p. 145. In a dialogue between two ravens, from the Weald of Kent, when one informs the other of a "mare dead," the reply to "Is she fat?" is "All *glure*; all *glure*" (E. D. S. *Orig, Glossaries*, Ser. C. p. 57).

GLOZE, p. 145. The confusion between the two words *gloss* is well seen in the following, where the meanings of flattering comment and smoothness of surface run into one another :—

This flaring mirror represents
No right proportion, view or feature:
Her very looks are compliments;
They make thee fairer, goodlier, greater;
The skilful *gloss* of her reflection
But paints the context of thy coarse complexion.
Quarles, Emblems, bk. ii. 6.

That other sex have fine fresh golden caules so sheen and *glosing*.—*T. Drant, Sermons*, 1599, K viij. [*Dibdin, Lib. Companion*, i. 80].

He much more goodly *glosse* thereon doth shed,
To hide his falsehood, than if it were true.
Spenser, F. Q. IV. v.

GOOD, p. 146, to manure. A curious coincidence is Gael. *muthaich*, to manure land, orig. to ameliorate it, from *maith*, good.

GOOD-BYE, p. 147. Compare also :—

He is called *Deus, à dando*, of giving. And in English we call *God*, quasi *good*, because he is only and perfectly good of himself alone, Mat. xix. 17, and the giver of all goodness, and of all good gifts and blessings unto others, James i. 17.—*H. Smith, God's Arrow against Atheism, Sermons* (1593), vol. ii. p. 370 (Nichol's ed.).

The old Saxon word *God* is identical with *good*. God the Good One—personified goodness. There is in that derivation not a mere play of words—there is a deep truth. None loves God but he who loves good.—*F. W. Robertson, Sermons*, vol. iv. p. 81 (ed. 1864).

GOOSEBERRY, p. 149.

Vua crispa is also called Grossularia, in english a *Groser* bushe, a *Gooseberry* bush.—*W. Turner, Names of Herbes*, 1548, p. 88 (E. D. S.).

GOOSE-SHARE, p. 150.

Aparine siue Philanthropos, siue Omphacocarpos is called in english goosgrasse or *Goosehareth*, in Duche Klebkraute, in frenche Grateron.—*W. Turner, Names of Herbes*, 1548, p. 13 (E. D. Soc.).

GRAINS, p. 150. Lancashire *grain*, the prong of a fork, "a three-*grained* fork" (E. D. S. *Glossary*, p. 147).

GRASS, HEART OF, p. 151. Compare:—

I send you these following prophetic Verses of Whitehall, which were made above twenty Years ago to my knowledge, upon a Book called Balaam's Ass, that consisted of some Invectives against K. James and the Court in Statu quo tunc.

Some Seven Years since Christ rid to Court,
And there he left his Ass,
The Courtiers kick'd him out of Doors,
Because they had no *Grass*. [Margin] *Grace.*

Howell, Fam. Letters, bk. iii. 22.

GREASE OF AMBER, an old corruption of *ambergris*. See AMBERGREASE, p. 7.

And set his beard, perfumde with *greece of amber*,
Or kembe his civet lockes.

The Times' Whistle, 1616, p. 34, l. 978 (E.E.T.S.).

GREAT, used as the designation of several parishes where the church is dedicated to *St. Michael*, seems to be the result of a curious popular mistake. *Michael*, formerly pronounced *Mickle*, as still in *Michaelmas*, was confounded with *mickle*, old Eng. *michel*, *muchel*, A. Sax. *mycel*, great, large, an extended form of *much* (hence the surname *Mitchell*), and for *mickle* was substituted the now more familiar word "great." Thus Great Tew, Oxfordshire, dedicated to St. Michael, is found described as "*Great*, or *Mitchell's*, Tew" (*N. and Q.* 6th S. vi. 7). Compare the parish names Much Hadham, Much Marcle, Micheldean, Michel Troy, &c. Similarly, there has been a confusion in the German mind between Michael and the old *michel* (mickle, large), which, as a name, it has quite absorbed (Yonge, *Christ. Names*, i. 131).

GREAT, p. 152.

Philip kept at Pammenes house with whom Epaminondas was very *great*.—*North, Plutarch, Life of Philip*, p. 1127 (ed. 1612).

Mr. Luke . . . was *greate* with sume thatt kepte them cumepany.—*Narratives of the Reformation*, p. 171 (Camden Soc.).

GREY-HOUND, p. 153. Lancashire *grewnt*, a greyhound (E. D. Soc.), "os gaunt os o *grewnt*" (Collier, 1750).

In N. Lincolnshire a greyhound is still called a *grew* (E. D. Soc. *Orig. Glossaries*, C. p. 117). In old English *grew* is Greek, and *grew-hund* (Greek-hound), a greyhound. Compare Lonsdale *greaw-dog* and *grig* (= Greek), a greyhound.

The swift *grewhund*, hardy of assay.
Lancelot of the Laik, l. 537.

Neuer *grewhownde* late glyde, ne gossehawke latt flye. *Morte Arthure*, l. 4001.

GROW-GRAIN, p. 156. Perhaps Lancashire *grun-gron*, homespun, native (E. D. Soc.), understood as "ground-grown," is really the same word.

H.

HALF AN EYE, p. 159. Compare old Eng. *helven-del*, a half part.

And if thu hulde a cler candle bi an appel riȝt,
Evene *helven-del* than appel heo wolde ȝyve hire liȝt.

Poem, 13th cent. (*Wright, Pop. Treatises on Science*, p. 133).

HALT, in A. V. "How long *halt* ye between two opinions?" — 1 *Kings* xviii. 21, is frequently understood in popular sermons and tracts as meaning to stand still, to be at a stay, as if to make a *halt* or pause, as a soldier does at the word of command, *halt!* formerly *alt!* It. *alto!* Ger. *halt!* *i.e.* hold. It really means to be *halt* or lame (so Gen. xxxii. 31), A. Sax. *healtian*, to limp or go lamely; Vulg. *claudicatis*, LXX. χωλαινεῖτε.

HARP BACK, to return to anything already past and over, Mr. Wedgwood writes to me, is a corruption of *to haap back* (whence also he thinks *to hark back*), *haap!* being the waggoner's cry to back his horses (? for *hold up!*).

What is the use of tormenting yourself by constantly *harping back* to old days.—*Dumbleton Common*, i. 165 (1867).

HARDSHREW, p. 163.

It resisteth the poison inflicted by the sting of the *hardishrow*, the sea dragon and scorpions.—*Holland, Pliny's Nat. Hist.* vol. ii. p. 277.

In the following the name is further disguised by being resolved into two words:—

In Italy the *hardy shrews* are venomous in their biting.—*Id.* vol. i. p. 234.

HATCH-HORN, a Lancashire corruption of *achern* or *acorn*, sometimes in the same dialect called an *akran* (E. D. Soc. *Glossary*); "reet as a *hatch-horn*;" Lonsdale *acren*. See ACORN, p. 2.

HATTER, p. 164. Compare Lancashire *hately*, bad-tempered, "Dunno be so *hately*" (E. D. Soc. *Glossary*, p. 154). Also *hotterin'-mad*, in a great passion; "Hoo wur fayr *hotterin'* wi' vexashun" (*Id.* p. 162).

HAUF-ROCK'T, p. 165. Compare *oaf-rocked*, foolish, mentally weak from the cradle (*Whitby Glossary*); Lonsdale *aup*, a childish, silly person (R. B. Peacock), also *hoafen*, a half-witted person, a fool (*Id.*), as if akin to Lonsdale *hoaf* = half. *Half-baked*, half-silly, in the latter dialect, is perhaps similarly a corruption of *hawbuck*, a silly clown (otherwise *hawbaw*, Wright), as if the meaning were "raw," and so inexperienced. Compare HOWBALL, p. 181.

HAWKER, p. 185. Compare:—

A merchant shall hardly keep himself from doing wrong; and an *huckster* shall not be freed from sin.—*A. V. Ecclus.* xxvi. 29.

HAWS, the popular name for the berries or fruit of the white-thorn (*Cratægus Oxyacantha*), has originated in a misunderstanding of the name of the tree *haw-thorn*, *i.e.* A. Sax. *haga-þorn*, Icel. *hag-þorn*, the "hedge-thorn," as if it were the thorn that bears haws, from analogy to *cherry-tree*, *pear-tree*, *currant-bush*, &c. The proper meanings therefore of *haw* (A. Sax. *haga*, Icel. *hagi*) is hedge.

Compare Lancashire *hague*, or *haig*, a haw, also the hawthorn; "*hague-blossom*"; *hagberry*, the bird cherry (E. D. Soc. *Glossary*, p. 151).

HEART, p. 166. Compare *roted*, learnt by heart.

Nor by the matter which your heart prompts you,
But with such words that are but *roted* in
Your tongue. *Coriolanus*, iii. 2.

They say —— has no heart; I deny it;
He has a *heart*, and gets his speeches *by it*.
Old Epigram.

HEART AT GRASS, p. 167. Mr. Wedgwood writes to me that he thinks the phrase "heart of grace" stands for "*hart of grease*" (*graisse*); "a good hart" (*i.e.* a fat one, a hart of grease) being by a punning parody substituted for "a good heart" in the phrase "to take a good heart."

HEDGE-HOG. It has been conjectured with much probability that the original form of this word must have been *edge-hog*; the animal is certainly more likely to have had its name from A. Sax. *ecg*, a sharp point, than from *hege*, a hedge. Its names in other languages have reference, almost universally, to its characteristic of sharp spines, *e.g.* Gk. *akanthochoiros*, "thorn-pig," Ital. *porcospino*, Ger. *stachelschwein*, Dan. *pindsvin*, "pin-pig."

The hedge-hog is called *pricky-otshun* in the Holderness dialect, equivalent to the "sharpe urchons" of the *Romaunt of the Rose*, l. 3135; and for the instability of the aspirate we may compare *winther-edge*, *i.e.* "winter-hedge," a quaint term in the same dialect for a kitchen clothes-horse for drying linen before the fire. The Gipsy name for the animal is *hotchy witchy*, *hotscha witscha*. Lilly has the curious spelling *hediocke*.

The form *edge-hog*, *ecg-hog*, seems to be implied as the original one by the cognate and synonymous words, A. Sax. *igil*, old Ger. *igil*, Dut. *eegel*, Scand. *igull*, Swed. *igel-kott*, all probably importing its prickly sharpness; while on the other hand there seems to be no name for the animal compounded with *hedge*, A. Sax. *hege*, in old English. Compare also Lat. *echinus*, Greek *echinos*, from root *ac*, to be sharp.

Many other words have acquired an initial aspirate. See HOSTAGE, p. 179.

HEIGHT, p. 168, for *highth*, from false analogy to *sight*, *might*, &c. So *sleight* is for *sleithe* (Langland) or *sleighth* (= *sly-th*, slyness), and *theft* for *thefth*, A. Sax. *þiefðe*.

HENCHMAN, p. 169. Add:—

Tak heede to this *hansemane*, that he no horne blawe. *Morte Arthure*, l. 2662.

HESSIANS, p. 170.

How he has blistered "Thaddeus of Warsaw" with his tears, and drawn him in his Polish cap, and tights, and *Hessians!*—*Thackeray, The Newcomes*, ch. xi. p. 118.

HICKATHRIFT, the name of a legen-

dary hero who, with an axle-tree for his sword and a cart-wheel for his buckler is said to have killed a giant, and to have done great service for the common people in the fenny part of England (see Wheeler, *Noted Names of Fiction*), is said to be a corruption of an older form *Hycophrix* (Hearne, *Glossary to Robert of Gloucester*, p. 640).

HIGHBELIA, an American name for a flower of a large size, but of the same species as the *Lobelia*, understood as *Lowbelia* (S. De Vere, *English of the New World*), to which word it is a fanciful antithesis.

HOBTHRUSH, p. 173. The Lancashire form is *hobthurst*, an ungainly dunce, formerly a wood goblin (*Tim Bobbin*, 1750), which has been explained as *Hob o' th' hurst*, or Hob of the wood (E. D. Soc. *Glossary*, p. 160).

HOIDEN, p. 174.

With *hoiting* gambols his owne bones to breake
To make his Mistris merry.
Donne, Poems, 1635, p. 324.

HOLLY-HOCK, p. 175. As illustrating the form *holy hock*, it may be noted that by the lake of Gennesareth,

Pink oleanders, and a rose-coloured species of *hollyhock*, in great profusion, wait upon every approach to a rill or spring.—*Smith, Bible Dict.* vol. i. p. 1131.

HOLY SHOW, a colloquial expression used in Ireland, and probably elsewhere; *e.g.* a person extravagantly or absurdly dressed is said to be "a holy show," that is a spectacle, exhibition, or "fright." This is evidently a corruption of *ho-show*, the form used in the Isle of Wight, which is explained as a *whole show*, everything exposed to sight (E. D. Soc. *Orig. Glossaries*, xxiii. p. 16).

HONEYMOON, p. 175.

Suppose you kill ze Fazér, ... your Chimène will have a pretty *moon* of *honey*.—*Thackeray, The Newcomes*, ch. xxix. p. 289.

HORTYARD, p. 179. With *orchard* for *wortyard*, compare Oxfordshire *ood* for *wood*, *oond* for *wound*, *oosted* for *worsted* (*Orig. Glossaries*, E. D. Soc. C. p. 70), *oolf* for *wolf*, *oonder* for *wonder* (*Id.* p. 92), and old Eng. *oad* (Quarles) for *woad*; "wad & not *Ode* as some corrupters of the Englishe tonge do nikename it."—W. Turner, *Names of Herbes*, 1548, p. 40 (E. D. S.). Also perhaps *irk* for *wirk*; cf. prov. Eng. *werk*, *wark*, *work*, to pain or ache.

HOWDIE, p. 181. Other words derived from interrogations are *Ques-a-ça* (the Provençal form of *Qu'est que cela?*), the name given to the monstrous *coiffure* worn in the Court of Marie Antoinette (Lady Jackson, *Court of Louis XVI.*); Fr. *lustucru*, said to be from *l'eusses-tu-cru?* (Littré).

HUMBLE BEE, p. 182. Compare Lancashire *hummabee*; "As thick as wasps in a *hummobee-neest*."—Collier, *Works*, 1750, p. 43 (E. D. Soc.).

It is better to saye it sententiously one time, then to runne it ouer an hundreth tymes with *humbling* and mumbling.—*Latimer, Sermons*, p. 130 verso.

HUMBLE-PIE, p. 183.

You drank too much wine last night, and disgraced yourself, sir. . . . You must get up and eat *humble pie* this morning, my boy.—*Thackeray, The Newcomes*, ch. xiv. p. 137.

HUON-CRY, p. 184.

Though my sick Joynts, cannot accompany
Thy *Hue-on-cry*.
Sir W. D'avenant, Works, 1673, p. 229.

HURRICANE, p. 184. A connexion between *hurry* and *hurricane* seems to be suggested by the following:—

Hollow heaven and the *hurricane*
And *hurry* of the heavy rain.

Hurried clouds in the hollow heaven
And a heavy rain hard-driven.

The heavy rain it *hurries* amain
The heaven and the *hurricane*.
D. G. Rossetti, Ballads and Sonnets.

HUSSIF, p. 185.

Hur *hussif* wur eawt, un hur *neeld* thredud e quick toime.—*Scholes, Jaunt to See the Queen*, p. 47 (Lancashire dialect).

HYBLEANNE, an old pedantic word in French for a bee, *i.e.* a frequenter of *Hybla*, a mount famous for its honey, is made the subject of a curious folk-etymology by Cotgrave, "so tearmed because she feeds much on the *dwarfe Eldern*," *hyeble*.

I.

ICE-BONE, p. 185. Lonsdale *ice-bone*, the aitch bone of beef, Dut. *is* or *ischben*, the haunch bone [not in Sewel],

Dan. *iis-been*, share bone (R. B. Peacock), words which seem to be akin to Greek *ischíon*, the ham, properly the thigh socket, from *ischō*, to hold.

Ice-shackle, p. 185. As bearing on the identity of *ice*, A. Sax. *is*, and *iron*, A. Sax. *isen*, which seems an extended form of *is*, (1) the hard cold metal (ferrum), (2) the hard cold formation on frozen water (glacies), I find that H. Coleridge (*Glossarial Index*) quotes from *Kyng Alysaunder*, l. 5149, *yse* = iron. Monier Williams equates the word *iron* with Sansk. *ayas*, iron, metal, Lat. *æs*, Goth. *ais*, old Ger. *êr* (*Sanskrit Dict.*). An old Eng. form of *iron* is *ire*.

Ther come a slab of *ire* that glowing a-fure were.
Wright, Pop. Treatises on Science, p. 135.

Perhaps old Eng. *iren*, A. Sax. *iren*, was originally an adj. form meaning "made of *ire*" (Lat. *ferreus*). Compare Aspen above.

Compare the following:—

In Russia, Scandinavia, sub-Arctic Asia, Canada, the Fur Countries of North America, and the Western United States the earth is for five months at a time bound in frost. The rivers are as if *roofed with iron*; all Nature is asleep, and nearly all work comes temporarily to a close.—*The Standard*, April 16, 1881.

Every *icy* crag
Tinkled like *iron*.
Wordsworth.

Ice-shackle for *ice-ickle*. Compare Lancashire *iccle*, an icicle, "os cowd os *iccles*" (Collier, 1750); "stiff us *iccles*" (Scholes); "Be she firm, or be she *ickle*" (Cotton).—E. D. Soc. *Lanc. Glossary*, p. 165.

Idle-headed, p. 186. Lily, in the Dedication of his *Euphues*, says—

As good it is to be an *addle* egge as an *idle* bird.

The superstitious *idle-headed* eld
Received and did deliver to our age
This tale of Herne the hunter for a truth.
Shakespeare, Merry Wives of Windsor, iv. 3, 38.

Implement, p. 188. Latimer uses *employ* where we would now say *imply*.

There be other thinges as euill as this, which are not spoken of scripture expressely, but they are *employed* in scripture, as well as though they were there expressely spoken of. —*Sermons*, p. 107 verso.

Invidia, "envy," a popular Italian name for the endive (Florio), is a corruption of the proper word *indivia*. In consequence of its name the plant is used as a charm against the evil eye, *invidia* (De Gubernatis, *Mythologie des Plantes*, i. 127).

I wis, p. 191.

þiself þou wite þi wa, *i-wis*.
Cursor Mundi, l. 876 (Cotton MS.).

[Thou mayest blame thyself for thy woe, assuredly.]

This line appears in the Fairfax MS.:—

þiself may wite þi wa *I. wys*.

In the Trinity MS.:—

þi seluen is to wite *I wis*.

J.

James and Mary, the name of a shoal at the confluence of the Hooghly with two other rivers, is said to be a corruption of the two Bengali words *Jal Mari*, the "deadly water" (Eastwick, *Handbook for Bengal*), but this is disputed (*Sat. Review*, vol. 54, p. 22).

Jaunty, p. 193. I observe Prof. Skeat, in his *Appendix*, p. 793, has come round to the same view of this word as I have taken. He quotes appositely:—

This *jantee* sleightness *to the French* we owe.
T. Shadwell, Timon, p. 71 (1688).

It is from Fr. *gentil*. Compare:—

Two aged *Crocheteurs*, heavie loaden with billets, who were so equally concern'd in the punctilios of Salutation, and of giving the way, that with the length of Ceremony (Monsieur cest a vous, &c.) they both sunk under their burdens, and so dy'd, dividing the eternal honour of *Genty* Education.—*Sir W. D'avenant, Works*, 1673, p. 358.

Jerusalem artichoke, p. 194. Compare Sp. *girasol*.

Tras tí,
Que eres el fol, de quien fui,
Girasol; vida no espero
Ausente tu rosicler.
Calderon, El Mayor Encanto Amor.

[After thee,
Sun, whose sun-flower I must be:—
Till thy sweet light from above
Dawns on me no life I know.
MacCarthy.]

JOYLY, p. 197, for *Jolly*.

Why loue we longer dayes on earth to craue,
Where cark, and care, and all calamitie,
Where nought we fynde, but bitter *ioylitie*.
S. Gosson, Speculum Humanum, 1576.

In this toune was first invented the *joylitee* of mynstrelsie and syngynge merrie songes. —*Udall.*

JUDGE, being derived directly from Fr. *juge*, has no right to the *d*, which has been inserted in order to bring the word into visible connexion with Lat. *judex*, "judicature," &c.

JUNETIN, p. 199. Porta mentions that the apple called in Italian *Melo de San Giovanni* got its name from ripening about the feast of St. John (Skeat, 793).

K.

KANGAROO, sometimes used popularly for a *canker* or gangrene.

A woman once described her husband, who was suffering from a gangrene, as having "a *kangaroo* toe" (*N. and Q.* 6th Ser. v. 496).

KENEBOWE, p. 201. The true origin of this old word (Mod. Eng. *a-kimbo*) seems to be Icel. *keng-boginn* (= kink-bowen), *i.e.* bowed or bent (*boginn*) into a crook or kink (*kengr*), as the arms are when the elbows stick out, and the hands are placed on the hips (see Skeat, p. 776).

KENSPECKLE (p. 201), in the Lancashire dialect easy to recognize, also *kenspak*, "He's a *kenspeckle* mak of a face," has been identified with Icel. *kenni-speki*, the faculty of recognition (E. D. S. *Glossary*, p. 173).

KERBSTONE, p. 201. The passage from Howell is, I find, taken bodily from Stow, *Survay*, 1603 (p. 72, ed. Thoms).

KETTLE OF FISH, p. 201.

The mackerel *kettle* consists of a number of poles thrust into the sand in a circle, the net drawn round and fastened to them, and enclosing a large space.—*The Standard*, Aug. 26, 1881.

So the Isle of Wight expression *kettle of fish* is explained as a corruption of *kiddel*, a dam or open weir in a river to catch fish (E. D. S. *Orig. Glossaries*, xxiii. 18).

KETTLE-PINS, an old word for ninepins in Skelton's *Don Quixote* (Wright), is a corrupt form of *skittle-pins* or *skittles* (old Eng. *schytle*, a projectile or *shutt-le* = *shot-le*), which by a false derivation was supposed to be from Greek σκυτάλη, a stick, "When shall our *kittle-pins* return again into the Grecian *skyttals?*" —Sadler, 1649 [in Skeat], and sometimes, apparently, was identified with Lat. *sagitella*, a little arrow or missile, which word glosses *schytle* in the *Prompt. Parvulorum.*

KICKSHAW, p. 203. This word, no doubt from an imagined connexion with *pshaw!* was sometimes used for anything contemptible. Compare :—

Yew that are here may think he had power, but they made a very *kickshaw* of him in London.—*Ludlow's Memoirs*, 1697, p. 491.

L.

LABORINTH, p. 205. The word *Labyrinth* has been identified with Egyptian *lape-ro-hunt*, "the temple at the floodgate of the canal" (Brugsch, *Egypt under the Pharaohs*, i. 170), or "temple at the mouth of the Mœris" (*Academy*, No. 29, p. 385). Others have deduced it from *Ra-marès* (*Quarterly Review*, No. 155, p. 167), and from *Labaris*, or *Lamaris*, its supposed builder (Trevor, *Ancient Egypt*, pp. 265, 77).

This lusty Gallant beeing thus insnared in the inextricable *laborinth* of her beauteous Physnomy. — *Topsell, Historie of Serpents*, 1608, p. 99.

LAMB, p. 205. The word *hlemm*, a lam or blow, occurs in the compound *inwid-hlemmas*, wicked blows, in Cædmon, *The Holy Rood*, l. 93 (see Prof. G. Stephens, *The Ruthwell Cross*, p. 39).

LAMPER EEL, p. 206.

Some odd palace-*lampreels* that engender with snakes, and are full of eyes on both sides.—*Webster, The Malcontent*, i. 1.

LANTORN, p. 208; LANTERNER, p. 485. Compare Lonsdale *lointer*, to lag or loiter, "to make *lointerpins*," to idle away time.

LAPWING, p. 208.

A *lappewinke* made he was
And thus he hoppeth on the gras.
Gower, Conf. Amantis, ii. 329 (ed. Pauli).

Last, in the idiom *at last*, eventually, seems naturally to mean "at the *latest* moment," and is so universally understood, as if *last* stood for old Eng. *laist*, *latost*, superlative of *late*; like Lat. *postremo*, *ad postremum* (sc. *tempus*). Compare:—

God shall overcome *at the last*.—*A. V. Gen.* xlix. 19.

At the last it biteth like a serpent.—*A. V. Prov.* xxiii. 32.

At last, if promise *last*,
I got a promise of this fair one here.
Shakespeare, Merchant of Venice, iii. 2, 208.

However, our two best A. Saxon scholars, Mr. Skeat and Mr. Sweet, are agreed that the phrase has nothing to do with *last* = *latest*, but stands for A. Sax. *on lást* or *on lasð* of the same meaning, where *lást* is a foot-print, a track (the same word as the shoemaker's *last*, Gothic *laists*). See Ettmüller, p. 189; Skeat, p. 794.

On oðre wisan sint to monianne . . . ða þe longe ær ymb ðeahtigeað, & hit ðonne *on last* ðurhteoð.—*Gregory's Pastoral Care*, p. 20, l. 10 (ed. Sweet), also p. 474.

[In other wise are to be admonished those that meditate it long before and then at last carry it out.]

Perhaps *on last* here means "on the track," in continuation, or succession, continually, consequently. Compare Lat. *ex vestigio*, forthwith, instantly. The later meaning would then result from a confusion with *last* = *latest*.

Pollux with his pupull [=people] pursu *on the laste*.
Destruction of Troy, l. 1150.

Layer, a stratum of earth, &c., *laid* or spread out, a shoot *laid* down from the parent plant, so spelt as if from *lay* (A. Sax. *lecgan*), is a corrupt form of *lair*, A. Sax. *leger*, a couch or bed, from *licgan*, to lie down. *Ledger* (a lier) is substantially the same word; see Leaguer, p. 211 (Skeat, 794).

Laylock, p. 210, is also an Oxfordshire form of *lilac* (E. D. S. *Orig. Glossaries*, Ser. C. p. 70).

Laystall, p. 209.

He founded it in a part of the oft beforenamed morish ground, which was therefore a common *laystall* of all filth that was to be voided out of the city.—*Stow, Survay*, 1603, p. 140 (ed. Thoms).

Leather, p. 211. Compare Isle of Wight *letherun*, chastisement, *lethur*, to beat. "If thee dosn't mind what thee beest adwine [a-doing] thee'l ghit *lethur'd*" (E. D. S. *Orig. Glossaries*, xxiii.). Lonsdale *leather*, to make great speed, *e.g.* of horses, "They com *leatherin* on" (R. B. Peacock).

Leewán, p. 578.

The higher portion (of the raised floor) is called *leewán* (a corruption of *el-eewán*).—*Lane, Thousand and One Nights*, i. 192.

The 'Efreet . . . . came towards us upon the *leewán*.—*Id.* i. 157.

Leisure, p. 212, and *pleasure*, ought by analogy to be *leiser* or *leiseer* (O. Eng. *leysere*), and *pleaseer*, to range with *domineer*, *engineer*. *La Chanson de Roland* says of Charlemagne—

Sa custume est qu'il parolet à *leisir*.

Lenges alle at *laysere* [He remains all at leisure]. *Morte Arthure*, l. 2430.

If that I hadde *leyser* for to seye.
Chaucer, Knightes Tale, l. 330.

Lift, p. 216. As an instance of the confusion of this word with *lift*, to raise, *The Freeman's Journal*, Dublin, July 11, 1882, gives an account of a trial for "Cattle-*raising*," when a person was charged with stealing three cows and a heifer (*N. and Q.* 6th S. vi. 105).

Like, p. 216.

If it bee true that *likenesse* is a great cause of *liking* . . . . the worthlesse Reader can neuer worthyly esteeme of so worthy a writing.—*Sir P. Sidney, Arcadia*, 1629, *H. S. To the Reader*.

With this apparent connexion compare *seemly* and *beseem*, A. Sax. *séman*, to make like, satisfy, conciliate, Icel. *sama*, to beseem, Goth. *samjan*, to please, "to be the *same*" (Icel. *samr*), to be like, to fit or suit. So *seemly* = "same-like" (Skeat).

Likenesse glues love: and if that thou so doe,
To make us *like* and love, must I change too?
Donne, Poems, 1635, p. 75.

As he did thank God for sending him a fit Wife; so the unmarried should pray to God to send him a fit Wife: for if they be not *like*, they will not *like*.—*H. Smith, Sermons*, 1657, p. 19.

Wordsworth correctly defined this word as appropriate to preferences of the palate when he censured a child for saying it "loved" a roasted fowl:—

Say not you *love* the delicate treat,
But *like* it, enjoy it, and thankfully eat.
Loving and Liking.

LILLY LOW, a north country word for the flame of a candle, as in the nursery riddle—

Lilly low, lilly low, set up on an end.
Halliwell, Nursery Rhymes, p. 240—

is merely a naturalized form of Dan. *lille lue*, "little flame."

LIVE, p. 219.

What man *on live* can use suche governaunce
To attayne the favoure withouten varyaunce
Of every persone.
Hawes, Pastime of Pleasure, p. 85
(Percy Soc.).

LOATHSOME, strange as it appears, has probably no real connexion with *loath*, to hate or feel disgust at (A. Sax. *laðian*), *loath*, reluctant (A. Sax. *lá*), old Eng. *loathly* (A. Sax. *láð-lic*), but is an assimilation to those more familiar words of old Eng. *wlatsum* (Chaucer), from old Eng. *wlate*, disgust, A. Sax. *wlœta* (Ettmüller, 148). Compare *luke* (-warm), O. Eng. *wlak*, A. Sax. *wlœc*.

The *Prompt. Parvulorum* gives *lothsum* as identical with *lothly* (p. 314); see Skeat, p. 795.

Thu miȝt mid *wlate* the este bugge.
Owl and Nightingale, l. 1504.

[Thou mightest with disgust the food buy.]

LOBSTER (1), p. 221. For A. Sax. *loppestre* = *locusta*, compare A. Sax. *lopust* = *locusta* (Skeat, 795).

LOLLARD, an old nickname for a follower of Wycliffe, from old Dutch *lollaerd*, a mumbler (of prayers), was sometimes confused with old Eng. *loller*, one who lounges or *lolls* about, an idle vagabond, *e.g.*—

Now kyndeliche, by crist · beþ suche callyd *lolleres*,
As by englisch of oure eldres · of olde menne techynge.
He that *lolleþ* is lame · oþer his leg out of ioynte.
Vision of P. Plowman, C. x. 190.

I smelle a *loller* in the wynd, quod he.
Chaucer, Prolog. to Shipman's Tale, l. 1173.

Sometimes it was confused with Lat. *lolia* (occasionally spelt *lollia*), cockle, tares, as if the new religionists were the tares among the wheat of the Church.

Lollardi sunt zizania,
Spinæ, uepres, ac *lollia*,
Quæ uastant hortum uineæ.
Political Poems, i. 232.

Similarly Gower speaks of *lollardie*—

Which now is come for to dwelle,
Two sowe *cockel* with the corne.
Conf. Amantis, ii. 190 (ed. Pauli).

And Chaucer of a *loller*—

He wolde sowen som difficultee
Or springen *cokkel* in our clene corn.
Prolog. to Shipman's Tale, l. 1183.

See Prof. Skeat's note *in loco*, from which I draw the above.

LONGOYSTER, p. 222. The plant *locust* is also called *langusta* in Low Latin (De Gubernatis, *Myth. des Plantes*, i. 200).

LORD, p. 223. Compare Low Lat. *lurdus*, which is glossed *lemp-halt* (limping lame) in Wright's *Vocabularies*, ii. 113.

LOVAGE, p. 224.

Leuisticum is called in englishe *Louage* in duche *Lubstocke* or *Lieb stokel*, in french Liueshe.—*W. Turner, Names of Herbes*, 1548, p. 85 (E. D. S.).

LOVER, p. 225, a *louver* or *luffer*, is sometimes corrupted to *glover*, the opening at the top of a pigeon-cote through which the birds enter (J. G. Wood, *Waterton's Wanderings*, p. 10, pop. ed.). *Loves*, the racks on which Yarmouth bloaters are suspended in the smokehouse (*Harper's Magazine*, June, 1882), is the same word.

LOWER, p. 225. A connexion with *lower*, to let down or sink, might seem to be implied in the following:—

And as the *lowring* Wether *lookes downe*,
So semest thou like Good Fryday to frowne.
Spenser, Shepheards Calender, Feb.

LUTE, p. 580, the Arab *el-'ood*, the ordinary instrument used at Egyptian entertainments (Lane, *Thousand and One Nights*, i. 204), *'ood* signifying wood, esp. aloes-wood, also a lute (*Id.* ii. 287).

M.

MANE BREID, or *breid of mane*, or *paynemayne*, old Eng. words for the finest and whitest kind of bread (perhaps mistaken sometimes for *pain magne*), is a corruption of old Eng. *demeine* or *demesne* bread, *pain-demayn*, derived from Lat. *panis Dominicus*, "bread of our Lord," *i.e.* fine simnel

bread impressed with the figure of the Saviour, as was once the custom (see Skeat, note on Chaucer, *Sir Thopas*, l. 1915). Apparently *pain-demayn* was misunderstood as *pain-de-main*, *bread of mane*, or *mane bread*.

MANY, p. 230. Compare :—

Atant of sa *mesnée* est li princes passé.
Vie de St. Auban, l. 968.

[Thereupon the prince has passed with his troop.]

La vostre *maisnée*.
Id. l. 434.

Hyme thoght that it his worschip wold degrade
If he hyme self in proper persone raide
Enarmyt ayane so *few menye*.
Lancelot of the Laik, l. 751.

The Cane [= Khan] rood with a *fewe Meynee*.—*Maundevile, Voiage and Travaile*, p. 226 (ed. Halliwell).

The caitiff gnof sed to his crue,
My *meney* is *many*, my incomes but few.
Comment upon the Miller's Tale, &c. 1665, p. 8 [see *Todd's Illustrations to Chaucer*, p. 260].

MARE, NIGHT-MARE, p. 231. The Greek hobgoblin Empûsa was believed to come in the shape of an ass, whence her epithet *Onoskelis*, "ass-legged" (see *Curiosities of Medical Experience*, p. 264). This may have contributed to the popular mistake about the incubus. The Manx *laayr-oie*, the night-mare, is literally "the mare (*laayr*) of the night (*oie*)." Compare :—

Some the *night-mare* hath prest
With that weight on their brest, . . .
We can take off her saddle,
And turn out the night-mare to grasse.
Llwellin, Poems, p. 36, 1679 [*Brand, Pop. Antiq.* iii. 282].

MASHED SUGAR, in Oxfordshire (E. D. Soc. *Orig. Glossaries*, C. p. 90), seems to be a corruption of "moist sugar," which is its meaning.

MASS, the Roman celebration of the Eucharist, seems to be an arbitrary assimilation of old Eng. *messe* (Icel., Swed., O. H. Ger. *messa*, Dan., Ger. *messe*), from Lat. *missa*, to the familiar word *mass*, Lat. *massa*, a lump (of dough, &c.), from Greek *mâza*, a cake (with perhaps some allusion to the sacrificial wafer). Or perhaps a connexion was imagined by the learned with Heb. *mazzáh*, the unleavened bread eaten at the Passover. The circular cake used in the Mithraic sacrament was called *mizd* (C. W. King, *The Gnostics*, p. 53); the cakes offered to Osiris *mest* or *mesi-t*. See *Speaker's Commentary*, ii. 301.

MATRON, used by Howell as a name for the marten, is a corruption of *martrone*, or *marteron* (Wright), old Eng. *martern* (Beaumont and Fletcher), which again stands for *marter*, *martre* (Caxton), Fr. *martre*, Dut. *marter*, Ger. *marder*.

The Buck, the Doe, the Fox, the *Matron*, the Roe, are Beasts belonging to a Chase and Park.—*Howell, Fam. Letters*, bk. iv. 16 (ed. 1754).

The richest pay ordinarily 15 cases of *Marterns*, 5 Rane Deere skinnes, and one Beare. —*Hakluyt, Voyages*, 1598, vol. i. p. 5.

MAW-SEED, p. 235. Compare :—

Papauer is called . . . in duch *magsom* or *mausom*, in french du pauot.—*W. Turner, Names of Herbes*, 1548, p. 59 (E. D. S.).

MEDDLE, p. 235. Compare the following :—

Being euerie day more vnable, the elderis desyred the bretheren he sould be prohibited to *midle* vith any part of the ministeriall function.—*Presbytery Book of Strathbogie*, p. 65 (Spalding Club).

Ben Jonson calls a go-between a "*middling* gossip" (see Glossary to Dyce's ed.).

In the *Destruction of Troy* we find *medill*, middle (l. 3767), and *medill*, to mingle with.

Withouten mon, owther make, to *medill* hom with. l. 10811.

A God he [Christ] hath; but never till then; never till He *medled* with us.—*Andrewes, Sermons*, fol. p. 562.

MESLINS, p. 237. Compare Lancashire *mezzil-face*, a fiery face, full of red pimples (E. D. S. *Glossary*, p. 192).

MIDDLE-EARTH, p. 239. *Middangeard*, *i.e.* mid-garth, or mid-yard, the central region, man-home, as distinguished from *œs-yard* (God-home) and *out-yard* (the giant-home), occurs in Cædmon (Prof. G. Stephens, *The Ruthwell Cross*, p. 40).

On þysne *middangeard*.
Cædmon, The Holy Rood, l. 209.

MIDDLEMUS, an Isle of Wight corruption of *Michaelmas* (E. D. S. *Orig. Glossaries*, xxiii.).

Miser, a wretched being (Lat. *miser*), has come to be naturalized in English with the specific sense of a niggard or avaricious hoarder, perhaps from some confusion with the old word *micher* (? *micer*), of the same meaning, which it supplanted. Compare:—

Senaud, a craftie Jacke, or a rich *micher*, a rich man that pretends himself to be very poore.—*Cotgrave.*

Pleure-pain, a puling *micher* or *miser*.—*Id.*

Caqueduc, a niggard, *micher*, *miser*, scrape-good, pinch-penny, penny-father, a covetous and greedy wretch.—*Id.*

Dramer, to *miche*, pinch, dodge; to use, dispose of, or deliver out, things by a precise weight or strict measure, or so scantily, so scarcely, as if the measurer were afraid to touch them, or loath to have them touched.—*Id.*

This last definition would suggest that the *micher* was properly one who dealt his bread *crumbmeal*, a derivative of old Eng. *myche*, O. Fr. *miche*, Lat. *mica*, a crumb. Moreover, another form of the old Eng. word for crumbs is "*myse*, or *mysys*" in the *Promptorium Parvulorum* (cf. "*to myse* bread" = crumble, *Forme of Cury*, p. 93), which shows that *myser* is a potential form of *micher*. See Curmudgeon (perhaps for *corn-mychyn*); cf. *surgeon* for *chirurgeon*.

The most effectual Course to make a covetous Man *miserable* (in the right sense) is to impoverish him.—*South, Sermons*, vol. ii. p. 164 (ed. 1720).

Misty, p. 242.

Thus stant this worlde fulfilled of *miste*.
Gower, C. A. b. v. (Richardson).

That whiche conserneth theyr dishonour or losse is . . . . soo darkely or *mystly* wryten that the reder therof shall hardely come to ye knowlege of the trouthe.—*Fabyan*, cap. ccxlv. p. 288 (ed. Ellis).

Holy writt haþ *mystily* þis witt what euer þei wolen seye.—*Wycliffe, Unprinted Works*, p. 343 (E.E.T.S.).

þis *mysty* witt of þise dedis telliþ unto true men.—*Id.* p. 344.

To cloke the sentence under *mysty* figures
By many colours as I make relacyon,
As the olde poetes covered theyr scryptures.
S. Hawes, Pastime of Pleasure, p. 38 (Percy Soc.).

How readily this *mysty* = *mystic* would become confused with *misty*, cloudy, may be seen by comparing this quotation with another from the same author:—

As writeth right many a noble clerke
Wyth *mysty* colour of cloudes derke . . . .
Clokynge a trouthe wyth colour tenebrous.
Id. p. 29.

Mood, p. 244. *Modig* (moody), fearless, brave, from *mód*, mind, occurs in the runes of the Ruthwell Cross, about 680 A.D.

On Galgu gi-stiga,
Modig fore
(Ale) Men
G. Stephens, The Ruthwell Cross, ll. 4-6, p. 19.

[On the gallow(s) He stied fearless fore all men.]

Than sayd that lady milde of *mode*.
Squyr of Lowe Degre, l. 149.

Mosaic, p. 244. Compare "After *musycke*" = in mosaic (style).—*Destruction of Troy*, l. 1662 (E.E.T.S.).

A flore þat was fret all of fyne stones,
Pauyt prudly all with proude colours,
Made after *musycke*, men on to loke.

Moses, Heb. *Mosheh*, believed to be derived from the verb *mâshâh*, to draw out, because Pharaoh's daughter "*drew him out* of the water" (Ex. ii. 10). This is really no doubt a Hebraized form of an Egyptian name given him at Pharaoh's court, which probably meant "saved from the water," from Egypt. *mo*, water, and *uses*, saved (Josephus, *Antiq.* II. ix. 6), Coptic *mo*, water, and *ushe*, saved. Hence the Greek form of the name is *Mô-usês* (LXX.), Lat. *Moyses* (Vulgate). See *Bible Dict.* vol. ii. 425. Compare Babel, p. 518.

Mould, the minute fungus that grows on decaying matter, has nothing to do with *mould*, earth, soil, nor with *mould*, a spot of rust, but is formed out of *mouled*, grown musty, the past participle of the old verb *moul*, *moulen*, to decay or putrefy, otherwise *mowle* or *muwlen*. Old writers frequently speak of bread as being *mowled*, or *mouled*, or *muled*. Compare Icel. *mygla*, Swed. *mögla*, to grow "muggy" or musty. Hence *mouldy*. See Skeat, p. 796. The opposite mistake is seen in *mulled wine* for *mould wine*. See Mull, p. 247, and the last citation there given.

Mowlyd, as brede, Mussidus vel mucidus.—*Prompt. Parv.*

Mowlyn, as bred. Mucidat.—*Id.*

Mucor, to *mowle* as bredde.—*Ortus.*

All the brede waxed anone *mowly*.—*Golden Legend*, p. 65 verso.

A loof . . . was *mowlid* & fordon.—*Wycliffe, Unprinted Works*, p. 153.

MOULT is a corruption by assimilation to *poult*, &c., of old Eng. *mout*, from Lat. *mutare*, to change (sc. one's coating). Hence also the corrupt Mod. Ger. *mausen*, through O. H. Ger. *muzón*, to moult (Skeat). Compare the intrusive *l* in *could* and *fault*, old Eng. *faut*.

Mowtyn, as fowlys, Plumeo.—*Prompt. Parv.*

The Holy Ghost . . changes not, casts not his bill, *mouts* not his feathers.—*Andrewes, Sermons*, fol. p. 682.

MOURNING OF THE CHINE [in Horses], a disease which causes Ulcers in the Liver (Bailey). See the extract.

This word *mourning* of the Chine, is a corrupt name borrowed of the French toong, wherein it is cald *Mo*[*r*]*te deschien* that is to say, the death of the backe. Because many do hold this opinion that this disease doth consume the marrow of the backe. . . The Italians do call this disease *Ciamorro*, the olde Authors do call it the moist malady.—*Topsell, Hist. of Foure-footed Beasts*, p. 371.

MOUSE. The peculiar usage of the verb *to mouse* in the following passage is not noticed in the dictionaries. It is probably understood by most people as meaning to play with and worry, as a cat does a *mouse* before she eats it.

O, now doth Death line his dead chaps with steel; . . .
And now he feasts, *mousing* the flesh of man.
Shakespeare, King John, ii. 1, 354.

Mouse here is to mouth or devour, to use the *mouse*, which is an old word for mouth (Provençal *mus*, It. *muso*), whence old Eng. *mousell*, *mosel*, the muzzle of a beast. See MUSE, p. 248, which is only a different form of the same word, being spelt *mowsyn* in the *Prompt. Parvulorum*, p. 347.

Mouspece of an oxe, *mousle*.—*Palsgrave*.

MOUSE-BARLEY, p. 246. A confirmatory passage is:—

Phenicea or *Hordeum murinum* of Plenie, is the *Wal Barley*, whiche groweth on mud walles.—*W. Turner, Names of Herbes*, 1548, p. 43 (E. D. Soc.).

MUDWALL, p. 247. This bird-name is evidently a corruption of *mod-wall* in Coles, 1714. That word being quite unknown in old English and the prov. dialects, I am inclined to think it is a mere misreading of *wod-wall*, the woodpecker, to which species the bee-eater belongs, I believe; otherwise spelt *wode-wale*, *wood-wall*, and *wit-wall*. See WOODWALL, p. 447. In a black-letter book *wodwall* might readily be misread as *modwall*. Holy-Oke, 1640, has apiastra, a *modwall*, and "a woodpecker, *mudwall*, or ethee" (*N. and Q.* 6th S. vi. 217).

MUG-WORT, p. 247.

Arthemisia otherwyse called Parthenis, is commonly called in englishe *mugworte*.—*W. Turner, Names of Herbes*, 1548, p. 16 (E. D. Soc.).

MUSE, p. 248. A connexion between the verb and the personification of literature, as if the meaning were to study, to be in a study, might be popularly imagined from the following:—

And thou, unlucky *Muse*, that wontst to ease
My *musing* mynd, yet canst not when thou should.
Spenser, Shepheards Calender, Jan. l. 70.

Coleridge evidently regarded *amusement* as a withdrawing from the muses, *a musis*, a cessation of study. Speaking of novel-reading, he says:—

We should transfer this species of *amusement* (if indeed those can be said to retire *a musis*, who were never in their company . . .) from the genus, reading, to . . . indulgence of sloth and hatred of vacancy.—*Biographia Literaria*, p. 24 (ed. Bell).

MUSK-CAT seems to have nothing to do with *cat*, but to stand for Fr. *muscat*, musky, smelling of musk, It. *muscato*.

Of the *Moschatte*, or *Mus-kat*. . . . The Italians cal it *Capriolo del Musco*, & the French *Cheureul du Musch*, the musk itself is called in Italy *Muschio*, of the Latine *Muschum* and *Muscatum*.—*Topsell, Hist. of Foure-footed Beasts*, p. 550.

A very little part or quantity of a *Muskecat* is of great vertue and efficacy.—*Id.* p. 554.

MYSTERY, p. 250. For the elevation of *mistery* into *mystery* compare the following extract:—

The polishing of diamonds is almost a freemasonry. It is a craft known at Amsterdam, and the polishers of Amsterdam may be said to have a monopoly of it. There are *secrets in the trade so mysterious* that an apprentice is not allowed to learn them.—*The Standard*, Nov. 19, 1881.

N.

NAIL, p. 251. Compare Lancashire *neeld*, a needle (E. D. Soc.).

Well, want yo pins or *neelds* to-day?
Lanc. Rhymes, p. 54.

Old Eng. *nyldys*, needles.—*Monke of Evesham*, p. 111 (ed. Arber).

NEARER, p. 252. Compare Lancashire *nee*, nigh, near; *nar*, nearer, "Aw hardly know iv aw awt to ventur ony *nurr*;" *narst*, nearest (E. D. S. *Glossary*, p. 196).

NETTLED, used in the sense of irritated, piqued, as if stung by *nettles*, is, no doubt, a more polite form of *nattled*, corresponding to Lancashire *nattle*, irritable, touchy, cross, "Hoo [=she] geet rayther *nattle*, an' wouldn't eyt no moor." In the following the word is distinguished from *nettle*, to gather nettles.

"Thou's never bin *nettlin'* of a Sunday again, hasto?" "Why, what for?" he said, as *nattle* as could be.—*Waugh, Tattlin' Matty*, p. 14.

This *nattle* is derived from Lanc. *natter*, to tease or irritate, originally to nibble or bite (compare *nag*, akin to *gnaw*), Icel. *gnadda*, to vex, to murmur, *knetta*, to grumble, Lonsdale *gnattery*, ill-tempered, *gnatter*, to gnaw, to grumble.

He's a *natterin'* soart of a chap—they'll nobody ha' mich rest as is near him.—See *Nodal and Milner, Lanc. Glossary*, p. 197 (E. D. Soc.).

On the other hand, the colloquial word *natty*, tidy, spruce, dandified, Lanc. *natty*, neat, handy, is a corruption of old Eng. *nettie*, neat (Tusser, 1580), from Fr. *net*, *nettoyé*, Lat. *nitidus*.

NICK, p. 255. For the common notion that *Old Nick* was identical with *Nick Machiavelli*, compare:—

Still, still a new Plot, or at least an old Trick;
We English were wont to be simple and true;
But ev'ry Man now is a Florentine *nick*,
A little Pere-Joseph, or great Richeliew.
Sir W. D'avenant, Works, 1673, p. 302.

The phrase "To play *old Harry* with" (referred to in this article) means to ruin or destroy as Henry VIII did the monasteries, and has nothing to do with *Eric*, as Thorpe (*North. Mythology*, vol. ii.) suggested.

NICK-NAME, p. 255. Add:—

We shulde geve no *necname* wntoo the sacrament, as *rownd Robin*, or *Jack in the box*. —*Narratives of the Reformation*, p. 73 (Camden Soc.).

NIGHT-SHADE, p. 256. Mr. Wedgwood directs my attention to the prov. Swedish word *nattskata-gras*, the night-shade, the herb of the night-jar or night-pie, *nattskata* (Ger. *nacht-schade*).

NINEPENCE, p. 257. The rectitude of ninepence may perhaps refer to an old coin so called, which was often bent from its original shape into a love-token.

His wit was sent him for a token,
But in the carriage crack'd and broken;
Like commendation *ninepence* crook'd.
Butler, Hudibras, Pt. I. i. l. 487.

NINNYHAMMER, p. 257. Compare:—

Yo' ar a *ninnyhommer* t' heed hur.—*Collier, Works*, p. 72 (1750, Lancash. dialect).

NOD, p. 258. From the supposed connexion of *noddle* with the verb *to nod*, a *noddle-yed* [noddle-head] is a Lancashire word for a person of loose, unsteady head or brain (E. D. Soc. *Glossary*, p. 201).

NORTH MIDLANDS, a place-name in the parish of Alkborough, Lincolnshire, so spelt in maps and plans, is a corruption of the name *Norrermeddum* given to it by old people in the neighbourhood, spelt *Northermedholm* in a MS. about 1280 (*N. and Q.* 6th S. v. 83).

NOTABLE, p. 259.

The stone is kept scrupulously clean by the *notable* Yorkshire housewives.—*Mrs. Gaskell, Life of C. Brontë*, p. 2.

If it be *noteful* to þe puple, þenne þat trew þe is þe gospel.—*Wycliffe, Unprinted Works*, p. 343 (E.E.T.S.).

NURSES, a Lonsdale word for the kidneys (R. B. Peacock), is a corruption of old and prov. Eng. *neres*, Icel. *nýra*. See KIDNEY, p. 203, and EAR, p. 575.

NUZZLE, p. 261. Compare Lancashire *nozzle*, the nose, and *nozzle*, *nuzzle*, to nestle, to lie close to (E. D. Soc. *Glossary*, p. 203).

He was sent by his seyd mother to Cambrege, where he was *nosseled* in the grossest

kynd of sophistry.—*Narratives of the Reformation* (ab. 1560), p. 218 (Camden Soc.).

The dew no more will sleep
Nuzzel'd in the lily's neck.
Crashaw, The Weeper, st. 7.

O.

ODDS AND ENDS, p. 262. Compare *ord and ende, Floriz and Blauncheflour*, l. 47 (E. E. T. S.); Garnett, *Philolog. Essays*, p. 37; Skeat, note on *The Monkes Tale*, l. 3911.

OF-SCAPE, p. 262, It. *scappare*, to give one the slip, to slip one's halter. The antithetical word is It. *incappare*, to cover or muffle with a cloak, to meet or encounter. Compare old Eng. *uncape*, which seems to have been a term in fox-hunting, meaning to uncollar, uncouple, or let a hound loose from the leash or collar (*cape*), in fact to let it *es-cape* (*ex cappâ*). See *Edinburgh Review*, vol. 136, p. 347.

I'll warrant we'll unkennel the fox. Let me stop this way first. So, now *uncape*.—*Shakespeare, Merry Wives of Windsor*, iii. 3, 175.

Morz es e maubailli, ne purrez *eschaper*.
Vie de St. Auban, l. 1656.

[Dead thou art and maltreated, you cannot escape.]

OILS, p. 263. Compare :—

Swift as the swallow, or that Greekish nymph,
That seem'd to overfly the *eyles* of corn.
Peele, Polyhymnia, 1590 (p. 571, ed. Dyce).

ON-SETTER, a curious Lancashire word for a forefather or progenitor (E. D. Soc. *Glossary*, p. 206), as if it meant the prime mover or originator of a family who first set it going, is really, I have no doubt, a corruption of the old Eng. *auncetyr* or *auncestre* (Chaucer), old Fr. *ancessour*, Lat. *antecessor*, "a fore-goer." *Ancestor* is as dislocated a form of *antecessor* as *precesdor* would be of *predecessor*.

They liv't i' th' heawse . . . an' so did their *on-setters* afore 'em.—*Waugh, Lancashire Sketches*, p. 93.

Awncetyr, Progenitor.—*Prompt. Parv.*

The iij cranes which were percell of his *aunciters'* armes.—*Narratives of the Reformation*, p. 251 (Camden Soc.).

OUNCEL, p. 266. With the proposed derivation of *auncer*, as if *hauncer*, compare Greek *tálanton*, a balance, akin to *tlaō*, to bear, Lat. *tollere*, to lift; Sansk. *tulá*, a balance, from *tul*, to lift.

OUTRAGE, p. 267. In the following *owtrage* means "something beyond" (*ultra*), an excessive portion. Adam has offered to give God the half or third of all his produce. God answers he will have nothing beyond the tenth or tithe :—

Adam I wil nane *owtrage* bot þe teynde.
Cursor Mundi, l. 975.

OX, in the curious Greek phrase "An *οξ* is on his tongue," *βοῦς ἐπὶ γλώσσῃ* (Æschylus), meaning "He is silent," has not, I think, received a satisfactory explanation. In a list of interjections, with their meanings, made by a Greek grammarian, I find it stated that *βῦ*, *βῦ*, is an exclamation used to obtain silence, just as *φὺ*, *φὺ*, is addressed to those blowing a fire (*Anecdota Barocciana*, in *Philolog. Museum*, vol. ii. p. 115). Compare perhaps *βύειν*, to stop or bung up. Perhaps *βούς* is a playful corruption of *βῦ*, hush! whisht! and the proper meaning of the phrase is "Hush! is on his tongue." The English representation of *βυ* would be "*by*," and it is interesting to note that in the language of the nursery *by* or *bye* is still addressed to infants with the meaning "Hush!" "Be quiet." Compare "Hush-a-*bye*, baby!" "*Bye*, O my baby!" "Hush-a-*bye*, lie still and *bye*" (Halliwell, *Nursery Rhymes*, p. 83, ed. Warne).

OYSTER-LOIT, p. 268.

Aristolochia rotunda . . . may be named in englishe *Oster Luci* or *astrolochia* or round hertworte.—*W. Turner, Names of Herbes*, 1548, p. 15 (E. D. Soc.).

P.

PAGOD, p. 269.

They haue their idols . . . which they call *Pagodes*.—*Hakluyt, Voiages*, 1599, ii. 253.

Their classic model proved a maggot,
Their Direct'ry an Indian *pagod*.
S. Butler, Hudibras, Pt. II. ii. 534.

PALMER, p. 271. In the Isle of Wight *palmer* is still used for a kind of large caterpillar (E. D. S. *Orig. Glos-*

saries, xxiii.). Compare old Eng. *palme*, or loke of wulle, palma.—*Prompt. Parv.*, and the following:—

Then saffern swarms swing off from all the willers
So plump they look like yaller caterpillars.
Lowell, Biglow Papers, Poems, p. 532.

PAMPER, p. 270.

The *pomped* carkes wyth foode dilicious
They dyd not feed, but to theyr sustinaunce.
Hawes, Pastime of Pleasure, cap. v. p. 22 (Percy Soc.).

PANG, p. 271. Compare:—

Pronge, erumpna [*i.e. ærumna*, pain].—*Prompt. Parv.*
Throwe, wommanys *pronge*.—*Id.*

PATTER, p. 275. Prof. Skeat thinks that old Eng. *ledene*, language, a corruption of *Latin*, the language *par excellence*, was influenced both in form and meaning by A. Sax. *hlýd*, a noise, Northumb. Eng. *lydeng*, noise, cry. (See note on following, Clarendon Press ed.)

She understood wel euery thing
That any foul may in his *ledene* seyn.
Chaucer, Squieres Tale, l. 435.

The housekeeper, *pattering* on before us from chamber to chamber, was expatiating upon the magnificence of this picture.—*Thackeray, The Newcomes*, ch. xi. p. 113.

PARACLYTUS, p. 495. Another corruption of *Paraclētus* (παράκλητος, *advocatus*, "one called in"), the name of the Holy Spirit (St. John, xiv. 16), is *Paraclītus* (as if παράκλιτος, from παρακλίνω, to bend aside or swerve), in Latin writers. When the Greek original was forgotten, the Latin form easily gave rise to a mistake about its etymology; hence the penultima was supposed to be short, and is so treated even by Prudentius (J. C. Hare, *Mission of the Comforter*, p. 310, 4th ed.).

We make him [the Holy Spirit] a stranger, all our life long; He is *Paraclitus* (as they were wont to pronounce him;) truly *Paraclitus*, one whom we *declined*, and looked over our shoulders at: And then, in our extremity, sodenly He is *Paracletus;* we seeke, and send for Him, we would come a little acquainted with Him.—*Bp. Andrewes, Sermons*, fol. p. 636.

The Muslims pretend to trace a prophecy of Mohammed in the modern copies of St. John's Gospel, reading instead of *Paraclete*, "Periclyte," which is synonymous with *Mohammed* (*i.e.* "greatly praised").—*Lane, Thousand and One Nights*, vol. ii. p. 294.

PECULIAR, an Oxfordshire corruption of the flower-name *petunia* (E. D. Soc. *Orig. Glossaries*, C. p. 93).

PEEP, p. 278. Compare Lancashire *skrike-o'-day*, day-break, the first voice of the day, from *skrike*, an outcry or "shriek." "I geet up be *skrike-o'-day*."—Collier (1750).

By the *pype* of daye.—*Life of Lord Grey*, p. 23, Camden Soc. [Skeat].
It. *spontare*, to bud or *peepe* out, as the light, the morning, or raies of the Sunne doe.—*Florio.*

PELLITORY, p. 279.

The herbe, whiche englishe mē call *Pillitorie* of Spayne, the duch men *Meisterwurtz*, the Herbaries Osturtium and *magistrancia*, is Laserpitium gallicum.—*W. Turner, Names of Herbes*, 1548, p. 46 (E. D. Soc.).

PERFECT, a pedantic reduction to a Latinized form of the old Eng. word *perfit* or *parfit* (in use down to the 17th century), which is the more correct orthography, the word being derived immediately, not from the Lat. *perfectus*, but from old Fr. *parfit, parfeit, parfaict*. Other old spellings are *parfite, parfyte, parfight*. Compare VICINAGE, VICTUALS below, and *Introduction*, p. xiii. See *English Retraced*, p. 156.

Parfyte (al. *parfyȝt*)—perfectus.—*Prompt. Parv.*
Y schal speke *perfite* resouns fro the bigynnyng.—*Wycliffe, Ps.* lxxvii. 2.
To make redy a *parfyt* peple to the Lord.—*Id. Luke*, i. 17.
Edward stablished by acte of parliament so good and *perfight* a booke of religion . . . . as ever was used since the Apostles' tyme.—*Narratives of the Reformation*, p. 225 (Camden Soc.).
O Tyrus, thou hast sayd I am of *perfite* beauty.—*Geneva Vers. Ezek.* xxvii. 3.
Nothing is begun and *perfited* at the same time.—*A. V.* 1611, *Translators to the Reader.*
What once you promis'd to my *perfit* love.
The Lost Lady, 1638 [Nares].

PERFORM, p. 280.

Noght oonly thy laude precious
Parfourned is by men of dignitee,
But by the mouth of children thy bountee
Parfourned is.
Chaucer, Prioresses Tale, l. 1649.

PERISH, p. 281. Compare Cumberland *pearchin'*, penetrating (E. D. Soc. *Orig. Glossaries*, C. p. 110).

Sum men faylen in feiþ, for it is so þynne, & eke liȝt to *perische* wiþ dart by sauȝtof þin enemye.—*Wycliffe, Unprinted Works*, p. 348 (E.E.T.S.).

I panche a man or a beast, I *perysshe* his guttes with a weapen.—*Palsgrave, Lesclar.*, 1530.

The fylme called the "pia mater" was *peryshed* with the blow.—*Narratives of the Reformation*, p. 38 (Camden Soc.).

The light commeth thorow the glasse, yet the glasse is not *perished*.—*Andrewes, Sermons*, fol. p. 74.

Perished, starved with cold. — *Lonsdale Glossary*.

Pearching, cold, penetrating, pinching.—*Id.*

PERUSE, p. 282.

The reading over of which [Pleadings &c.] judiciously and with intentness is called *Pervisum*, or, as we say, *perusal* of them.—*Waterhous, Commentary on Fortescue*, p. 574 [*Todd's Illustrations*, p. 246].

Prof. Skeat, however, maintains that *peruse* is just to use up till all is exhausted, and so to go through completely, examine thoroughly. Words were once freely compounded with *per*. Compare:—

With thought of yll my mynde was never myxte . . .
Bothe daye and nyght upon you hole *perfyxte*.
Hawes, Pastime of Pleasure, p. 87 (Percy Soc.).

PETER, BLUE, p. 283.

You'll think on me on Tuesday, Mary. That's the day we shall hoist our *blue Peter*.—*Mrs. Gaskell, Mary Barton*, ch. xvii.

PETER GRIEVOUS, p. 283. In Oxfordshire almost the same expression is used for a cross, fretful child, *e.g.* "What a *Peter Grievance* you be!"—E. D. Soc. *Orig. Glossaries*, C. p. 93.

PETIT DEGREE, a curious old corruption, used by Stanihurst, of *pedigree*, old Eng. "*pedegru* or *petygru*, lyne of kynrede and awncetrye."—*Prompt. Parv.* (perhaps for *pe de gre*, *pied de gres*, "tree of steps"), as if it were that which gives the *minute degrees* of affinity. He uses it also in his translation of the Æneid. The orig. meaning of *pe de gre* (used temp. Hen. IV.; see M. Müller, *Lectures*, ii. 531) was probably "foot of the stair," the founder of a family, with all the steps or degrees of kindred descending from him. To search for a *pedigree* is to seek the origin (*pie*, *pied*), from which certain family steps or branches (*gres*) spring.

There is a sept of the Gerrots in Ireland, and they seeme forsooth by threatning kindnesse and kindred of the true Giraldins, to fetch their *petit degrees* from their ancestors, but they are so neere of bloud one to the other, that two bushels of beanes would scantlie count their *degrees*.—*Stanihurst's Description of Ireland*, p. 33, in *Holinshed's Chron.* vol. i. 1587.

In Oxfordshire any long story is called a *pedigree* (E. D. Soc. *Orig. Glossaries*, C. p. 93).

PETTITOES, p. 283.

He would not stir his *pettitoes* till he had both tune and words.—*Shakespeare, Winter's Tale*, iv. 4, 620.

PFINGSTERNAKEL, p. 496.

Sisaron siue siser, is called in englishe a Persnepe, in duche grosse Zammoren, and also *Pinsternach*.—*W. Turner, Names of Herbes*, 1548, p. 74 (E. D. S.).

PHILBERT, p. 284. Compare with the extract from Gower,

The *tree of Phillis* for her Demophon.
Chaucer, Man of Lawes Tale, Introd. l. 65.

Lidgate actually writes *filbert* instead of *Phyllis* (Skeat, note in *loco*).

PICK, to purloin or pilfer, as in the Catechism, "to keep my hands from *picking* and stealing," generally understood as meaning to choose and take up with the fingers thievishly, like Autolycus, "the picker up of unconsidered trifles," seems to be quite a distinct word from *pick*, A. Sax. *pycan*, to pick or peck. It is probably a verbal form evolved from old Eng. "*pykare*, lytylle theef, furculus" (*Prompt. Parv.*), identical with *pickero* (*Spanish Gipsy*, ii. 1), Sp. *picaro*, a thief, or as the old term in English was, a "a picaroon" (Howell). It is thus a shortened form of *pickeer*, to rob or pillage, used by Butler and by Cleveland (who also has *pickeerer*, a thief.—*Poems*, 1687), derived from Fr. *picorer*, to forrage, rifle, rob, or prey upon, the poor husbandman (Cotgrave; also *picoreur*, a boothaler, in a friend's country, a ravening or filching souldier), properly to go cattle-lifting, from Lat. *pecus*, *pecora*, cattle; Sp. *pecorea*, marauding (all ultimately identical with *peculation*); It. *picaro*, a wandering rogue, *picaria*, roguerie, *picare* and *picarare*, to rogue up and downe (Florio). From Fr. *picorée*, "piccory, forraging, ransacking" (Cotgrave), came old Eng. and Scot. *pickery*, *pikary*, rapine, pillage (Jamieson), "Thefte and *pickerie* were quite sup-

pressed"—*Holinshed*, 1577 (Nares), as a law term, "stealing of trifles" (Erskine). Against the above it is to be noted that an old meaning of Eng. *pick* was to obtain by mean underhand ways, *e.g. pykepeny*, Cupidinarius (*Prompt. Parv.*), *to pick a thank* (Lyly), *pickpurse* (Chaucer), "He *piked* of her all the good he might" (*Legend of Good Women*, l. 2456).

I had of late occasion to speak of *picking* and stealing.—*Latimer*, *Sermons*, p. 452 (Parker Soc.).

As *pickinge* theft is lesse than murtheryng robrye: so is the couetousnes of gredy lawers which begyle craftely, far lesse then the covetousnes of rebelles, whych spoyle cruelly.—*T. Lever*, *Sermons*, 1550, p. 38 (ed. Arber).

It is ill to be called a thief and aye found *piking*.—*Scot. Proverb* (Jamieson).

By these *pickers* and stealers.—*Hamlet*, iii. 2.

PILE, p. 286. Compare old Eng. *pal*, *pale*, a fort, *Gest Historiale of Destruction of Troy*, l. 322 (E.E.T.S.); and "towers of a pyramidal form which they call *Pailes*."—Lesly (note *in loc.*).

The minster's outlined mass
Rose dim from the morass,
And thitherward the stranger took his way.
So, on a sudden all the *Pile* is bright!
M. Arnold, *Westminster Abbey*.

PIN, p. 287.

Plucke vp thyne herte vpon a *mery pyne*.
Skelton, *Bowge of Court*, l. 386.

Hark how the frothy, empty heads within,
Roar and carouse ith' jovial Sin,
Amidst the wilde Levalto's on their *merry Pin!*
Benlowe's Theophila, 1652, p. 3.

My Lady and her Maid upon a *merry Pin*
They made a match.
Antidote against Melancholy, 1661, p. 70
(See *N. and Q.* 6th S. v. 137).

PIPS, p. 288. Compare Lancashire *picks*, diamonds at cards (E. D. Soc. *Glossary*, p. 212).

PLAT, p. 289.

A stately *Plat*, both regular and vast,
Suiting the rest, was by the Foundress cast,
In those incurious Times, under the rose,
Design'd, as one may saucily suppose,
For Lillies, Piones, Daffadils and Roses.
Cotton, *Burlesque upon Burlesque*, p. 346.

PLOT, p. 290. Compare:—

Laying *plats* to effect further mischief.—*Tell-Trothes New-yeares Gift*, 1593, p. 20 (Shaks. Soc.).

POPPET, p. 295.

This were a *popet* in an arm tenbrace
For any womman, smal and fair of face.
Chaucer, *Prioresses Tale*, l. 1892.

POPPY-HEAD, p. 295. Compare Icel. *brúða*, a puppet or doll, used also for a pillar in carved work on the side of an old-fashioned chair (Cleasby, p. 83).

PORE-BLIND, p. 295.

Yet his sight was not perfayte, for he was *poore-blinde*.—*Narratives of the Reformation*, p. 240 (Camden Soc.).

But level not at me thy Tiller;
For if thou dost (thou *pore-blind* killer)
I've told thee what thou art to fear,
And I will do it, as I'm here.
Cotton, *Burlesque upon Burlesque*, p. 247.

POT, p. 296. Add Prov. *potz*, It. *pozzo*, Sp. *pozo*, Portg. *poço*, Wallach. *putz*, all from Lat. *puteus*. Also prov. Swed. *putt*, *pott*, a dark hole, the pit of hell; *åt pyttes*, to the devil, to destruction (*Philolog. Soc. Trans.* 1868-9, p. 293). And for the phrase "go to *pot*" compare the following:—

Þe noumbre Þat out of heyuen fel
Con na tonge in erþ tel.
Ne fra Þe trone quare satte Þat sotte,
How fer ys in-til helle *potte*.
Cursor Mundi, l. 506, Fairfax MS.
(E. E. T. S.).

The Cotton MS. version of the last line is:—

How farr es in to hell *pitte*.

The riȝte *put* of helle is a-midde the urthe with-inne.
Poem, 13th cent. l. 1 (Wright, *Pop. Treatises on Science*, p. 132).

I shal punisshen in purcatory · or in Þe *put* of helle
Eche man for his misdede.
Vision of P. Plowman, A. xi. 219.

King Edward, no: we will admit no pause,
For goes this wretch, this traitor, *to the pot*.
Peele, *Edward I.* p. 389 (ed. Dyce).

Else Hudson had gone *to the pot*,
Who is he can abide him?
A Loyall Song of the Royall Feast, &c. 1647
(*Cavalier Songs*, p. 49, ed. Mackay).

PRESPIRE, a provincial form of *perspire* (*e.g.* Oxfordshire, *Orig. Glossaries*, C. p. 70, E. D. S.), with some reference perhaps to the idea of *pressure* or oppressive heat. A Middlesex cobbler once remarked to me that he suffered much from *prespiration*.

PRIAL, p. 299.

But when they came to trial,
Each one proved a fool,

Yet three knaves in the whole,
And that made up a *pair-royal*.
Sam. Butler, Works, ii. 219 (ed. Clarke).

PRIME-COCK, p. 300. Compare:—

Princy-cock, a dandified, conceited young fellow.—*Lonsdale Glossary*.

PUNCH, p. 303. Compare Lancash. *punce*, to kick, Mid. Eng. *bunsen* (see Skeat, s.v. *Bounce*), *e.g.* "He'll *punce* the door in;" "Aw could ha' *punce't* him;" "Aw've a good mind to gie thi shins a *punce*" (Nodal and Milner, *Lanc. Glossary*, p. 219, E. D. Soc.).

Q.

QUAFF, p. 305, for *quaft*. Compare Lancashire *waft*, a draught, "He took it deawn at a *waft*" (*Glossary*, E. D. Soc.). On the other hand *waft*, to blow along, or to wave the hand, has no right to the *t*, being identical with Scot. *waff*, to *wave*, Icel. *váfa*, to swing. Prof. Skeat says *waft* has been formed from the past tense *waved*, just as *graft* from *graffed*, and *hoist* from *hoised*. So *scan* was originally *to scand* (mistaken for a past partc.), old Fr. *escander*, Lat. *scandere*; and *spill* stands for *spild*, A. Sax. *spildan* (Skeat). Also Lancashire *quift*, to quaff or tipple, *quiftin'*, a quaffing (E. D. Soc.). Compare *weft* and *waift* (Spenser) for *waif*.

Some people's fortunes, like a *weft* or stray,
Are only gain'd by losing of their way.
S. Butler, Works, ii. 266 (ed. Clarke).

QUAGMIRE, p. 306. Compare "Aurippus, *cwece-sond*."—Wright, *Vocab.* ii. 8, *i.e.* "quake-sand" (Skeat).

QUARRY, p. 307. Prof. Skeat says that this stands for *querry*, Mid. Eng. *querré*, from old Fr. *cuiree*, *curée*, a derivative of *cuir*, skin, Lat. *corium* (as if *coriata*), referring principally to the skin of the slain animal (*Etym. Dict.* p. 797).

QUILL, p. 311, akin to *coil*. Compare Isle of Wight *quile*, to coil, also a coil of rope (E. D. S. *Orig. Glossaries*, xxiii.).

þei ben *cuylid* [= collected] pens of pore men.—*Wycliffe, Unprinted Works*, p. 433 (E.E.T.S.).

R.

RACE, p. 311. For the supposed connexion between *racy* and *race*, a root, as if tasting of the root, compare:—

Not but the human fabric from the birth
Imbibes a flavour of its parent earth:
As various tracts enforce a various toil,
The manners speak the idiom of their soil.
Gray, Education and Government.

RACHITIS, p. 312.

Multitudes of reverend men and critics
Have got a kind of intellectual *rickets*.
S. Butler, Works, ii. 239 (ed. Clarke).

RACKAN-HOOK, or *reckin-hook*, a Lancashire word for a hook swung over the fire to hold a pot or kettle, sometimes spelt *rack-an'-hook*, as if "rack and hook," is said to be merely another form of Cleveland *reek-airn*, *i.e.* reek-iron, or iron hung in the smoke (Atkinson, Skeat), see *Lanc. Glossary* (E. D. Soc.), p. 222.

An' then we sang glees,
Till the *rack-an'-hook* rung.
Waugh, Old Cronies, p. 54.

RAG, an old word for a shower or rain-cloud, North Eng. *rag*, drizzling rain, might seem to refer to the torn or lacerated appearance of the discharging cloud.

And all the west like silver shined; not one
Black cloud appeared; no *rags*, no spot did stain
The welkin's beauty; nothing frowned like rain.
H. Vaughan, Pious Thoughts, Poems, p. 241 (ed. 1858).

It is really the same word as old Eng. *ryge*, rain (*Allit. Poems*), A. Sax. *racu*, rain, Icel. *hregg*, a storm, A. Sax. *regn*, rain, Goth. *rign*, O. H. Ger. *regan*, Ger. *regen*, Lat. *rigare* (see Diefenbach, *Goth. Sprache*, ii. 172). Compare *raggy*, stormy, and *rag*, hoar frost; "There's bin mich *raggy* weather upo' th' moors" (*Lanc. Glossary*, E. D. S. p. 223).

RAKEHELL, p. 313. Compare Lancashire *rackle*, reckless, rash (old Eng. *rakel*), *racklesome*, reckless.

Owd Tip's th' better chap i' th' bottom, iv he be a bit *rackle*.—*Waugh, Owd Blanket*, p. 89.

Is there ony news o' that *rackle* brother o' thine?—*Id. Hermit Cobbler*, p. 29.

See *Lanc. Glossary*, E. D. Soc. p. 222.

Then niest outspak a *raucle* carlin,
Wha kent fu' weel to cleek the sterling.
Burns, Poems, p. 50 (Globe ed.).

In the following Venus is addressing Cupid:—

I do not, *Rake-hell*, mean those pranks
(Though even they deserve small Thanks)
Thou play'st on Earth, where thou hast done,
The strangest Things that e'er were known.
Cotton, Burlesque upon Burlesque, Poems, p. 216.

Caught in a delicate soft silken net
By some lewd Earl, or *rake-hell* Baronet.
Cowper, Progress of Error.

RAMMISH, p. 314. Compare It. *ramengo*, "wandering, roauing, or gadding. . . . Also a *rammish* hawke."—Florio.

The *rammish* hauke is tamd by carefull heed,
And will be brought to stoope vnto the lewre,
The fercest Lyon will requite a deed
Of curtesie, with kindnesse to endure.
Tell-Trothes New-Yeares Gift, 1593, p. 38 (Shaks. Soc.).

RANGED-DEER, p. 315. Compare also the following, where *rayne-deer* seems to be associated with *ranez* (= *rains*), branches, a thicket.

The roo and the *rayne-dere* reklesse thare ronnene,
In *ranez* and in rosers to ryotte thame seluene.
Morte Arthure, l. 923 (E.E.T.S.).

RANSACK, p. 316. For the fancied connexion with *to sack* (for which word see *The Siege of Rhodes*, 1490, p. 154, Murray's repr.), compare:—

Saccomettere, to put unto the *sacke*, *ransacking*, spoile, pillage.—*Florio.*

RAP AND REND, an old idiom meaning to get by hook or crook (Skinner, Johnson), also found in the forms *rape and renne* (Chaucer), *repe and renne* (Bailey), *rap and run* (Coles), *rap and ran* (Miege), *rap and run for* (Ainsworth), are various corruptions of the phrase found in the Cleveland dialect as "to rap and reeve," old Eng. *repen and rinen* (*Ancren Riwle*). See Atkinson in *Philolog. Soc. Trans.* 1867, p. 329. Prof. Skeat observes that the mod. form "rape and rend" is a corruption due to Icel. *hrapa*, to seize, frequently combined with *rœna*, to plunder (*Etym. Dict.* s.v.).

I rap or rende, je rapine.—*Palsgrave.*

Arrabler, *to rape, and rend*; to ravine, rob, spoile; to get by hooke, or by crooke.—*Cotgrave.*

RAT, p. 317.

Do you not *smell a rat*? I tell you truth,
I think all's knavery.
B. Jonson, Tale of a Tub, iv. 3.

RATE, p. 317. Compare Norm. Fr. *retter*, L. Lat. *reptare*, from Lat. *reputare*, to lay to one's charge.

Tut *rettent* Amphibal le clerc orientel.
Vie de St. Auban, l. 1407.

[They wholly blame Amphibal the oriental clerk.]

It was *aretted* him no vylonye.
Chaucer, C. Tales, l. 2731.

RATON, the French name for the *raccoon* (N. American *arathkone*), is an assimilation of that word to *raton*, a little rat.

REBOUND, when used with the meaning of to resound, reverberate, or re-echo, is strictly speaking not a figurative usage of *re-bound*, to leap back (as a sound does from an echoing surface), notwithstanding the analogy of Lat. *resilire*, to bound back (of an echo), and Bacon's "*resilience* in ecchos." It is the same word as old Fr. and Provençal *rebundir*, to resound, probably from a Lat. *re-bombitare*, to buzz or drone again. The word then from meaning to *re-echo* came afterwards to be identified with *rebound*, to leap back (Prof. Atkinson).

L'eir fait à sun talent *rebundir* e suner.
Vie de St. Auban, l. 1336.

[Makes the air at his desire re-echo and sound.]

[They] ran towardes the far *rebounded* noyce.
Spenser, F. Q. I. vi. 8.

A gen'ral hiss from the whole tire of snakes
Rebounding, through Hell's inmost caverns came.
Crashaw, Sospetto d'Herode, st. 38.

The whole grove echoes, and the hills *rebound*.
Cowper, Trans. of Virgil, Poems, p. 544 (ed. Wilmott).

The ponderous mass sinks in the cleaving ground,
While vales and woods and echoing hills *rebound*.
Gray, Translation of Statius, Letter I. Works, p. 205 (ed. Balston).

Compare:—

Rebowndyn, or sowndyn a-ȝene, Reboo.—*Prompt. Parv.*

I *rebounde*, as the sownde of a horne, or the sownde of a bell, or ones voyce dothe, ie boundys, ie resonne.—*Palsgrave.*

Rebound seems to be an older word in the language than *bound* (not in *Prompt. Parv.*), and has preserved something of the original meaning, which *bound* has not. Compare Prov. *bondir*, to resound, old Fr. *bondie*, a resounding noise, Low Lat. *bunda*, sound of a drum, from *bombitare* contracted into *bontare*, *bondare* (Scheler).

Recoun't, p. 319. Similarly *repeal* should properly be *rapeal*, being derived from old Fr. *rapeler* (Mod. Fr. *rappeler*) Lat. *re-ad-pellare*, and so standing for *re-appeal;* the Fr. *ra-* has been altered into the ordinary prefix *re-*. Also *revile* stands for *ravile*, from old Fr. *reaviler* (Skeat); and *resemble* for Fr. *rassembler*, *i.e. re-assemble*, Lat. *re-ad-simulare.*

Recover, p. 319. Compare Norm. Fr. "Peri sanz *recuverer*."—*Vie de St. Auban*, l. 1655.

Redcoal, p. 319.

Thys kynde groweth in Morpeth in Northumberland and there it is called *Redco.* It shoulde be called after the olde saxon englishe *Rettihcol*, that is Radishe colle.—*W. Turner, Names of Herbes*, 1548, p. 78 (E. D. S.).

Reel, a Scottish dance, formerly spelt *reill* (1591), is the Gaelic *righil*, apparently assimilated to *reel*, old Eng. *relen*, to wind about or turn round and round, as if a circular dance like *waltz* from Ger. *walzen*, just as It. *rigoletto*, a dance, is akin to *rigolo*, a little wheel, and *rigolare*, to roll round. So Glossary to G. Douglas, *Bukes of Eneados*, 1710, s.v. *Rele*, to roll.

> Man and Maidens wheel
> They themselves make the *reel*,
> And their music's a prey which they seize.
> *Wordsworth, Poems of the Fancy*, xxiv.

Refuse, Prov., Portg. *refusar*, Sp. *rehusar*, Norm. Fr. *refusum*, to repudiate (*Vie de St. Auban*, 1635), It. *rifusare*, all modifications of Lat. *recusare* under the influence of Lat. *refutare.*

Relay, a fresh supply, has nothing to do with *re-lay*, to lay again, but is an Anglicization of Fr. *relais*, a rest, a relief, a fresh set, a relay, apparently akin to *re-laisser*, Lat. *relaxare*, and so another form of *release.* But we also find in French *relayer*, to refresh, relieve, or ease another by an undertaking of his task (Cotgrave). *Par relais*, by turnes, by change of hands, one resting while another labours (*Id.*).

Radly *relayes* and restez theire horsez.
Morte Arthure, l. 1529.

[They quickly relax and rest their horses.]

Repartee, a mis-spelling of *reparty* (Howell), or *repartie*, Fr. *repartie*, a reply, from false analogy to words like *refugee*, *lessee*, *patentee*, &c. So *guarantee* is incorrect for *guaranty* or *garanty*, O. Fr. *garrantie*, a warranty; and *grandee* for Sp. *grande.*

Reckling, p. 318, in Lancashire corruptly a *ritling.*

He's twice as strong as Sankey's little *ritling* of a lad, as works till he cries for his legs aching so.—*Mrs. Gaskell, Mary Barton*, ch. viii.

Rift, an eructation (Bailey; *Cleveland Glossary; Lonsdale*), supposed to be the same word as *rift*, a rent or breach (from *to rive*), as if a disruption or breaking of flatulence, is really a distinct word, akin to Dan. *ræbe*, to eructate, Swed. *rapa.*

Roam, p. 326. Prof. Skeat compares prov. Eng. *rame*, to ramble, gad about, spread out, A. Sax *á-rémman*, to spread. For the confusion with *Rome-running*, or going on pilgrimages, he notes the identity of idea in the lines:—

Religious *romares* "recordare" in here cloistres.
Vision of P. Plowman, B. iv. 120.
And alle *Rome-renneres* for robberes of bi3onde
Bere no siluer ouer see. *Id.* 128.

An early use of the word is—

And now rapis hym to ryse & *rom* from his bede.
Destruction of Troy, l. 818.

[He now hastes him to rise and roam from his bed.]

The suggestion that the *saunterer* was originally a *sans terre* or "lackland" (*Notes from the Muniments of St. Mary Magdalen Coll., Oxford*, ed. Macray, p. 97), and therefore a vagrant or wanderer—just as the migratory martin was constituted the heraldic difference of a younger son from his having no property of his own—rests on no sufficient basis.

Root, p. 329.

With wrathe he begynnus to *wrote*,
He ruskes vppe mony a rote,
With tusshes of iij. fote.
Avowynge of Arthur, xii. 13.

Rosemary, p. 330. From a confusion between (*Ros*)*marinus* and *Marianus*, Bauhin in his book *De Plantis a divis Sanctisve nomen habentibus* (1591), includes *romarin*, "arbre de Marie" (De Gubernatis, *Mythologie des Plantes*, i. 217).

Round (2), p. 331. Compare Isle of Wight *rongs*, the steps of a ladder (E. D. S. *Orig. Glossaries*, xxiii.).

Ruffian, p. 333.

There may bee (in God's account) as great offence in cutting or shaving off the haire on either head or beard, as in the *ruffin-like* groath.—*W. Streat, The Dividing of the Hoof*, 1654, p. 138.

He would not spare to reprove whatsoever he found amiss in any sort, their very hair and habit it self, which he alwayes required to be grave and modest, becoming Divines the Embassadors of Christ, and not like *Ruffians* and the Woers of Penelope: To that purpose under his Signification Paper for Orders upon the Cathedral Door was sometimes also written, "Nemo accedat petitum sacros Ordines cum longâ Caesarie."—*Plume, Life of Hacket*, p. xxxvii. (prefixed to *Hacket, Century of Sermons*, 1675).

Runnable, p. 335. Robert of Gloucester also uses *renable* (= old Fr. *raisnable*) of the tongue. He says of William Rufus:—

Renable nas he noȝt of tonge, ac of speche hastyf,
Boffyng, & mest wanne he were in wraþþe, oþer in stryf. *Chronicle*, p. 414.

Renable, loquacious, and never at a stop or inconsistent in telling a story.—*R. B. Peacock, Lonsdale Glossary.*

Rusty, restive, stubborn, perverse (p. 335). Shakespeare evidently regarded this word as akin to *rust*, the oxide of iron.

Fair is my love, but not so fair as fickle;
Mild as a dove, but neither true nor trusty; . .
Softer than wax, and yet, *as iron, rusty*.
The Passionate Pilgrim, st. 5.

In the Lancashire dialect *reesty* is used both of bacon which has become strong and rancid, and of anything rusted or discoloured (*Lanc. Glossary*, E. D. Soc.).

If their Masters see them, how nimble at a start are they, but if their backes bee turned, how *resty* and lazy!—*Rogers, Naaman the Syrian*, 1641, p. 304.

S.

Sage, } words popularly re-
Sagacious, } garded as of the same family (*e.g.* by Richardson), have nothing in common, the first being Fr. *sage*, from Lat. *sapius* (*sabius*), sapient, wise, the latter from Lat. *sagac-s*, *sagax*, quick-witted, from *sagire*, to perceive. Compare the unrelated words *proposal* and *proposition* (p. 301), *compose* and *composition*, *trifle* and *trivial* (p. 405), *litany* and *liturgy*, *pen* and *pencil*, *scullery* and *scullion* below.

Sailor, a mis-spelling of *sailer*, one who sails (corresponding to *rower*, *builder*, *lover*, &c.), from false analogy to *tailor* (from old Fr. *tailleor*), *actor*, *author*, *conqueror*, which are of Fr.-Lat. origin. Similarly *beggar*, *caterpillar*, *liar*, *pedlar*, which should be *begger*, &c., have been mistakenly assimilated to words like *bursar*, *registrar*, *scholar*, *vicar*, of Latin derivation.

Sand-blind, p. 339. Dr. R. Morris compares *sam-hale*; half-whole (*Cursor Mundi*); *sam-rede*, half-red (Langland); "*Sand-blind*, toothless, and deformed."—Burton, *Anatomy of Melancholy* (*Historical Eng. Grammar*, p. 220). We may also compare Span. *saucochar*, to parboil, from Lat. *semi-coctus*, half-cooked.

Sanders, or *saunders*, an old word for sandal-wood, is a corruption, perhaps under the influence of the plant-name *alexanders*, of Fr. *sandal*, Pers. *chandal*, *chandan*, Sansk. *chandana*, sandal-wood (Skeat).

Scavenger's Daughter, p. 343, formerly called *Skevington's Daughter*, 1604; "*Scavingeri Filia*," 1675; *Skevyngton's Gives*, 1564. See *Narratives of the Reformation*, p. 189 (Camden Soc.).

Scent, p. 343. So *scythe* is a false spelling of old Eng. *sythe* or *sithe*, A. Sax. *sîþe* (Skeat).

Schorbuck, p. 343. Prof. Skeat maintains, and he is probably right, that Low Ger. *schorbock*, *schärbuuk*,

though meaning "rupture of the belly" (as if "shear-bulk"), being also spelt *scorbut*, is the original of Low Lat. *scorbutus*, scurvy. The word and thing appear to have come from northern Europe.

About anno 1530, the Disease called the *Scurvy* did first infest Denmark, Norway and Lithuania only, but now 'tis become deadly almost in all maritime places, especially to Mariners.—*N. Wanley, Wonders of the Little World*, 1678, p. 57, col. 2.

Scour, to traverse hastily, *e.g.* "to *scour* the plain," supposed to have originated from *scour*, to rub hard, with reference to the quick motion used in scrubbing utensils, O. Fr. *escurer*, It. *scurare*, Lat. *ex-curare*, to care thoroughly (so Wedgwood and Skeat). But surely *scour* here, prov. and old Eng. *scur*, to move quickly (sometimes spelt *skirr* or *skir*, as in Shakespeare), are from old Fr. *escourir*, It. *scorrere*, "to runne ouer, to runne here and there, to gad or wander to and fro," from Lat. *ex-currere* or *dis-currere*. Hence also It. *scorreriá*, "an outrode or excursion," which yields old Eng. *scurrer* (Berners), or *scurryer* (P. Vergil), a scout. So to *scour* is to make a *scur*, '*scursion*, or *excursion*.

I . . . well-mounted *scurr'd*
A horse troop through and through.
Beaumont and Fletcher, Lover's Cure, ii. 2.

Light shadows
That in a thought *scur* o'er the fields of corn.
Id. [in Wedgwood].

Compare the related word *scorse*, to run out (*excurse*).

And from the country back to private farmes he *scorsed*.
Spenser, F. Q. VI. ix. 3.

And yet here *skowre* means to clear, cleanse, or free:—

He was appointed to *skowre* the seas from unlawfull adventurers.—*Hayward, Annals of Elizabeth*, ab. 1612, p. 49 (Camden Soc.).

Greate shippes . . . to guard the coastes, to *scoure* the seas, and to be in a redinesse for all adventures.—*Id.* p. 76.

Curiously enough, the next article in Prof. Skeat's *Dictionary* is also, I believe, incorrect. *Scourge*, Fr. *escourgée*, "a thong, latchet, scourge" (Cotgrave), old Fr. *escorgie*, is the same word as It. *scoreggia* (*scorreggia*), a scourge, a whip (Florio), which is only an intensified form of *correggia*, a strap, a scourge, the latchet of a shoe (*Id.*), from Lat. *corrigia*, a shoe-latchet. Compare *scorgere* for *ex-corrigere*.

Scrape, p. 345.

Limits should be set to the conviviality which betrays respectable soldiers into irretrievable *scrapes*.—*Saturday Review*, vol. 53, p. 58.

Yon Mary Barton has getten into some *scrape* or another.—*Mrs. Gaskell, Mary Barton*, ch. xxx.

She . . . was peculiarly liable to be led into *scrapes* in such society.—*Shorthouse, John Inglesant*, i. 161.

Scratch, p. 346. Compare Lancashire *Owd Scrat*, the devil (E. D. Soc. *Glossary*).

Screw, p. 346. The two words here referred to, Fr. *écrouelles* (from Lat. *scrofula*, dim. of *scrofa*, (1) a rooting or rending, (2) a rooting pig) and *écrou* (old Fr. *escroue*, from Lat. *scrob-s*, a digging, a trench), are radically identical, being from the same root *scrab*, *scrawb*, *scrabble*, to scrape.

Screw, a Scottish word for a small stack of hay, is probably a corruption of Gael. *cruach*, a rick or heap (Jamieson).

Scroll is a corruption, by assimilation to *roll*, of old Eng. *scrow* (*Prompt. Parv.*), *skro* (Laneham, 1575), *scrowe* (*Ancren Riwle*), of Scandinavian origin, Icel. *skrá*, a scroll, old Dan. *skraa* (pronounced *skro*), old Fr. *escroue*. So Marsh, *Lectures on Eng. Language*, p. 354 (ed. Smith), who quotes, "a *scrowe* of parchemyn."—*Richard Coer de Lion*; "The Lolardis set up *scrowis*."—Capgrave, p. 260. Compare *Bristol*, formerly spelt *Bristowe*, *Bricgstow*, "Bridge-place."

The *scrow* of the edict sent was unfolded.—*Holland, Ammianus Marcellinus*, 1609 [Nares].

Filateries that ben smale *scrowis*.—*Wycliffe, S. Matt.* xxiii. 5.

Here bring I in a storie to mee lent,
That a good Squire in time of Parliament
Tooke vnto mee well written in a *scrowe*.
Libel of Eng. Policie, Hakluyt, Voiages, 1598, i. 190.

Scrubby-grass, p. 346, and *skarfakál*, p. 505 (cormorant's herb). It is probably *scurvy-grass* that is a corruption of the latter word, and not *vice versâ*.

SCULLERY, p. 347. So also Prof. Skeat, who cites A. Sax. *swilian*, to wash (compare *swill*, to wash down, or swallow, copiously). Thus *scullery* stands for *squillery* or *swillery*, the room of the *squiller*, old Eng. *squyllare*, or *swiller*, or washer, and curious to say has no connexion with the name of its frequenter the *scullion*, which means a "sweeper," from Fr. *escouillon* for *escouvillon*, from Lat. *scopæ*, a broom. On the other hand *skillet*, a small pot, stands for *skullet*, being derived from old Fr. *escuellette*, a dimin. of *escuelle*, a dish, Lat. *scutella*.

Childer for Offices in Houshold . . . The Kechyng j The *Squillery* j.—*Northumberland Household Book*, 1512, p. 45.

SEARCH, p. 347.

He will *try*, *sift*, *search* all things . . . according to every man's works.—*Bp. Nicholson, On Catechism* (1661), p. 61 (ed. 1849).

SELVAGE, p. 348. Prof. Skeat quotes "The *self-edge* makes show of the cloth."—Ray's *Proverbs*, ed. 1737.

SET, p. 348, another form of *suit*.

The fanon was usually of the same *suit*, "de eâdem *sectâ*," as the stole. — *Way*, *Prompt. Parv.* p. 149, note 2.

Her visage spoke wisdom, and modesty too;
Sets [= suits] with Robin Hood such a lass.
Robin Hood's Birth, &c. l. 26 (*Child's Ballads*, v. 348).

A siluer salt, a bowle for wine (if not an whole neast) and a dozzen of spoones to furnish vp the *sute*.—*Holinshed*, *Chron.* i. 188 (1586).

Old Eng. *to set* is another form of *to suit*:—

Hit wold sothely me *set* as souerayne in Joye.
Destruction of Troy, l. 223.

It *sets* him weel, wi' vile unscrapit tongue
To cast up whether I be auld or young.
A. Ramsay, Gentle Shepherd.

SHAMEFACED, p. 351. Compare also:—

And next to her sate goodly *Shamefastnesse*,
Ne ever durst her eyes from ground upreare, . . .
That in her cheekes made roses oft appeare.
Spenser, F. Queene, IV. x. 50.

SHANKER, p. 351.

Your several new-found remedies
Of curing wounds and scabs in trees, . . .
Recovering *shankers*, crystallines,
And nodes and blotches in their rinds.
Butler, Hudibras, Pt. II. iii. 1242.

SHELL, p. 353.

Eruilia. It is lyke a pease, the *shale* is roughe wythin, and the seede hath litle blacke spottes in it.—*W. Turner, Names of Herbes*, 1548, p. 36 (E. D. S.).

SHELTER, so spelt as if an agential form, a "shielder" (so Wedgwood), like *boiler*, *roller*, *scraper*, *fender*, *ladder* (Haldeman, p. 146), is no doubt a corruption of old Eng. *sheltrom*, *scheltrom*, A. Sax. *scýld-truma*, a strong shield (lit. a troop-shield), also an armed troop; *e.g.* "Ar the *scheltroms* come togedders."—*Trevisa*. (See Skeat, *Notes to P. Plowman*, p. 325.)

For-þi mesure we vs wel · and make owre faithe owre *scheltroun*.
Vision of P. Plowman, B. xiv. 81.

SHILLINGSTONE, a place-name in Dorset, formerly also *Shilling Ockford*, both corruptions of the old name *Schelin's Ockford*, *i.e.* Ockford, or Ackford, belonging to its Domesday Lord, Schelin (*Antiquarian Mag.*, Aug. 1882, p. 104).

SHOOT, p. 354. Compare Isle of Wight *shoot* or *chute*, a steep hill in a lane or road (E. D. S. *Orig. Glossaries*, xxiii.).

I was climbing the *shoot* at the side of the butt.
A Dream of the Isle of Wight (*Id.* p. 51).

SHOTTEL, a Cumberland form of *schedule* (E. D. S. *Orig. Glossaries*, C. p. 111).

SHUT, p. 356, rid, or quit of. Compare Lancashire, "Tha con howd it up when tha's getten *shut* o' thi load."—Lahee, *Charity Coat*, p. 14 (*Lanc. Glossary*, E.D.S.); and *shuttance*, riddance, "Good *shuttance* to bad rubbish" (cf. "to *shoot* rubbish"); "He's gone, an' a good *shuttance* it is" (*Id.* p. 239).

Better . . . he were *shut* of this weary world, where there's neither justice nor mercy left.—*Mrs. Gaskell, Mary Barton*, ch. xxx.

SIBELL, p. 557. Compare:—

They hold hym wyser y^an^ euer was *syble sage*.
Play of the Sacrament, l. 431 (*Philolog. Soc.* 1860-1).

And *Syble the Sage*, that well fayer maye
To tell you of prophescye.
Chester Mysteries, i. 100 (Shaks. Soc.).

SIGÊ (Greek), "Silence," the primitive substance of the universe in the Babylonian cosmogony of Berosus, re-

presents the Accadian *Zicu* or *Zigara*, heaven, "the mother of gods and men" (Sayce; Lenormant, *Chaldean Magic*, p. 123). In the same writer *Musaros*, "abominable" (*μυσαρὸς*), a title of the god Oannes, is a mere transcription of the Assyrian *musiru*, "he who ordains justice, law" (Lenormant, p. 203); *Ενεήβουλος* for Assyrian *Eni-bubu*; *Μεγάλαρος* for *Mulu-urugal*; *Τιτάν* for *Eta-ana* (p. 204). So *Asshûr*, the Hebrew name of Assyria (as if from Heb. *asshûr*, a step), stands for Babylonian *Ausar*, Accadian *a-usar*, "border of the water" (*Id.* p. 334).

Single, an old word for an animal's tail, is no doubt a corrupt form of *swingle*, A. Sax. *swingel*, a lash, a beating (from *swengan*, to swinge, or lash, Ettmüller, p. 757), and so denotes that which swings or flaps about like a *swingle* or flail.

> I haue both hempe and lyne, . . .
> And a *swyngyll* good and grete.
> *The Wright's Chaste Wife*, l. 216.

So *single-tree*, the swinging bar to which horses are harnessed when drawing a coach, is a corruption of *swingle-tree*, and has originated a fresh mistake in *double-tree*, as a name for a corresponding cross-piece. For the loss of *w*, compare *thong* for *thwong* (A. Sax. *þwang*), and Sight, p. 357.

Davies, *Supp. Eng. Glossary*, quotes the following:—

> There's a kind of acid humour that nature hath put in our *singles*, the smell whereof causeth our enemies, viz. the doggs, to fly from us.—*Howell, Parly of Beasts*, p. 63.
>
> That *single* wagging at thy butt,
> Those gambrels, and that cloven foot.
> *Cotton, Burlesque upon Burlesque*, p. 277.

Sink, p. 358. Compare Lancashire *sike*, and *syke*, a drain or gutter.

Sirloin, p. 359. Wedgwood quotes "A *surloyn* beeff" from a document temp. Henry VI.

Skillet, a Suffolk word for a utensil for skimming milk, properly a little dish, O. Fr. *escuellette*, seems to have acquired its peculiar sense from confusion with Icel. *skilja*, to separate (Skeat), Dan. *skille*. Compare North Eng. *skile*, an implement for skimming the fat off broth (Wright), that which *scales* or separates, also *skile*, to separate; Cleveland *scale-dish*, a milk-skimmer.

Skewer, p. 360. Compare Isle of Wight *skure*, to secure, and *skiver*, a skewer (E. D. S. *Orig. Glossaries*, xxiii.).

Slack, a prov. Eng. word (common in Ireland) for fine small coal used when wetted to bank up a fire so that it may continue to burn slowly without blazing, has no direct connexion with *slack*, loose, as if disintegrated coal, but is the same word as Lancashire *sleck*, of the same meaning, that which *slecks* or slakes the fire, old Eng. *slekken*, to quench, A. Sax. *sleccan*.

Slaver, a modified and, as it were, a more "genteel" form of *slabber* or *slobber* (Skeat). It was perhaps assimilated by educated people to Lat. *saliva*, of the same meaning.

Sleeper, p. 361. Notwithstanding the correspondence to *dormant*, which no doubt has had some influence on the form, this word appears to have no real connexion with *sleep*, to remain steady. Prof. Skeat says that it is due to the Norwegian *sleip*, meaning (1) smooth, slippery, (2) a smooth piece of timber laid as the foundation of a road, akin to Mid. Eng. *slepir*, slippery, and *slab*, a smooth piece of stone, &c. Thus *sleeper* is merely an (old Eng.) *slipper*, or *slippery*, or smooth, block of wood. For the apparent connexion mentioned above, compare, "Beames, prickeposts, groundsels, summers or *dormants*."—Harrison, *Description of England*, p. 233 (E.E.T.S.). In the extract from Bailey (ed. 1753) *sumner* is a misprint for *summer*. However, this *sleeper* and *sleep* are ultimately related, as *to sleep* probably meant originally *to slip* or become relaxed, as we still sometimes say "to *slip* off to *sleep*," and Scot. *slippery* is a form of *sleepery* or *sleepy* (Jamieson).

Sleeveless, useless, unprofitable, p. 361. Professor Skeat offers the suggestion, which will not, I think, recommend itself to many, that a *sleeveless errand* may have meant originally a herald's errand, because (1) a herald's coat had no sleeves, and (2) his errand

frequently led to no useful result (!). Compare, in the Lancashire dialect, "Doancin' an' sich like *sleeveless* wark;" "Yoar'n gooin a *sleeveless* arnt."—Collier, 1750 (E. D. S. *Glossary*, p. 245).

> They are the likelier, quoth Bracton,
> To bring us many a *sleeveless* action.
> *S. Butler, Works*, ii. 296 (ed. Clarke).

SLOW-WORM, p. 361. A better account of this word is that given by Prof. Skeat. He shows that it is old Eng. *slo-wurm* (Wright, *Vocab.* i. 91), A. Sax. *slá-wyrm*, meaning properly the "*slay-worm*," so called from it being popularly regarded as venomous. He compares Norweg. *orm-slo*, Swed. *orm-slå*, the worm that strikes or slays, which are just the Eng. word reversed. Thus the word has nothing to do with *slow*; and consequently has affinity, not with *slug*, the slow-moving snail, but with *slug*, the swift bullet (from A. Sax. *slahan*, to slay or strike, past tense *slóg*).

SLUG-HORN, p. 362. The true Gaelic word from which this is corrupted is *sluagh-ghairm*, *i.e.* "army-call," the signal for battle among the Highland clans, generally contracted into *slogan* (Skeat). The English form evidently led Browning to regard it as something of the nature of a bugle or horn which could be "set to the lips"! See the extract.

SMACK, a fishing-boat, old Dut. *smak*, *smacke*, appears to be a corruption of A. Sax. *snacc*, a small vessel, akin to *snake*, so called from its *sneaking* through the water like a *snake*. Compare Dan. *snekke*, (1) a snail, (2) a smack (Skeat).

SMELT, the fish, generally supposed to have its name from its fragrant thyme-like smell, whence its scientific name *osmerus* (*Aperlanus*), *i.e.* ὀσμηρός, sweet-smelling. Compare also *thymallus*, *i.e.* thymy, the name of the grayling or umber, It. *thimalo*, *timalo*, "a fish called a flower, goodly to looke upon, and sweet in taste and *smell*" (Florio). Prof. Skeat says this is an imaginary etymology, and that the name probably means "smooth," comparing A. Sax. *smeolt*, *smylt*, smooth.

SMITER, p. 362.

> Then, Basket, put thy *smiter* up, and hear;
> I dare not tell the truth to a drawn sword.
> *B. Jonson, Tale of a Tub*, iv. 3.

SNOWFIELD, p. 558, for *snafil*="cloud-capt;" compare:—

> Off with yon cloud, old *Snafell!* that thine eye
> Over three Realms may take its widest range.
> *Wordsworth, Poems of the Imagination*, xxi.

SODDEN, p. 363. Compare Lancashire *sodden* (and *thodden*), applied to bread which is close-grained and heavy from being imperfectly leavened, and *sad*, heavy, solid (of a pudding, &c.), *sadden* (paste, &c.), to thicken it (E. D. Soc. *Glossary*, p. 230). Also "*pietonner*, to settle, *sadden*, lay, or beat down with often treading; *pietonné*, settled, *sadned* with the feet."—Cotgrave.

> The earth & water, one *sad*, the other fluid, make but one body.—*Donne, Letter*, in *Poems*, 1635, p. 297.

SOLOMON'S-AVON, that is *Solomon's Even*, a curious Shetland name for the 3rd of November, and for a superstition of ill-omen connected with that day (Edmondston, *Philolog. Soc. Trans.* 1866, p. 113).

I have no doubt that this is a corruption of *Sowlemas Even* or *Soul-mass Even*; *Sowlemas Daye* or *Sowlemesday* being an old name for the Feast of All Souls which fell on the 2nd of November.

> I cam to Norwiche on *Sowlemas daye*.—*Paston Letters* (1452), iii. 170, ed. Fenn (*Hampson, Medii Aevi Kalendarium*, ii. 363; *Brand, Pop. Antiq.* i. 392).

SORRY, p. 364. This word was formerly spelt more correctly *sory* or *sorie*, *i.e.* sorrowful, feeling *sore*. A notable instance of the complete identification of "to be *sorry*" with "to *sorrow*," words totally unrelated, is presented in the following passage, where they are used to translate the one Greek word, ἀλυπήθητε:—

> Now I reioyce, not that ye were made *sorie*, but that yee *sorrowed* to repentance: for ye were made *sory* after a godly maner.—*A. V.* 1611, *2 Cor.* vii. 9.
>
> I nowe reioyce, not that ye were *sory*, but that ye so *sorowed* that ye amended: for ye *sorowed* Godly.—*Geneva Vers.* 1557, *ibid.*
>
> But I now reioyce, not that ye were *sory*, but that ye so *sorowed*, that ye repented. For ye *sorowed* godly.—*Tyndale*, 1534, *ibid.*

Now I haue ioie, not for ye weren made *sorowful*, but for ye weren made *sorowful* to penaunce, for whi ye ben made *sorie* aftir god.—*Wiclif*, 1380, *ibid.* (*Bagster, Hexapla*).

For a further confusion between A. Sax. *súr*, sour, and *sár*, sore, compare "Thou shalt . . . abyen it ful *soure*" (Chaucer, *Sir Thopas*, l. 2012), pay for it full sourly (for *sorely*; "þou salt it *sore* abugge." —Layamon, 8158). See Prof. Skeat's note *in loco*, Clar. Press ed. Compare Isle of Wight *sorrow* for *sorrel* (E. D. S. *Orig. Glossaries*, xxiii.).

Spell, a thin slip of wood, properly, as in old Eng. and A. Saxon, *speld*, has been assimilated to the verb *to spell* (A. Sax. *spellian*), from the old use in schools of a slip of wood, or "festue to *spell* with."—Palsgrave. So complete was the confusion that *spelder*, a splinter (from *speld*), is used as a verb meaning *to spell*, ab. 1500. (See Skeat.)

Spout is a perversion, under the influence of *spit*, Lat. *sputare* (Swed. *spotta*), of the primitive form *sprout*, Swed. *spruta*, to squirt, Dan. *sprude*, *sprutte*, to spout, Low Ger. *sprutten*, akin to *spreótan*, to shoot out, sprout (Skeat). Compare *speak* for *spreak*.

Spurrings, p. 368. In N. Lincolnshire this word is used for traces or footmarks (E. D. Soc. *Orig. Glossaries*, C. p. 121).

Star Chamber, p. 370.

By the king's commandment, and assent of his council in the *starred chamber*, the chancellor and treasurer sent a writ unto the sheriffs of London.—*Stow, Survay*, 1603, p. 115.(ed. Thoms).

This place is called the *Star chamber*, because the roof thereof is decked with the likeness of stars gilt.—*Id.* p. 175 (ed. Thoms).

Stark-blind, p. 370. Prof. Skeat compares old Eng. *stare-blind* with Dan. *stærblind*, from *stær*, a cataract in the eye.

As those that are *stark blind* can trace
The nearest way from place to place.
S. Butler, Works, ii. 261 (ed. Clarke).

Stark-naked, p. 370. Prof. Skeat (s. v.) says that *steorc-naked* in the *Ancren Riwle* must be a misreading of *steort-naked*; *steort-naket* in St. Juliana, p. 16.

Anon he comes, and throws his mantle by,
And stood *stark naked* on the brook's green brim.
Shakespeare, Passionate Pilgrim, st. 2.

Starling, p. 371.

The smaller sums also were paid in *starlings* which were pence so called. . . . William the Conqueror's penny also was fine silver of the weight of the *easterling*.—*Stow, Survay*, 1603, p. 20 (ed. Thoms).

The *easterling* pence took their name of the *Easterlings* which did first make this money in England, in the reign of Henry II.—*Id.* p. 21.

Staves-acre, p. 372.

Staphis agria is called in englishe *Staues aker*, in duch Bisz muntz or Lauskraut, in frenche de lee staues agrie.—*W. Turner, Names of Herbes*, 1548, p. 77 (E.D.S.).

As *staphisagre* medled in thaire mete
Wol hele her tonnge.
Palladius on Husbondrie (ab. 1420), l. 596.

Steelyard, p. 372. As instances of the old verb *stell* or *steel*, to set or place, compare:—

Mine eye hath play'd the painter and hath *stell'd* [Quarto *steeld*]
Thy beauty's form in table of my heart.
Shakespeare, Sonnets, xxiv.

To find a face where all distress is *stell'd*.
Lucrece, l. 1444.

Stern, severe, which should rather be spelt *sturn*, being from A. Sax. *styrne*, severe, has been assimilated to the other word *stern*, the hinder part of a ship (Skeat). Or rather it has been confused with *austern*, an old Eng. form of *austere*, Scot. *asterne* (G. Douglas). Compare the following two versions of Wycliffe, where the Vulgate has "austerus homo":—

I dredde thee, for thou art an *austerne* man.—*S. Luke*, xix. 21 (ed. Bosworth and Waring).

I drede thee: for thou art a *sterne* man.—*Ibid.* (*Bagster's Hexapla*).

Antenor arghet with *austerne* wordes.
Destruction of Troy, l. 1976 (E.E.T.S.).

Stew, p. 374. Compare Isle of Wight *stew*, fear, anxiety (E. D. S. *Orig. Glossaries*, C. xxiii.), N. Lincolnshire dust, figuratively noise, turmoil (*Id.* C. xxvi.).

Stew, a place to keep fish alive for present use (Bailey), has not hitherto been explained. It is a distinct word from *stew*, a bath, which is only another form of *stove*.

Ful many a fat partrich hadde he in mewe,
And many a breme, and many a luce in *stewe*.
Chaucer, Cant. Tales, l. 351.

Two *stewes* must thou make in erthe or stoone,
Not fer from home, and bryng water therto.
Palladius on Husbondrie (ab. 1420), l. 738.

The word properly means an enclosure, and was sometimes used for a small room or closet, *e.g.*:—

Troilus, that stode and might it see
Throughout a litel window in a *stewe*
Ther he beshet, sith midnight, was in mewe.
Id. Troilus and Creseide, iii. 602.

And gan the *stewe* dore al soft unpin.
Ibid. 699.

It is derived from old Eng. *stewe*, to enclose, old Fr. *estuier*, to enclose, encase, or shut up (Roquefort), and so is akin to TWEEZERS, p. 411.

[Thay] alle *stewede* wyth strenghe, that stode theme agaynes.
Morte Arthure, l. 1489.

STORE, p. 375. *The Gest Hystoriale of the Destruction of Troy* describes Paris as "A *store* man & a stoute" (l. 2886), and Helen as having a nose "stondyng full streght & not of *stor* lenght." This old word for great, large, probably re-acted on the substantive *store*, a stock, giving it the meaning of a large quantity, abundance, a multitude. Compare the twofold use in the following:—

He [Ocean] also sends Armies of Fishes to her Coasts, to winne her Loue, euen of his best *store*, and that in *store* and abundance.—*Purchas, Pilgrimages*, vol. i. p. 937.

Fram flore into flore
þe strimes urneþ *store*.
Floriz and Blauncheflur, l. 228.
[The streams run abundantly.]

When there hath been *store* of people to hear sermons and service in church, we suffer the communion to be administered to a few.—*Hooker, Eccles. Polity*, v. ch. 68 (vol. ii. p. 14, Oxford ed.).

One little world or two
(Alas!) will never do;
We must have *store*.
Crashaw, Name of Jesus, l. 26.

We found mariages great *store* both in townes and villages in many places where wee passed of boyes of eight or ten yeeres old.—*Hakluyt, Voiages*, 1599, ii. 253.

STRAND, the twist of a rope, is an assimilation to the more familiar word *strand*, beach, of Dut. *streen*, a skein, another form of Dut. *streng*, a hank or *string*, Ger. *strähne*. On the other hand, compare *string*, p. 377, for *strend*, race.

STUBBORN, old Eng. *stiborn*, which should properly be *stubbor*, old Eng. *stibor*, *i.e.* *stub*-like, as immovable as the *stub* (A. Sax. *styb*) or stock of a tree, seems to owe the final *n* to a misdivision of the substantive *stibornes* (*stubborness*) as *stiborn-(n)ess*, instead of *stibor-nes* (Skeat).

STUCK, p. 377, as if from the verb *to stick*, is rather from old Fr. *estoc*, a rapier or tuck, also a thrust (Cotgrave).

ST. VITUS DANCE, p. 377. *St. Vitus*, to whom the cathedral at Prague is dedicated, is said to be merely an ingenious adaptation of the name of an old Slavonic god *Svatovit* or *Svantovit*, converted into *Svaty Vit*, "Holy Vitus" (A. H. Wratislaw, *Monthly Packet*, New Ser. vol. xiii. p. 8). On the other hand, Southey asserts that Sanctus Vitus was converted by the people of the Isle of Rugen into *Swantawith* and regarded as a deity (*Letters*, vol. iv. p. 43).

STY, p. 377. Prof. Skeat adds that the form *styany*, *styonie*, which was misunderstood probably as *sty on eye*, really stands for A. Sax. *stigend eáge*, *i.e.* "stying eye," rising eye.

SUBDUE, p. 378. Prof. Skeat says that this word is an assimilation of old Eng. *soduen* (from old Fr. *souduire*, Lat. *subducere*) to other words compounded with *sub*, as *subject*, *subjugate*. That is to say, by a popular perversion the word was brought back nearer to its true original.

SUCKET, p. 378. J. Sylvester evidently regarded *sucket* as something to *suck at*, when in his *Tobacco Battered and the Pipes Shattered*, 1621, he says that none who take that herb can boast

That the excessive and continuall vse
Of this dry *Suck-at* ever did produce
Him any Good, Civill, or Naturall.
Works, p. 1135.

There is some evidence that the Italian *zucca*, from which this comes, was once partly naturalized in English as *zowche*, a sweet-meat; compare:—

George Zouche, as he was named so was

he a *zowche*, a swheete well-favored gentylman in dede.—*Narratives of the Reformation*, p. 54 (Camden Soc.).

There's thirty hearts there, that wad hae wanted bread ere ye had wanted *sunkets*, and spent their life-blood ere ye had scratched your finger.—*Scott, Guy Mannering*, ch. viii.

SUMPTER, p. 379. Prof. Skeat says this word properly denotes, not the pack-horse, but his driver, and is from old Fr. *sommetier*, a pack-horse driver, corresponding to a Low Lat. *sagmatarius*.

SURCEASE owes its form and meaning to a remarkable folk-etymology, as has been pointed out by Prof. Skeat:—"It is obvious, from the usual spelling, that this word is popularly supposed to be allied to *cease*, with which it has no etymological connexion." It is a monstrous corruption of old Fr. *sursis*, a delay, properly the past partc. (*sursis*, fem. *sursise*) of *surseoir*, to intermit, leave off, delay for a time, which is from Lat. *supersedere*, to sit over, then to pass over, omit, forbear. A *surcease* is therefore properly a supersession or intermission, and the original of the verb *to surcease*, to come to an end, and would be better spelt *sursease*, "The kyngdome of Mercia *surseased*."—Fabyan. Similarly the Fr. form *superceder* (as if from Lat. *cedere*) is a corruption of *superseder* (*Etym. Dict.*).

The Bishop shall *surcease* from Ordering that person until . . (he) shall be found clear of that crime.—*P. B. Ordering of Priests.*

A *surcease* of armes was agreed upon betwene the Englishe and the French.—*Hayward, Annals of Elizabeth* (1612), p. 68 (Camden Soc.).

SURCOAT, p. 379.

A *sercotte* sett about her necke soe sweete
with dyamond & with Margarett,
& many a rich Emerall.
Libius Disconius, l. 942 (*Percy Fol. MS.* ii. 449).

The lords, Iudges, maior and aldermen, put off their robes, mantles, and cloakes, . . . and the Lordes sate onelie in their *circotes*, and the Iudges and Aldermen in their gownes, and all the Lords that serued that daie serued in their *circotes*.—*Stow, Chronicles*, p. 955 (1600).

SURF is a false spelling with intrusive *r* (as in *hoarse* for *hoase*, &c.) of old Eng. *suffe*, which seems to be a phonetic spelling of *sough* (*souf*), a ground-swell, properly the sound of the sea, which again stands for *swough*, a rushing sound, "The *swoghe* of the see" (*Morte Arthure*, l. 759); "The *suffe* of the sea" (Hakluyt, ii. 227, 1598). See Skeat, *Etym. Dict.* s.v. The word was perhaps influenced by Fr. *surflot* (Lat. *super-fluctus*), the rising of wave over wave.

SURGERY is a corruption of *sirurgy* or *cirurgy*, from old Fr. *cirurgie, sirurgie*, Low Lat. *chirurgia*, Greek χειρουργία, "hand-working" (of operative manipulation), by assimilation apparently to *midwifery, thievery, butchery, carpentry, sorcery*, and other words implying the practice of an art.

SURRENDER, p. 380. Old Fr. *surrendre* is authorized by Palsgrave and Roquefort (Skeat).

SWARM, p. 381. Compare *swarved* in the following (printed *swarned*):—

With that hee *swarued* the maine-mast tree,
Soe did he itt with might and maine.
Percy Fol. MS. iii. 413.

SWEET-BREAD, the pancreas of a calf regarded as a delicate article of food (Fr. *ris-de-veau*), is perhaps a corruption of an original form corresponding to the synonymous Netherlandish *zwezer, zwezerik, zweesrik*, Dutch *zweesrik*, words which have no connexion with *zoet*, sweet.

SWIM. A person's head is said to *swim* when it is dizzy, and this is no doubt popularly connected with the verb *swim*, to float (*natare*), to move up and down with an uneasy motion, as one seems to do after being on board a ship (A. Sax. *swimman*). This is however a distinct word, being from old Eng. *swime, swym*, dizziness, vertigo, swoon; A. Sax. *swima*, a swoon or swimming in the head, *áswǽman*, to wander; Icel. *svimi*, a swimming in the head, *sveima*, to wander about; Swed. *svimma*, to be dizzy; Dan. *svime*, to faint. The original form was probably *swin*, compare A. Sax. *swindan*, to languish, Swed. *swindel*, dizziness, Ger. *schwindel* (see Skeat, s.v.). From this word comes *squeamish*, old Eng. *sweymous*, Cleveland *swaimish*, that is *swimish*, apt to turn faint, or have a swimming or dizziness, at anything distasteful or disgusting. See SWARM (2), p. 381.

He swounnes one the swarthe and one *swym* fallis.
Morte Arthure, l. 4246 (E.E.T.S.).
[He swoons on the sward and in a faint falls.]

Sweem, of mornynge, Tristicia, molestia.—*Prompt. Parv.*

A *swemfulle* syght yt ys to looke vpon.
Play of the Sacrament, l. 803 (*Philolog. Soc. Trans.* 1860-1).

SYLVAN, a false spelling of *silvan*, Lat. *silvanus*, from *silva*, a wood, in order to bring it into connexion with Greek *hýlē* (ὕλη), supposed to be the same word (Skeat). Compare SYREN, p. 383.

T.

TAFFRAIL, "the frame or *rail* of a ship behind, over the poop" (Phillips, 1706), is a corruption, as if compounded with *rail*, of Dut. *tafereel* (for *tafel-eel*), a little table, a dimin. of *tafel*, a table (Skeat).

TAILORS, p. 384.

"How many *tellers* make a man?" asked a clergyman of a working-man, as they listened to the tolling of a death-bell. "*Nine*," replied he, promptly.—See *The Spectator*, Aug. 26, 1882, p. 1111.

Compare:—

An idea has gone abroad, and fixed itself down into a wide-spreading rooted error, that *Tailors* are a distinct species in Physiology, not Men, but fractional Parts of a Man..... Does it not stand on record that the English Queen Elizabeth, receiving a deputation of Eighteen Tailors, addressed them with a "Good morning, gentlemen both!" Did not the same virago boast that she had a Cavalry Regiment, whereof neither horse nor man could be injured; her Regiment, namely, of Tailors on Mares?—*Carlyle, Sartor Resartus*, bk. iii. ch. 11.

TAINT, a blemish or pollution, is an altered form of *tint*, a spot or stain, old Fr. *teint*, *teinct*, a tincture or stain, Lat. *tinctus*, a dyeing, from *tingere*, to dye or tinge. The word was assimilated to and confused with *attaint*, properly meaning to convict, attach, lay hands on, *attain*, old Eng. *atteynt*, *atteint*, from old Fr. *ateindre*, to reach to, attain, Lat. *attingere* (*i.e. ad-tangere*), to touch upon (Skeat). The last word was probably conceived in some cases to be for *ad-tingere*, to dye or stain. Compare "*Attaint*, to *taint*, corrupt, stain the blood" (Bailey); "*attainted*, corrupted as flesh" (*Id.*); "*attaint*, *atteint*, a knock or hurt in a horse's leg" (*Id.*).

TALK is an assimilation to old Eng. *talien*, *talen*, to tell tales, of Swed. *tolka*, Dan. *tolke*, Icel. *túlka*, to interpret or explain (Skeat).

TAPE, an Isle of Wight word for a mole or "want" (E. D. S. *Orig. Glossaries*, xxiii.), is evidently an adaptation of Fr. *taupe* (Lat. *talpa*).

[It] either shall thees *talpes* voide or sterve.
Palladius on Husbondrie (ab. 1420), l. 931.

TAUNT, to scoff or jeer at, formerly sometimes spelt *tant*, is an altered form of old Eng. *tenten*, to try, tempt, provoke, old Fr. *tenter*, from Lat. *tentare*, to attack, but influenced by old Fr. *tancer*, *tencer*, to chide, rebuke, taunt (see Skeat). For the change of vowel, compare *tamper* from *temper*, and *tawny* from Fr. *tanné*.

TEA-TOTALERS, p. 385. It may be noted that *tee-total* is the reduplication of a reduplication, as *total* is from Lat. *totus*, which is merely *to-tu-s* from the root *tu*, large, and so = "great-great."

THRESHOLD, p. 389.

She sette doun hir water-pot anoon
Bisyde the *threshfold*, in an oxes stalle.
Chaucer, The Clerkes Tale, l. 291.

THRUSH, a disease of the mouth, p. 390, according to Prof. Skeat is from Icel. *þurr*, dry, A. Sax. *þyrr*, + *-sh* (= *ish*), and so denotes a "dry-ish" state of the mouth. He compares the synonymous words Dan. *tröske*, prov. Swed. *trósk*, Swed. *torsk*; also Mid. Eng. *thrust*, thirst.

TIGHT, p. 391. Old Eng. *tite*, quickly, quoted under this heading, is perhaps a distinct word, but it was no doubt confused with *teyte*, lively, and was sometimes spelt *tight*.

Wherefore prouyde and se
That thou wele maye doo, shortly do it, & *tyght*.
Dyffer not tyme, for I assertayne the right.
Fabyan, Chronicles, 1516, p. 231 (ed. Ellis).

"And how do miss and madam do,
The little boy and all?"
"All *tight* and well."
Cowper, The Yearly Distress.

TIT FOR TAT is a corruption of the older form *tip for tap* (Bullinger), *i.e.* blow for blow, retaliation, perhaps from some supposed connexion with *this for that*, Lat. *quid pro quo*. So *tattoo*, the soldier's recall to his quarters, is for *taptoo*, the signal that the *tap* is *to* or closed, or the public-house shut (Skeat).

TOAD-EATER, p. 395. For *Whateley* read *Whately*.

TOAST, p. 396. Compare :—

'Tis vented most in Taverns, Tippling-cots,
To Ruffians, Roarers, Tipsie-*Tosty*-Pots.
Sylvester, Tobacco Battered, Works (1621), p. 1133.

TOIL, old Eng. *toil*, properly meaning turmoil or disturbance (Scot. *tuill*, and *tuilyie*, a struggle), seems to have acquired the meaning of labour from having been confused with Mid. Eng. *tulien*, another form of *tilien*, to till (Skeat). In old writers "to *toil* the ground" is often found for "to till." Compare :—

To *toilen* wiþ þe erþe,
Tylyen & trewliche lyven.
Pierce Ploughman's Crede, l. 743.

Compare the confusion between SPOIL, p. 366, and *spill*.

TONGUE, the projecting part of a buckle that grips the strap, as if a tongue-like appendage (= Lat. *lingua*), is a corruption of *tang*, old Eng. *tange* and *tongge*, Icel. *tangi*, a projection, esp. the part of a knife which is fixed into the handle, anything that nips or bites (hence *tongs*; see Skeat, s.vv.). Old Eng. *tonge* also = a sting, *e.g.* "The scorpioun forbare his *tonge*."—*Cursor Mundi*, l. 693 (Trin. vers.).

TOPSY-TURVY, p. 398. There was a confusion probably with the old Eng. phrase *topsayles over* (probably used at first of the capsizing of a vessel), Burns's *tapsal teerie* (*Green grow the Rashes*).

Mony turnyt with tene *topsayles ouer*.
Destruction of Troy, l. 1219 (E.E.T.S.)

TOUCHY, p. 399. An assumed connexion with *to touch* seems to underlie the following :—

Those little sallies of ridicule, . . owing to my miserable and wretched *touchiness* of character, used formerly to make me wince, as if I had been *touched* with a hot iron.—*Mrs. Gaskell, Life of C. Brontë*, ch. viii. p. 107.

TOUCH-WOOD, tinder, as if that which will take fire at a *touch*, *i.e.* kindle at a spark, is a corruption of *tache-wood*, where *tache* is old Eng. *tach* or *tasche*, tinder (Skeat). Compare TOUCHY, p. 400, for *techy* or *tachy*.

Ac hewe fuyr of a flynt · four hundred wynter ;
Bote þou haue *tache* to take hit with · tunder and broches,
Al þy labour is lost.
Vision of P. Plowman, C. xx. 212.

Fungi arborei, in English tree Mushrums, or *Touchwood*.—*Gerarde, Herbal*, p. 1386.

TRACT, used in Shakespeare and old authors for *track* and *trace*, as if from Lat. *tractus*, whereas *track*, Fr. *trac*, is from O. Dut. *treck*, a draught. See Skeat, s.v.

TRANSOM, p. 402. Prof. Skeat also holds this to be from Lat. *transtrum*, but he is certainly mistaken, I think, in supposing that it is formed from *trans*, by adding the suffix *-trum*, which seems impossible, as substantives are not formed in this way from prepositions. What would we say to *de-trum*, *ab-trum*, *in-trum*, *per-trum*?

TRAPES, p. 402. Compare Lancashire *trawnce*, to tramp, and *trawnce*, a long or roundabout walk (E. D. Soc.), apparently from Lat. *transire*, "I've had sich o' *trawnce* this mornin'."—Collier, 1750. "Thae'rt noan fit to *trawnce* up an' deawn o' this shap."—Waugh, *Factory Folk*, p. 195.

TRICE, p. 404. Some of the quotations here given refer rather to *trice*, old Eng. *trise*, a pulley, the haul of a rope; but there has been some confusion. See the extracts from Edwards and Shakespeare.

TRIFLE, p. 405. No doubt the same word as old Fr. *trufle*, or *truffle*, a truffle, taken as a by-word for anything worthless or of slight value. Prof. Skeat observes that the change from *u* to *i* in the spelling may be due to the old word *trifle*, in prov. Eng. *trifled corn*, *i.e.* corn fallen down in single ears, which is from A. Sax. *trifelian*, to pound small, a naturalized form of Lat. *tribulare*, to bruise corn.

TRINKETS, properly meaning small knives, old Eng. *trenkets* or *trynkets* (Sp. *trinchete*), seems to have acquired the sense of nicknacks or small orna-

ments from being confused with old Fr. *triquenisques*, trifles, things of no value, sounding to Eng. ears like *tricknicks* (Skeat).

TROY-WEIGHT, p. 406, was probably at first a weight used at *Troyes* in France.

Grotes whiche lacked of y^e^ weyghte of his former coyne. ii. s. vi. *d.* in a li. *Troy.*—*Fabyan, Chronicles*, p. 461 (ed. Ellis).

TRUCHMAN, p. 406. Compare the title of an old book, *The Arabian Trvdgman*, by W. B(edwell), 1615.

TRUMP, p. 408. According to Littré Fr. *tromper* does mean (1) to sound a trumpet, (2) to amuse one's self at another's expense, to befool; with which we may compare Fr. *flagorner*, to flatter with false reports, from *flageoler*, to play the pipe.

Now upon the coming of Christ, very much, tho' not all, of this idolatrous *Trumpery* and Superstition was driven out of the World.—*South, Sermons*, 1720, i. 431.

TRUNK of an elephant, p. 408, is, according to Prof. Skeat, identical with the *trunk* or stem of a tree, "so named from its thickness" (*Etym. Dict.*). This is certainly wrong. It is the same word as *trunk*, a hollow tube, a trumpet. Compare:—

His *truncke* called Proboscis and Promuscis is a large hollow thing hanging from his nose like skinne to the groundward. — *Topsell, Foure-footed Beasts*, 1608, p. 195.

Their voice is . . . like the low sound of a Trumpet.—*Id.* p. 196.

Anything long, circular, and hollow like a tube might be called a *trunk*. Thus Lovelace says:—

As through the crane's *trunk* throat doth speed,
The asp doth on his feeder feed.
Posthume Poems, 1650, p. 38 (ed. Singer).

TUBEROSE, p. 408. This word was formerly pronounced as a trisyllable *tu-ber-ose*, *e.g.*:—

So would some *tuberose* delight
That struck the pilgrim's wondering sight
'Mid lonely deserts drear.
Shenstone, A Pastoral Ode, st. 13.

TURBOT, p. 409, according to Diez and Skeat is just Lat. *turb(o)* + *ot*, *i.e.* the top-shaped or rhomboidal fish.

TURNCHAPEL, a popular corruption of the name of *St. Ann's Chapel* (as if '*Tann Chapel*), near Plymouth (*Philolog. Soc. Trans.* 1862-3, p. 269). So *Tabb's*, *Tawdry*, *Tantolin's*, *Tellin's*, *Tooley*, are old popular forms of *St. Ebb's*, *St. Awdry*, *St. Antholin's*, *St. Helen's*, *St. Olave*.

TURNER, p. 410. Other Scottish corruptions of French words are given in M. Francisque-Michel's *Critical Enquiry into the Scottish Language*, 1882, such as *tarlies*, a lattice, from *treillis*; *aschet*, a dish, from *assiette*; *mayduke* (cherry) from *Médoc*; *argent content*, ready money, from *argent comptant*. The last occurs also in old English writers, *e.g.*—

Wools . . . to be solde, the one halfe for Bolyon, and the other part for *Argent content*. —*Stow, Annals*, p. 692, sub anno 1463.

TURN-MERICK, p. 411, or *turmeric* (not in Gerarde), from Fr. *terre-mérite*, Low Lat. *terra merita*, "deserving earth," evidently a corruption, perhaps (says Prof. Skeat), of Arab. *karkam*. Another plant has a similar name:—

Tormentilla is called in greeke Heptaphyllon, in englishe Tormentil, or *Tormerik*, in duche Tormētil.—*W. Turner, Names of Herbes*, 1548, p. 87 (E. D. S.).

U.

UNLESS is a perversion, under the influence of the common prefix *un-*, not, as in *un-even*, of the older form *onless*, *onlesse*, for *on less that*, which was the old phrase, *e.g.* "I had fainted *unless* I had believed."—Ps. xxvii. 13, *i.e.* I had fainted *on* (a) *less* (supposition than that) I had believed. See Skeat, s.v.

UNRULY, p. 414, corresponds to Icel. *ú-róligr*, restless, unruly, from *ú-ró*, unrest, disturbance (Cleasby, 664); Ger. *unruhig*, turbulent, from *unruhe*.

A number of *unrulie* youths on the tower hill . . . threw at them stones.—*Stow, Annals*, p. 1280 (1600).

Ruly & rightwise, a roghe man of hors.
Destruction of Troy, l. 3888.

UPBRAID, p. 415. Spenser uses the corrupt form *to upbray*, as if *upbraid* were a past parte., like *afraid* from *affray*.

Vile knight,
That knights and knighthood doest with shame *upbray*.
Faerie Queene, II. iv. 45.

UPHOLSTERER, p. 416. For the pleonastic termination, compare *caterer* for old Eng. *cater*, a buyer, and *sorcer-er* for *sorcer*, for old Fr. *sorcier*, Lat. *sortiarius*.

This lane . . . had ye for the most part dwelling Fripperers or *Upholders*, that sold old apparel and household stuff.—*Stow, Survay*, 1603, p. 75 (ed. Thoms).

UPSTART, a *parvenu* or *nouveau riche*, generally understood as meaning one who has suddenly *started up* into prominence like a mushroom (so Bailey), in accordance with the old lines:—

When Adam dalve and Eve span
Who was then the gentleman?
Up start the carle and gathered good,
And thereof came the gentle blood.
Bp. Pilkington, Works, p. 125 (Parker Soc.).

But the Icelandic word *upp-stertr*, or *stertr*, means haughty, stately, with the original meaning probably of finely dressed, from *sterta*, a fine dress, whence also *sterti-maðr* ("start-man"), a stately, finely-dressed person (Cleasby, p. 593). Otherwise *up-start* might fairly mean "with one's *start* (A. Sax. *steort*, Icel. *stertr*) or tail *up*," like a pert robin or a conceited peacock (Skeat, p. 592).

That young *start-up* hath all the glory of my overthrow.—*Shakesp are, Much Ado*, i. 3, 69.

To start, old Eng. *sterten*, Dut. *steerten*, was originally no doubt to turn tail (old Eng. *stert*, Dut. *steert*, tail), to run away. Compare "*et-sterten* vlesches vuel."—*Ancren Riwle*, p. 370 (to escape flesh's evil). So Scot. *startle*, *stertle*, to run wildly about with uplifted tails, as cows sometimes do; Cumberland *startle* (of cattle), to fly with tail erect (Ferguson).

USE, p. 418, Norm. Fr. *uoes*, service, Prov. *obs*, old Fr. *oeps*, old Sp. *huevos*, *huebos*, It. *uopo*, Lat. *opus*.

Deus en ad des noz à sun *uoes* tant seisi.
Vie de St. Auban, l. 1554.

[God has taken so much from us for his *use*, *i.e.* service.]

UTTERANCE, p. 418.

Let us fight at *oltrance*.
He that fleth, God gyfe hym mychaunce.
Prof. Child's Ballads, vol. v. p. 429.

All the deire of the ded be done on vs two,
To *vttranse* & yssue vne at this tyme.
Destruction of Troy, l. 7981.

[All the injury of the dead be done on us two to extremity and issue even at this time.]

V.

VAILS, p. 419. Mr. Cockayne thought that as *pecus* answers to Eng. *fee* (Ger. *vieh*), so *vails* might be equated with Lat. *peculium*, a slave's earnings (? for *fails* or *feels*).—*Spoon and Sparrow*, p. 108.

I pitty you, serving men, who upon small wages creepe into your Masters houses, glad of meane *vayles*.—*Rogers, Naaman the Syrian*, 1641, p. 289.

VENT, an aperture or air-hole, in popular etymology generally connected with Fr. *vent*, the wind (Lat. *ventus*), as if a hole to let in wind or air, a small *window* (compare *venting-hole*, an outlet for vapour (Holland), *ventail*, the breathing orifice of a helmet), is an altered form of old Eng. *fent* or *fente*, a slit, old Fr. *fente*, a cleft, chink, slit, or cranny, derived from *fendre*, to cleave, Lat. *findere*. From this *vent* came a verb *to vent* = to emit, which was frequently confused with *vent*, to utter or put to sale (Fr. *vente*, sale), and *vent*, to snuff the air. See Skeat, s.vv. *Vent* is a S. W. Eng. form of *fente*, like *vane* for *fane*, and *vixen* for *fixen*, fem. of *fox*. Compare Somerset, "*Vent*, *vent-hole*, the button-hole of a wrist-band" (Williams and Jones).

My belly is as wine which hath no *vent*.—*A. V. Job*, xxxii. 19.

Could I believe, that winds for ages pent
In earth's dark womb have found at last a *vent*.
Cowper, The Needless Alarm.

VENT, sometimes used in the southern counties for a passage, lane, or crossway, as "Flimwell-*vent*," "Seven *vents*" at Ightham (Pegge, *Kenticisms*, p. 55, E. D. S.; Parish, *Sussex Glossary*, p. 128), so pronounced as if identical with *vent*, a passage or aperture, is a less correct form of prov. Eng. *went*, a way or lane, that by which one *wends* or goes, like *gate*, a street, from *go*; compare Scot. *wynd*, lane, alley, N. Yorkshire *ween*, a passage be-

tween two houses (*N. and Q.* 6th S. v. 276) and perhaps Low Lat. *venella*, a lane or passage (if not from *vena*). An Essex form is *want* (*Id.* 167).

> And in a forrest as they went,
> At a tourning of a *went*,
> How Crusa was ylost, alas!
> *Chaucer, House of Fame*, i. 182.

> At the meeting of the four *wents*.—*Somner, Antiq. Cant.* 1640, p. 20.

> A *went*, lane, viculus, angiportus.—*Levins, Manipulus*, col. 66, l. 8.

> What man that withinne [the Labyrinth] went,
> There was so many a sondry *went*,
> That he ne shulde nought come out.
> *Gower, Conf. Amantis*, ii. 304.

VIAL or PHIAL, a small glass vessel, is a pedantic assimilation to the Lat. and Greek original, *phiala*, φιαλη, of the old Eng. *viol*, which is directly from old Fr. *viole, fiole*. "Goldun *viols* ful of odouris."—Wycliffe, *Rev.* v. 8 (Hexapla), a passage where Bishop Morgan in his Welsh New Testament, 1567, translates the English word by *crythan, i.e. crouds* or fiddles, mistaking *vials* or *viols* for *violins* (Todd's *Illustrations of Chaucer*, &c. p. 242).

Similarly *vicinage*, formerly spelt *voisinage* (J. Taylor), and derived from Fr. *voisinage*, is a scholarly attempt to bring back the word to a Latin spelling by conforming it to Lat. *vicinus*, neighbouring (Skeat).

VICTUALS, which ought to be spelt, as pronounced, *vittles* or *vitailles*, old Eng. *vitaille* (Chaucer), derived from old Fr. *vitaille*, is grossly misspelt, says Prof. Skeat, by a blind pedantry, which, ignoring the Fr. origin, has brought it back to Lat. *victualia*, things pertaining to nourishment (*victus*). In the same way *virtue* is a pedantic assimilation to the Latin *virtus*, of the older form *vertue* (Fr. *vertue*), which was in use to the close of the 17th century.

> It was a handsome Incentive to *Vertue*.—*Sir M. Hale, Contemplations*, 1685, i. 318.

> The singular *vertues* and operations of bruit beasts.—*Holland, Pliny*, ii. 310.

VINTAGE owes its form to a confusion with the associated words *vintry, vintner* (Lat. *vinetum*, a vineyard), being altered from old Eng. *vindage* (Wycliffe) or *vendage* (Langland), which again is a perversion, by assimilation to the common suffix *-age*, of *vendange*, from Fr. *vendange* (Lat. *vindemia*).—Skeat, *Etym. Dict.*

W.

WAFT is a corruption of *waff'd* or *waved*, formed by taking the past tense of the verb *to wave*, Lowland Scot. *waff*, as the infinitive mood of a new verb (Skeat), like Spenser's *to yede*, to go, properly "went" (A. Sax. *eode*, he went). So *wafted* = *waved-ed*. Compare *to hoist* for *hoised*, formerly *to hoise*, *weld* for *well*, and vulg. Eng. *drownd-ed*. See GRAFT, p. 150.

> A brauer choyse of dauntlesse spirits
> Then now the English bottomes haue *waft* o're,
> Did neuer flote vpon the swelling tide.
> *Shakespeare, K. John*, i. 2 (1623).

Similarly *wonted*, accustomed, "*wonted* sight" (*Midsum. N. Dream*, iii. 2), is just *woned-.d, wont* or *woned* being the past partc. of *to won*, to be used to, to dwell.

On the other hand, many verbs ending in *-d* or *-t* have been mistaken as past participles, and altered accordingly; as *sprain* for *spraind* (O. Fr. *espreindre*); *strain* for *straind* (O. Fr. *estreindre*); *spill* for *spild*, *compack* for *compact* (*Sylvester*, p. 133), *correck* (Tyndale), *negleck, disrespeck* (Burns). The following are found used as past tenses or participles, *afflycte* = afflicted (Rogers), *accept* (*Monk of Evesham*, p. 30), *acquit* (Shakespeare), *exalt* (Keats), *complicate* (Young), *compact* (Shakespeare), *consecrate, dedicate* (Andrews), *joperde* (Coverdale), *debate* (*Warkworth Chron.* p. 59), *torment, salute* (*Monk of Evesham*).

WAKE, p. 425. Prof. Skeat says Fr. *ouaiche* is from the Eng. *wake*, which he identifies with Icel. *vök*, Swed. *vak*, an ice-hole, a wet place.

WAKEFUL is a substitute for the A. Sax. *wacol* or *wacul* of the same meaning (= Lat. *vig-il*).—Skeat. Compare FORGETFUL, p. 126.

WALLET, often supposed, in accordance with its present form, to denote a pilgrim's scrip or a travelling bag, as if derived from A. Sax. *weallian*, to

travel, Ger. *wallen*, is shown by Prof. Skeat to be a turning topsy-turvy of *wattle* or *watel*, (1) a woven thing, (2) a bag.

WALL-WORT, p. 425.

Ebulus is called in greeke Chameacte, in english *Wallwurt* or Danewurt.—*W. Turner, Names of Herbes*, 1548, p. 35 (E. D. Soc.).

WANTON, p. 426. Compare:—

Women are *wantons*, and yet men cannot *want one*.—*Lodge, Euphues golden Legacie*, 1590, sig. B 2 [*Dyce, Remarks, &c.* p. 296].

WARRISON by a curious blunder is used by Sir W. Scott in the sense of a "note of assault" (note in *loc. cit.*), as if it were a *warry soun*, or warlike sound (= Fr. *guerrier son* or *son de guerre*). The word really means protection, help, old Eng. *warisoun*, from old Fr. *warison*, *garison*, safety, and is ultimately the same word as *garrison*. See Skeat, s.v.

Or straight they sound their *warrison*,
And storm and spoil thy garrison.
Lay of the Last Minstrel, IV. xxiv.

WARTY, a Lancashire corruption of *wark-day* or working day, *e.g.* "*warty* clooas," work-day clothes, "He's at it Sunday and *warty*" (E. D. Soc.).

WASP, a perversion of the true form *waps*, still commonly used in prov. English, A. Sax. *wæps* (probably that which *waps*, strikes, or stings), from a desire to assimilate it to the Lat. *vespa* (Skeat). Compare *wisp* for old Eng. *wips*, *hasp* for *haps*, *clasp* for *claps*, *ask* for *ax*, *task* for *tax*; and see DUCK above.

WAVE, that which fluctuates or undulates up and down, from old Eng. *wawen*, A. Sax. *wafian*, to waver (compare A. Sax. *wafre*, wandering, restless, Icel. *vafra*, to wabble), has superseded the old word *wawe*, a word of distinct origin, with which it was no doubt confounded. Or perhaps *wawe* was altered to *wave* from a supposed connexion with the verb. "*Wawe*, of the see or other water, flustrum, fluctus" (*Prompt. Parv.*), akin to Icel. *vágr*, Goth. *wegs*, a *wave*, Ger. *woge*, Fr. *vague*, a billow, is properly that which *wags* or wanders, from A. Sax. *wagian* (Goth. *wagjan*).

þe goodes in þis world · ben lyk þis grete *aawes*.
Vision of P. Plowman, A. ix. 35.

WAXY, p. 428. *Wax*, to be angry or vexed, is evidently identical with Scot. *wex*, *i.e. vex*, as in the following:—

And mak thi self als mery as yhoue may,
It helpith not thus fore to *wex* al way.
Lancelot of the Laik, l. 156 (ab. 1490).

WEATHER-BEATEN, apparently beaten or buffeted by the weather, is probably a corruption of the expression *weather-bitten* also found, *i.e.* bitten or corroded by the weather, which is the Scand. phrase, *e.g.* Swed. *väder-biten*, Norweg. *veder-biten*, tanned by exposure to the weather (Skeat). With this we may compare the idiom *hunger-bitten* (*A. V. Job* xviii. 12) used by Cheke and Marston (see *Bible Word-book*, s.v.), and *eye-bite*, to fascinate (Holland).

A *weather-bitten* conduit of many king's reigns.—*Shakespeare, Winter's Tale*, v. 2, 60.

I hent him
Bootlesse home, and *Weather-beaten* backe.
1 *Hen. IV.* iii. 1 (1623).

This *wether-beaten* fieres-bird could not be satisfied with thus much.—*Tell-Trothes New-yeares Gift*, 1593, p. 12 (Shaks. Soc.).

We were so *whether-beatyn* that of force we were glad to returne bake agayn.—*Narratives of the Reformation*, p. 210 (Camden Soc.).

WENCH. I find that Prof. Skeat's account of this word agrees closely with mine, which was written independently. He points out, as I have done, that the transitions of meaning through A. Sax. *wencel*, *wencle*, old Eng. *wenchel*, Mod. Eng. *wench*, are (1) tottery, weak, (2) an infant of either sex, (3) one of the weaker sex, a girl.

Compare Lancashire *wankle*, weak, unstable, tottery (A. Sax. *wancol*), "That barne's terble *wankle* on its legs" (E. D. Soc. *Glossary*, p. 277).

As God bad bi Sara, kast out þe *wench* and her son.—*Apology for the Lollards*, p. 74 (Camden Soc.).

That he should drench
Lord, lady, groom and *wench*
Of all the Troyans nation.
Chaucer, House of Fame, bk. i.

Wench was formerly used in a specific sense, as it is still sometimes provincially, for a female infant, a little girl, in contrast to "a knave child." A Sunday School urchin once protested he had no wish to be born again for fear he should be born a *wench*. Compare the following:—

Before I removed from the sayde howse in London I hadde too chyldearne borne ther, a boye and a *whence* (*wench*).—*Narratives of the Reformation* (ab. 1561), p. 171 (Camden Soc.).

He sayd, Depart: for the *wenche* is not dead, but sleepeth.—*Matt.* ix. 24, *Rheims Vers.*, 1582.

With the restriction of *wench* to females, originally meaning a young or feeble person of either sex, compare *girl*, used in old English for any child, a boy as well as a girl, and similarly *harlot*.

A-3eyn Godes heste · *Gurles* þei geeten.
Vision of P. Plowman, A. x. 155.

Gramer for *gurles* · I gon furste to write.
Id. xi. 131.

Compare It. *meschina*, a maid, a servant, old Fr. *meschin*, *mescline*, young person, the idea being that of a weakling, a tender person, from It. *meschino*, Sp. *mezquino*, Fr. *mesquin*, poor, wretched, Norm. Fr. *meschin*, young (*Vie de St. Auban*, l. 1840), all from Arab. *meskin*, poor.

WHEEL OF AUGUST, a popular name for the 1st of August:—

Till Lammas Day called *August's Wheel*,
When the long corn stinks of Camomile.
Swainson, Weather Folk-lore, p. 263.

An old name for it was "*the gule* of August," Norm. Fr. *la goule d'August*, Low Lat. *gula Augusti* (as if the throat, *i.e.* entrance or beginning, of August). See Hearne, *Glossary to Robt. of Gloucester*, pp. 679, 680 (ed. 1810); Hampson, *Med. Aevi Kalendarium*, ii. 192. All these words are merely corruptions of A. Sax. *geóla* (sometimes spelt *gehhel*), a festival, Yule (Icel. *jól*); originally probably revelry or noisy merriment, akin to *yell*, old Eng. *yowl*, *yollen*. An old popular outcry was, *ule*, *ule!* (Hearne), or *yule! youle!* (Thoms, *Anecdotes and Traditions*, pp. 81, 85).

WHERRY, a light boat, is an Anglicised form (for *wherif*) of Icel. *hverfr*, easily turning, crank, by assimilation to Eng. words like *ferry*, *navy*. So *hasty* for old Eng. *hastif*, and *jolly* for *jolif*. (See Skeat.)

WHILE, p. 433, for *wile*, to beguile. Compare:—

Whether to *deceive* the time, or to bestow it well, Ahasuerus shall spend his restless hours in the Chronicles of his time.—*Bp. Hall, Contemplations*, bk. xxi. (*Works*, ii. 179, ed. Pratt).

How shall we *beguile*
The lazy time, if not with some delight?
Midsummer Night's Dream, v. 1, 40.

Perhaps you will be glad to hear some tales to *while* away the time.—*J. H. Shorthouse, John Inglesant*, ii. 51.

I felt inclined to stretch my limbs, and take up a book at hand, and *while* away the time.—*Mrs. Oliphant, Life of Ed. Irving*, p. 146.

WILD, frequently used in old authors for the *weald* (old Eng. *weald*, *wald*, open country, A. Sax. *weald*, a wood or *wold*) of Kent, as if it meant a *wild* or uncultivated region, a *wilderness*. Thus "in the *weeld*" [of Kent].—Caxton, *Recuyell*, is printed "in the *wilde*" in Copland's ed. See Skeat, s.v. *Weald*, who also cites:—

I was borne in the *wylde* of Kent.—*Lyly, Euphues*, p. 268 (ed. Arber).

There's a Franklin in the *wilde* of Kent hath brought three hundred Markes with him in Gold.—*Shakespeare*, 1 *Hen. IV.* ii. 1 (1623).

Compare:—

Where *wilds*, immeasurably spread,
Seem lengthening as I go.
Goldsmith, The Hermit.

WILL-O'-THE-WISP, p. 440. In the citation from the *Troy Book* (*i.e. The Destruction of Troy*, E.E.T.S.), for *wyle* read *wyll* (= astray, wandering), and see note *in loco*, p. 492.

WISS, p. 443, l. 4. For "*wat* (to know)," read "*wát*, I know, *witan*, to know."

WISTFUL, p. 443. Prof. Skeat thinks that *wishful* was assimilated to *wistly*, earnestly (for *wisly*), used by Shakespeare.

WITCH-ELM, p. 443. Prof. Skeat says that *wych*, old Eng. *wice*, is from A. Sax. *wican*, to bend, as if the drooping tree.

WIT-SAFE, p. 444. Compare the old form *wichsafe*.

Beseiching hyme he wold *wichsaif* to wende
To camelot the Cetee.
Lancelot of the Laik, l. 357.

WITTALL, p. 445. Compare also:—

Two staring horns, I often said,
But ill become a sparrow's head;
But then, to set that balance even,
Your *cuckold sparrow* goes to Heaven.
Prior, The Turtle and Sparrow, l. 395.

The Cuckoo then on every tree
Mocks married men.
Love's Labour's Lost, v. 2, 909.

WITTICISM, a coinage of Dryden's, is put for *witty-ism* by false analogy to *criticism*, *Gallicism*, *fanaticism*, *solecism*, where the *c* is organic.

WOMAN, p. 446, for *wimman* (*wife-man*).

Ihc am ibore to lowe
Such *wimman* to knowe.
King Horn, l. 418.

[I am too low born to know such a woman.]

With *wife* (femina), still used provincially for *any* female, married or unmarried (*e.g.* Lonsdale and Cleveland dialects), originally the "weaver" or spinster, compare the Madagascan expression "spindle-child" for a girl (J. Sibree, *The Great African Island*, 1880).

The origin of *leman* or *lemman* (*lief-man*) seems to have been forgotten at an early date, as we find

What! leuestow, *leue lemman*, that i the leue wold?
William of Palerne, l. 2358,

which is quite the same as if we used the expression "dear darling."

WONDERS, p. 447. The Cornish *gwander* is weakness, infirmity, from *gwan*, weak (compare Eng. *wan*, Lat. *vanus*, Goth. *wans*).—Wlliams, *Lexicon Cornu-Britannicum*.

WONDROUS is an assimilation to words like *marvellous* of the older form *wonders*, properly an adverb (like *needs*) from adj. *wonder*, wonderful, a shortened form of *wonderly*. Compare "*wonders* dere" (wondrous dear).—*Test. of Love*; "Ye be *wonders* men."—Skelton; "A myracle wrought so *wondersly*."—Sir T. More (Skeat). Compare RIGHTEOUS, p. 325.

And eke therof she dyd make his face;
Full lyke a mayd it was, a *wonders* case!
S. Hawes, Pastime of Pleasure, p. 133 (Percy Soc.).

WOOF, so spelt because supposed to be an immediate derivative of *weave* (like *weft*), is a corruption, says Prof. Skeat, of Mid. Eng. *oof*, which is a shortened form of A. Sax. *ówef*, for *on-wef*, *i.e. on web*, the *web* laid *on* the warp. Thus the *w* ought to be in the middle of the word instead of at the beginning.

Oof, threde for webbynge, trama.—*Prompt. Parv.*

Lynnen that hath a lepre in the *oof*, or in the werpe.—*Wycliffe, Lev.* xiii. 47.

WORE, the preterite of the verb *to wear*, is an assimilation, by analogy, to *bore* from *bear*, *tore* from *tear*, &c., of old Eng. *wered*.

On his bak this sherte he *wered* al naked.
Chaucer, The Monkes Tale, l. 3320.

Godes seruyse heo hurde alout, & *werede* harde here.
Robert of Gloucester, Chronicle, p. 434.

Similarly *stuck*, used in the sense of was fixed or adhered (= Lat. *hæsit*), as "he *stuck* in the mud," should be properly *sticked*, A. Sax. *sticode*, past tense of *stician*, to stick fast, *e.g.* "Se teldsticca *sticode* þurh his heafod."—*Judges* iv. 22; "he *stykede* faste"—*Seven Sages*, l. 1246 (Skeat). It has been assimilated to *stuck* = old Eng. *stoke*, part parte. of *stęken*, to pierce or stab.

WORMWOOD, p. 449.

This thapsia, this *wermoote*, and elebre.
Palladius on Husbondrie (ab. 1420), l. 1044.

Absinthium . . . in englishe *wormwod*, in Duche *wermout*.—*Turner, Names of Herbes*, 1548, p. 7 (E. D. S.).

By the juice of *worm-woode*, thou hast a bitter braine!
Marston, What you Will, ii. 1.

WOUND, p. 449. Scott, however, also uses *winded* incorrectly for *wound*, curved, bent.

Small streams which *winded* by the hamlets of wooden huts.—*Anne of Geierstein*, ch. i.

Upon the church leades the trumpets sounded, the cornets *winded*, and the quiristers sung an antheme.—*Stow, Annals*, p. 1281 (1600).

Other instances of wrongly formed past tenses are *rove* for *reeved* (= *reefed*), from *reeve*, to make a *reef* (Dut. *reef*); and *strung*, often used incorrectly for *stringed*, from *string*, to furnish with *strings*, from the false analogy of *brung* from *bring*, *stung* from *sting*, &c., *e.g.* "He *strung* his bow."

As sweet and musical
As bright Apollo's lute, *strung* with his hair.
Shakespeare, Love's Lab. Lost, iv. 3, 343.

Divinely-warbled voice
Answering the *stringed* noise.
Milton, Christ's Nativity, l. 97.

WOUNDED KNEE, or *Sore knee*, the generally accepted meaning of *Tsui-goab*, the name of the Supreme Being among the Hottentots, with an explanatory legend attached that he once received a wound in the knee in his conflict with Gaunab, the spirit of evil, is due to a mistaken folk-etymology. *Tsui* means red-coloured, bloody, as well as wounded, sore; and *goab*, meaning originally a "comer" or "goer," is used not only for the knee (the walking joint), but for the approaching day, the dawn; and there is little doubt that the Hottentot deity was properly a personification of the "red dawn," the morning, and not a deification, as long imagined, of a certain lame-kneed medicine-man (Hahn; M. Müller; *Nineteenth Cent.* No. 59, p. 123).

A somewhat similar kind of misunderstanding of a name is seen in *Michabo*, "The Great Hare," the American Indian sun-god, which originally was intended to denote "The Great White One," the god of the silvery dawn (*l'aube*), *michi* meaning "great," and *wabos*, both "hare" and "white" (Fiske, *Myths and Mythmakers*, p. 154). In classical mythology the monstrous figment of *Athénê* springing from the head of Zeus is probably a misunderstanding of her name *Trito-geneia*, *i.e.* daughter of Tritos, the god of the waters and air (cf. Triton, Amphitrite), as if "head-born," from Æolic *tritō*, the head (Bréal; Cox, *Aryan Mythology*, i. 228). Compare the legends that have grown around *Scaletta*, a "Skalrume" or passage in the Alps, as if called from the *skeletons* of certain Moors long ago destroyed there (Fiske, p. 72); *Bursa*, the citadel of Carthage (Heb. *bozrah*), as if named from the hide (Greek *búrsa*) employed by Dido (Kenrick, *Phœnicia*, p. 148; see above, p. 523); *Damascus*, the traditional scene of Abel's murder (Chaucer, *Monkes Tale*; Shakespeare, 1 *Hen. VI.* i. 3), as if the field of blood, from Heb. *dâm*, blood (B. Gould, *Legends of Old Test. Characters*, vol. i.). The myths that grew up at Lucerne around Mount Pilatus (Scott, *Anne of Geierstein*, ch. i.; Ruskin, *Mod. Painters*, v. 128) are supposed to be due to a false etymology of *Mons Pileatus* (above, p. 550). But see Smith's *Bib. Dict.* ii. 875. *Babel*, the town of "confusion" (above, p. 518), is a Hebrew interpretation of Semitic *Bab-il*, "the gate of the god," which is also the meaning of its Accadian name *Kâ-Dingira* (Lenormant, *Chaldean Magic*, p. 353; *Hist. Ancienne de l'Orient*, i. 38).

WOUNDY, used in prov. English and slang as an intensive adverb meaning very, exceedingly, as "*woundy* cold," apparently from *wound*, like its vulgar synonyms *plaguy* from *plague* and *bloody* from *blood*. It is really a corruption of *wonder*, formerly used adverbially, as "Mine heart is *wonder* woe." Ford has "*woundy* bad" (Morris, *Hist. Eng. Grammar*, p. 190, 3rd ed.). Compare Ger. *wunder-gross* ("wonder-great") = woundy great, *wunder-schön*, &c. An old form was *wunder*, from old Eng. adverb *wundrum*, whence came *wonders*, wonderfully, Mod. Eng. *wondrous*, as in "*wondrous* wise," "Manners *wondrous* winning" (Goldsmith). See also F. C. B. Terry, *N. and Q.* 6th S. v. 156.

> These tidings liketh me *wonder* well.
> *Hyckescorner, O. E. Plays*, i. 166 (Hazlitt).
>
> I wis, I wax *wonder* bold.
> *The World and the Child*, 1522.
>
> They war not manie men of weir
> But they war *wonder* true.
> *Battle of Bubrinnes* (*Dalyell, Scot. Poems of 16th Cent.*).
>
> Indeed there is a *woundy* luck in names, sirs . . .
> Yes, you have done *woundy* cures, gossip Clench.
> *B. Jonson, Tale of a Tub*, iv. 2 (*sub init.*).

WRINKLE, p. 452. This word for a cunning trick or artful dodge was probably associated popularly with *wrinkle*, a fold or plait, as if it meant an involved proceeding, a piece of "duplicity" (*duplex*) or double-foldedness, as opposed to what is plain or "simple" (Lat. *simplex*, "one-fold"; Scot. *afald*, honest). Cf. "God's wisdom has many folds." —*Job* xi. 6 (Heb.).

> Palmer, as he was a man symple and without all *wrynckles* off cloked colusyone, opened to hym his whole intent.—*Narratives of the Reformation*, p. 102 (Camden Soc.).

Y.

YEARN, an old verb meaning to grieve or mourn, found in the Elizabethan

dramatists, is an alteration of old Eng. *ern* (Chaucer), a corruption of *erm*, *ermen*, A. Sax. *yrman*, to grieve (from *earm*, wretched), by assimilation to the more common word *yearn*, to long for (A. Sax. *gyrnan*). See Skeat, s.v. So *yernful* (Nares) = prov. Eng. *ernful*, sad.

My manly heart doth *erne* . . . for Falstaffe hee is dead, and wee must *erne* therefore.—*Shakespeare, Hen. V.* 1623 (ii. 3, l. 6).

YELLOW-HAMMER, p. 453. So Prof. Skeat, who compares Ger. *gelb-ammer*, Low Ger. *geel-emerken*.

YEOMAN, p. 454. Prof. Skeat holds this word to be from a hypothetical A. Sax. *gá-man*, *i.e.* "village-man," corresponding to Fris. *gaman*, a villager, from *gá*, Fris. *ga*, a district or village. The usual old Eng. form is *yeman*, and the Cleveland and Lonsdale pronunciation is still *yemman*.

Horseley with an-other broad Arrow
strake the *yeaman* through the braine.
Sir A. Bartton, l. 224 (*Percy Fol. MS.* iii. 413).

POSTSCRIPT.

HESSIANS, p. 170. That [illegible] much older than the time of the G[illegible] and in fact identical with the [illegible] *huseans*, is corroborated by the [illegible] Peter Heylin, writing in 16[illegible] tions that by an act of Edward IV. cobbler in the city of Lond[illegible] lowed to sell on Sundays "[illegible] *huseans* (*i.e.* boots), or Galoch[illegible] *tory of the Sabbath*, pt. 2, ch. [illegible].

ROSINED, a prov. Eng. word [illegible] toxicated, fuddled (Lonsdale. [illegible] as if primed and mellowed [illegible] as a fiddler's bow is with *rosin*. [illegible] a corruption of Dan. *rusen* [illegible] intoxicated, from *ruus*, in[illegible] Swed. *rus*, drunkenness, *rus*[illegible] *rusig*, tipsy. See ROSE, p. 3[illegible] p. 332, ROW, p. 604. The [illegible] mistaken for a past participle [illegible] *rosin*, to drink to intoxication. [illegible] followed, as "He *rosins* hard" [illegible] Peacock, *Lonsdale Glossary*); and [illegible] is drink given to a musician [illegible] for dancers (*Slang Dict.*).

THE END.

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